GAZETTEER

OF THE

BOMBAY PRESIDENCY.

VOLUME V.

CUTCH, PÁLANPUR, AND MAHI KÁNTHA.

Under Government Orders.

Bombay:
PRINTED AT THE
GOVERNMENT CENTRAL PRESS.

1880.

As far as possible the names of contributors are shown in the body of the book. Special acknowledgments are due, in Cutch, to the last Political Agent Colonel L. C. Barton, for papers on Description, Production, Trade, Manufactures, History, the Jádeja Court, and Places of Interest. The bulk of the Pálanpur account is taken from a memoir prepared by the last Political Agent Major J. W. Watson. For Mahi Kántha, Lieutenant-Colonel P. H. LeGeyt, the last, and Major E. W. West, the present, Political Agents, have supplied very valuable papers.

JAMES M. CAMPBELL.

February, 1880.

CONTENTS.

CUTCH.

PA'LANPUR.

MAHI KA'NTHA.

CUTCH.

ERRATA.

Page 2, line 1, *for ar l read are.*

Page 3, line 14 from bottom, *for fored read formed.*

Page 8, line 19, *for are steep, warped read steep-warped.*

Page 21, line 5 from bottom, omit *being.*

Page 28, footnote 1, *for B.Sc. read B.S.C.*

Page 29, footnote 2, *for Malabár, Co. read Malabár and Co.*

Page 47, bottom line, *for are beggars read beggars.*

Page 58, footnote 3, line 27, *for Hamdán read Hamdán or Karmat.*

Page 72, line 25, *for . Sprung read , sprung.*

Page 75, line 12 from bottom, *for were there read there were.*

Page 89, footnote 1, *for* [illegible] *read* [illegible].

Page 101, footnote 7, *for Al Mamún* [illegible] *read Al Mamún* [illegible].

Page 177, line 9, *for* [illegible] *read* [illegible].

Page 227, omit footnote 2.

Page 275, line 2 from bottom, *for* [illegible] *read* [illegible].

Page 292, line 3 from bottom, *for movements read movement.*

Page 305, line 12 from bottom, *for defection read the defection.*

CUTCH (KACHH).

CHAPTER I.

DESCRIPTION.

Cutch, or the sea-coast land,[1] lying between the peninsula of Káthiáwár on the south and the province of Sind on the north, extends from 20°47′ to 24° north latitude, and 68° 26′ to 71° 10′ east longitude. Exclusive of the Ran, it contains an estimated area of 6500 square miles, a population of 487,305 souls, or 74·97 to the square mile, and yields a yearly revenue of about £260,000 (Rs. 26,00,000).[2]

A belt of land, 160 miles from east to west and from thirty-five to seventy from north to south, Cutch is almost entirely cut off from the continent of India, on the north and east by the Ran, on the south by the gulf of Cutch, and on the west by the Arabian sea and the eastern or Kori mouth of the river Indus. From its isolated position, the special character of its people, their peculiar dialect, and their strong feeling of personal loyalty to their ruler, the peninsula of Cutch has more of the elements of a distinct nationality than any other of the dependencies of the Bombay Government.

The territory of Cutch has as shown in the margin a threefold jurisdiction; the first comprises the state, *khálsa*, portion under the direct management of His Highness the Ráo; the second are the estates of the *Bháyád* or cadets of the Ráo's house, a body of feudal landlords; the third, seven villages scattered over the centre of the province

Administrative Sub-divisions.

Jurisdiction.	Number of villages.	Population.
His Highness the Ráo ...	629	302,659
Smaller Chiefs ...	400	177,932
Morvi Thákor ...	7	6714
Total ...	1035	487,305

1 [illegible]
and c[illegible]
2 [illegible]
revenue was £266,062 (Rs. 26,60,620).

Chapter I.
Description.
Divisions.

known as the Adhoi sub-division and held by one of the leading chiefs of the Ráo's tribe, the Thákor of Morvi in Káthiáwár.

The total area of the province is, for administrative purposes, distributed over eight sub-divisions with an average area of 812 square miles, containing on an average the lands of 129 villages and a population of about 60,000 souls. The following summary gives the chief statistics of each of these sub-divisions :—

Cutch Sub-divisional Details.

Sub-divisions.	Villages.					Area.	Population.	Revenue.
	State.	Alienated.		Smaller Chiefs.	Total.			
		Religious.	Service.					
Abdása with Nakhtrána ...	43	33	18	200	294	1525	117,530	£ 32,776
Anjár	74	5	2	5	86	420	48,800	38,678
Bhacháu	30	3	...	30	63	475	42,990	27,786
Bhuj with Khávda...	134	25	34	12	205	1400	49,500	25,346
Lakhpat	40	22	19	39	120	810	18,500	7210
Mándvi	35	10	5	46	96	515	96,825	83,800
Mundra	34	11	10	18	73	390	46,200	27,512
Rápar with Khadir..	42	5	1	50	98	965	66,960	22,955
Total ...	432	114	89	400	1035	6500	487,305	266,063

Popularly the province is divided into seven districts; Pávar said to be the original seat of the Káthis along the southern margin of the Ran, and bounded on the south by the Chárvad range of hills; Garda Pathak between Pávar and the Kori river; Abdása named from Jám Abda between the Chárvad range and the Arabian sea; Kunda a small district in the extreme west; Kántha or Kánthi, along the south coast; Miyáni east of Pávar, taking its name from the Miyána tribe; and Vágad, occupying the peninsula in the east.[1]

.spect.

From the sea on the south and west, and from the Ran on the north and east, the coast of Cutch is in some places very slightly raised and fringed with mangrove swamps. In other parts it rises in rows of sand hills, or as in the north-west, in broken rocky cliffs. Inland, especially on the south and east, are broad plains some deep soiled and well tilled, others bare and furrowed with water-courses. Beyond these plains rise the central lands of the province, in places relieved by bright coloured rocks and patches of tillage, but over most of the area brown waving uplands deep in loose sand, broken by naked peaks, and bordered by bare ridges of low dust-coloured hills.

1 Burgess's Archæological Report, Káthiáwár and Cutch, 189.

The rock formations of Cutch have been thus sub-divided :[1]

CUTCH ROCKS.

Formation.	Sub-division.	Period.
Recent	Alluvium, blown sand and sub-recent deposits.	Pleistocene.
	Upper Tertiary (*unconformity*)	Probably both Pleiocene and Meiocene.
Tertiary	Argillaceous Group (Fossiliferous) ...	Meiocene or Upper Eocene.
	[illegible] Group	Eocene.
	[illegible]	
	[illegible]	
	[illegible]	
[illegible]	[illegible] Associated Intertrap-	
	Infra-Trappean Grits (*unconformity*) ...	
Jurassic	Upper Jurassic Group	Oolitic.
	Lower Jurassic Group	
Metamorphic Crystalline.	Syenite	
Trappean	Intrusive Traps	

The examination of these rocks seems to show that at some very early time metamorphic rocks were exposed and worn away till they were covered with water. In this water, an arm of the sea not far from the mouths of rivers, shales and sandstones were laid. The sea at first deep, gradually shoaled till the rocks, at least in places, rose above the water. Then, forcing its way through many fissures, trap, some of it on land but most under the water covered the shales and sandstones. These outbursts of trap lasted through long periods of time, some of the later being widely different from the earlier flows. After the outbursts of trap the land sank, and, under the sea, beds of limestone and marl were found at first under a deep sea, then under gradually shoaler water full of life and not far from the land. Of the next changes the only traces are the wearing away of some of the surface rocks and the forming of new beds shore-like and comparatively late. Last of all are the surface rocks with little to show how they were formed.

The presence of crystalline rocks in Nagar Párkar on the north shore of the Ran, and of schistose rocks in Káthiáwár, seems to show that metamorphic rocks stretch below the Ran and Cutch and support the secondary and newer formations.

Jurassic is the most largely developed of Cutch formations. Though with much general likeness and with no well-marked boundary line, these rocks differ enough to allow of their division into an Upper and a Lower group.[2] Of these the Lower Jurassic

[1] This section is condensed from Mr. A. B. Wynne's Memoir on the Geology of Cutch. Mem. Geol. Sur. IX.

[2] [illegible] do with [illegible] Later [illegible] marine [illegible] the uppermost marine and the [illegible]resh-water beds. For details see Manual of Geology of India, 250-265.

Chapter I.
Description.
Geology.
Lower Jurassic.

beds are chiefly found in four places; 1, A belt from one to twelve and generally about six miles broad, lying along the north of Cutch from Lakhpat in the west to a little beyond where the Banni peninsula joins the mainland. This, especially in the west, is much broken by trap intrusions; 2, About the middle of Cutch, divided into two nearly equal parts by the Mándvi-Bhuj road, a belt forty miles long and from one to five miles broad; 3, In the east in Vágad, a large stretch of country, about forty miles from east to west and fourteen from north to south; 4, Except a little alluvium and a narrow strip of nummulitic beds the whole of the Ran islands. The Lower Jurassic rocks have large clayey beds that, as they weather, give their hills rusty orange tints. Among them are hard blue and gray quartzose layers; strong sandstone, cream coloured, gray, blue, and black; gypseous shales, covering the ground with small red ferruginous nodules; buff, orange, blue, and gray close earthy limestones; then bands of lumpy conglomerate-like shale, and layers of shelly limestone. One very peculiar rock is a coarse-grained, golden, sometimes fossil-yielding oolite, the grains coated with a thin film of lustrous brown hæmatite. Ferruginous beds except of the nodular sort are rarer than they are higher in the formation. In many places igneous rocks come through the lower Jurassics. Sometimes the Jurassic and the igneous rocks seem to have been laid one over the other. But the effect is probably due to the igneous rocks forcing their way between two Jurassic beds. Of the life of the period when they were formed, the lower Jurassic rocks preserve many grass-like impressions and some fragments of fossil wood, but, except in the extreme west, no traces of land animal life, *palæozamiæ*. Of sea animal remains there is a large store, including *Trigonia, Astarte, Gryphæa, Terebratula, Ostrea, Cucullea,* and many *Ammonites,* some of great size; some *Pleurotomaria, Chemnitzia,* and a few more univalves; remains of echinoderms, corals, fish teeth, reptile bones, and quantities of *Belemnites*.

Upper Jurassic.

South of the first belt of Lower Jurassic rocks, and including the second belt, the Upper Jurassics stretch for about 120 miles east and west with a breadth varying from one to twenty and averaging about ten miles. They also appear over small detached areas in the east of Vágad. The characteristic beds of the upper group are coarse white sandstone, gravel and conglomerate, and layers of coarse sand and mud with crisp biscuit-like ferruginous partings. In many places these rocks are so salt as strongly to taste the wells and streams. Of the life of the period when the Upper Jurassic rocks were formed there remain in a few gray and white shales matted impressions of *Zamiæ,* ferns, mosses, and other land plants without a fragment of any sea form. Once or twice in the lower beds the vegetable remains have gathered into seams of coal with brilliant facets, but much mixed with carbonaceous shale and not of workable thickness. Of animal remains there are in the west a few sea shells of interest from their relation to some south African shells. The upper layers, crowded in places with fossil land plants, seem to shew that the rocks were formed at the foot of lakes. But

Chapter I.
Description.
Geology.
Lower Jurassic.

beds are chiefly found in four places; 1, A belt from one to twelve and generally about six miles broad, lying along the north of Cutch from Lakhpat in the west to a little beyond where the Banni peninsula joins the mainland. This, especially in the west, is much broken by trap intrusions; 2, About the middle of Cutch, divided into two nearly equal parts by the Mándvi-Bhuj road, a belt forty miles long and from one to five miles broad; 3, In the east in Vágad, a large stretch of country, about forty miles from east to west and fourteen from north to south; 4, Except a little alluvium and a narrow strip of nummulitic beds the whole of the Ran islands. The Lower Jurassic rocks have large clayey beds that, as they weather, give their hills rusty orange tints. Among them are hard blue and gray quartzose layers; strong sandstone, cream coloured, gray, blue, and black; gypseous shales, covering the ground with small red ferruginous nodules; buff, orange, blue, and gray close earthy limestones; then bands of lumpy conglomerate-like shale, and layers of shelly limestone. One very peculiar rock is a coarse-grained, golden, sometimes fossil-yielding oolite, the grains coated with a thin film of lustrous brown hæmatite. Ferruginous beds except of the nodular sort are rarer than they are higher in the formation. In many places igneous rocks come through the lower Jurassics. Sometimes the Jurassic and the igneous rocks seem to have been laid one over the other. But the effect is probably due to the igneous rocks forcing their way between two Jurassic beds. Of the life of the period when they were formed, the lower Jurassic rocks preserve many grass-like impressions and some fragments of fossil wood, but, except in the extreme west, no traces of land animal life, *palæozamiæ*. Of sea animal remains there is a large store, including *Trigonia, Astarte, Gryphæa, Terebratula, Ostrea, Cucullea,* and many *Ammonites,* some of great size; some *Pleurotomaria, Chemnitzia,* and a few more univalves; remains of echinoderms, corals, fish teeth, reptile bones, and quantities of *Belemnites.*

South of the first belt of Lower Jurassic rocks, and including the second belt, the Upper Jurassics stretch for about 120 miles east and west with a breadth varying from one to twenty and averaging about ten miles. They also appear over small detached areas in the east of Vágad. The characteristic beds of the upper group are coarse white sandstone, gravel and conglomerate, and layers of coarse sand and mud with crisp biscuit-like ferruginous partings. In many places these rocks are so salt as strongly to taste the wells and streams. Of the life of the period when the Upper Jurassic rocks were formed there remain in a few gray and white shales matted impressions of *Zamiæ,* ferns, mosses, and other land plants without a fragment of any sea form. Once or twice in the lower beds the vegetable remains have gathered into seams of coal with brilliant facets, but much mixed with carbonaceous shale and not of workable thickness. Of animal remains there are in the west a few sea shells of interest from their relation to some south African shells. The upper layers, crowded in places with fossil land plants, seem to shew that the rocks were formed at the foot of lakes. But

Chapter I.
Description.
Geology.

these land plants may have been washed down into river mouths and lagoons, whose half-fresh water was ill-suited to the growth of sea plants. With this exception the evidence seems to show that the rocks were formed under the sea without any marked changes of condition. Igneous rocks have in many places, and with the greatest irregularity, been thrust through the Upper Jurassics, burning gray shales black, red, or dark olive, and sandstones white and flinty. Some hand specimens have trap on one side and sand stone on the other, while in others the sandstone has completely fused into the trap. As neither the base nor the uppermost limit of the Jurassic rocks can be seen their depth is unknown. The estimate is for the Upper and for the Lower rocks a thickness of about 3000 feet each.

Infra Trappean Grits.

About ten miles south of Bhuj, and at the east end of the chief Jurassic belt, Infra Trappean Grits form a fringe between the Jurassic rocks and the Stratified Traps. In other places, as in the west near Lákha hill, they are found in separate patches. A peculiar soft, loosely-grained, and dimly stratified group of earthy and sandy rocks weathering greenish, orange, or dark, the Infra Trappean Grits are probably a local deposit of the lower Stratified Traps. Though not ashy the group is closely connected with the early volcanic flows. The bed is seldom 200 feet thick.

Stratified Traps.

Stratified Traps cover great part of Cutch. They form all the hilly ground in the south stretching along the whole length of the main Upper Jurassic area from Anjár to the west. In the east and south the belt of Stratified Trap is regular, varying from five to eight miles in breadth. Along the south-west it is an irregular strip, from one to fourteen miles broad, sometimes cut right across by nummulitic and Upper Jurassic inliers. In the west, where it ends in the Garda hills, it spreads over an area of about twelve miles by twenty. The beds or flows, resting on the Jurassic rocks with complete unconformity are of the usual Deccan gray, greenish-olive, and dark doleritic and basaltic trap. Of the same construction the Cutch beds differ from the Deccan beds in being less than half as thick; and in having many fewer dykes and an upper surface more conformable to the overlying tertiary rocks. As in the Deccan there are no traces of old volcanic cones. In Mr. Wynne's opinion the Cutch traps were formed mostly under water, the materials rising through numerous small outlets.

Intrusive Traps.

Trap intrusions are almost confined to the Jurassic area. There they appear in great numbers, the chief of them being in the north-west, a narrow irregular band, running about twenty miles from Lákha hill in the west to Majal hill in the east. Then eight miles south-east of Majal hill, Kira hill; twelve miles more, Dhinodhar; eight miles more, a belt running about fifteen miles north-east and south-west; and twelve miles south, Nanáma hill and beds stretching eight miles south-east. Further east there are few trap inliers. The chief are Vadái hill about ten miles north-east and Kirgiria eight miles south of Bhuj, Bhánjda rock at the north-west point of Khadir and a few inliers in the Bela

Chapter I.
Description.
Geology.
Lower Jurassic.

beds are chiefly found in four places; 1, A belt from one to twelve and generally about six miles broad, lying along the north of Cutch from Lakhpat in the west to a little beyond where the Banni peninsula joins the mainland. This, especially in the west, is much broken by trap intrusions; 2, About the middle of Cutch, divided into two nearly equal parts by the Mándvi-Bhuj road, a belt forty miles long and from one to five miles broad; 3, In the east in Vágad, a large stretch of country, about forty miles from east to west and fourteen from north to south; 4, Except a little alluvium and a narrow strip of nummulitic beds the whole of the Ran islands. The Lower Jurassic rocks have large clayey beds that, as they weather, give their hills rusty orange tints. Among them are hard blue and gray quartzose layers; strong sandstone, cream coloured, gray, blue, and black; gypseous shales, covering the ground with small red ferruginous nodules; buff, orange, blue, and gray close earthy limestones; then bands of lumpy conglomerate-like shale, and layers of shelly limestone. One very peculiar rock is a coarse-grained, golden, sometimes fossil-yielding oolite, the grains coated with a thin film of lustrous brown hæmatite. Ferruginous beds except of the nodular sort are rarer than they are higher in the formation. In many places igneous rocks come through the lower Jurassics. Sometimes the Jurassic and the igneous rocks seem to have been laid one over the other. But the effect is probably due to the igneous rocks forcing their way between two Jurassic beds. Of the life of the period when they were formed, the lower Jurassic rocks preserve many grass-like impressions and some fragments of fossil wood, but, except in the extreme west, no traces of land animal life, *palæozamiæ*. Of sea animal remains there is a large store, including *Trigonia, Astarte, Gryphæa, Terebratula, Ostrea, Cucullea,* and many *Ammonites,* some of great size; some *Pleurotomaria, Chemnitzia,* and a few more univalves; remains of echinoderms, corals, fish teeth, reptile bones, and quantities of *Belemnites.*

Upper urassic.

South of the first belt of Lower Jurassic rocks, and including the second belt, the Upper Jurassics stretch for about 120 miles east and west with a breadth varying from one to twenty and averaging about ten miles. They also appear over small detached areas in the east of Vágad. The characteristic beds of the upper group are coarse white sandstone, gravel and conglomerate, and layers of coarse sand and mud with crisp biscuit-like ferruginous partings. In many places these rocks are so salt as strongly to taste the wells and streams. Of the life of the period when the Upper Jurassic rocks were formed there remain in a few gray and white shales matted impressions of *Zamiæ,* ferns, mosses, and other land plants without a fragment of any sea form. Once or twice in the lower beds the vegetable remains have gathered into seams of coal with brilliant facets, but much mixed with carbonaceous shale and not of workable thickness. Of animal remains there are in the west a few sea shells of interest from their relation to some south African shells. The upper layers, crowded in places with fossil land plants, seem to shew that the rocks were formed at the foot of lakes. But

Chapter I.
Description.
Geology.

these land plants may have been washed down into river mouths and lagoons, whose half-fresh water was ill-suited to the growth of sea plants. With this exception the evidence seems to show that the rocks were formed under the sea without any marked changes of condition. Igneous rocks have in many places, and with the greatest irregularity, been thrust through the Upper Jurassics, burning gray shales black, red, or dark olive, and sandstones white and flinty. Some hand specimens have trap on one side and sand stone on the other, while in others the sandstone has completely fused into the trap. As neither the base nor the uppermost limit of the Jurassic rocks can be seen their depth is unknown. The estimate is for the Upper and for the Lower rocks a thickness of about 3000 feet each.

Infra Trappean Grits.

About ten miles south of Bhuj, and at the east end of the chief Jurassic belt, Infra Trappean Grits form a fringe between the Jurassic rocks and the Stratified Traps. In other places, as in the west near Lákha hill, they are found in separate patches. A peculiar soft, loosely-grained, and dimly stratified group of earthy and sandy rocks weathering greenish, orange, or dark, the Infra Trappean Grits are probably a local deposit of the lower Stratified Traps. Though not ashy the group is closely connected with the early volcanic flows. The bed is seldom 200 feet thick.

Stratified Traps.

Stratified Traps cover great part of Cutch. They form all the hilly ground in the south stretching along the whole length of the main Upper Jurassic area from Anjár to the west. In the east and south the belt of Stratified Trap is regular, varying from five to eight miles in breadth. Along the south-west it is an irregular strip, from one to fourteen miles broad, sometimes cut right across by nummulitic and Upper Jurassic inliers. In the west, where it ends in the Garda hills, it spreads over an area of about twelve miles by twenty. The beds or flows, resting on the Jurassic rocks with complete unconformity are of the usual Deccan gray, greenish-olive, and dark doleritic and basaltic trap. Of the same construction the Cutch beds differ from the Deccan beds in being less than half as thick; and in having many fewer dykes and an upper surface more conformable to the overlying tertiary rocks. As in the Deccan there are no traces of old volcanic cones. In Mr. Wynne's opinion the Cutch traps were formed mostly under water, the materials rising through numerous small outlets.

Intrusive Traps.

Trap intrusions are almost confined to the Jurassic area. There they appear in great numbers, the chief of them being in the north-west, a narrow irregular band, running about twenty miles from Lákha hill in the west to Majal hill in the east. Then eight miles south-east of Majal hill, Kira hill; twelve miles more, Dhinodhar; eight miles more, a belt running about fifteen miles north-east and south-west; and twelve miles south, Nanáma hill and beds stretching eight miles south-east. Further east there are few trap inliers. The chief are Vadái hill about ten miles north-east and Kirgiria eight miles south of Bhuj, Bhánjda rock at the north-west point of Khadir and a few inliers in the Bela

Chapter I.
Description.
Geology.

and Chorád islands. They include nearly all varieties of doleritic, trachytic, and basaltic traps, crystalline, compact or porphyritic, seldom amygdaloidal, sometimes columnar, and often so friable and ready to weather away that no clean fracture can be obtained. There seems little doubt that, through channels like these, the upper stratified trap found its way to the surface, and that these intrusive traps are some of the latest eruptions. In forcing their way through the Jurassic rocks, the traps have, in many places, become a tangled net-work of dykes and intrusions. In other places they have formed cones the mass of the cone Jurassic and the top trap. By contact with the traps whole beds of Jurassic rock have been made much more splintery, darker, and more like trap. Some places have many dykes, but none are known in the purely aqueous tertiary rocks.

Sub-Nummulitics.

Overlying the stratified traps, and usually resting on a crystalline concretionary amygdaloidal flow, is a singularly mixed and varied band of rocks. To the west and south it forms a fringe between the stratified traps, and the nummulitic and argillaceous tertiaries. It is seldom found to the east of the main beds of stratified traps. But it again appears near Bhacháu, in Vágad, and on the south and south-eastern sides of the Ran islands. The group is beautifully varied in texture and colour. It includes pale purple concretionary unctuous aluminous rocks; strong red and mottled laterites sometimes with agates; coarse sandstones, red or brown gypseous, and dark aluminous or white sandy shales. Short of absolute intercalation this group presents many appearances of conformity to the traps. The laterites are earthy compact or nodular and scoriaceous, sometimes so highly ferruginous as to become an iron ore formerly used in making iron. In eastern Cutch the laterites and white beds form nearly all that is seen of the group. Here they yield rapidly to atmospheric action, the ground weathering into hillocks like the wasteheaps of a foundry. In other places wide-swelling plains are sheeted over with a hardened laterite crust, the surface sometimes covered with a coating of agates. Thicker in the north and east than in the south of the district, the band varies from twenty to 200 feet. It rarely has fossils.

Gypseous Shales.

Of Tertiary rocks there are several groups beginning from below, gypseous shales, nummulitic rocks, an arenaceous group, an argillaceous group, and upper tertiaries. The gypseous shales are found beneath the nummulitic group round the western curve of the beds that flank the Garda hills and in a few other places. Its nodular clay stone and marl bands, and some of the shales are full of little *nummulites* and *orbiculina*, and also have bones, reptile remains, fish vertebræ, and teeth. The band varies in thickness from fifty to 150 feet.

Nummulitic Group.

The nummulitic rocks are found almost entirely in the west, stretching, a belt from three to six miles broad, along the outer edge of the gypseous shales. To the east they disappear with much obscurity, slight patches showing far to the east and south-east. They are of pale yellow and white marly impure limestone with

some sandy beds and shaly marls. Several kinds of nummulites abound. At the period when nummulites ceased corals seem to have flourished, large coral masses being found wherever there are upper beds. The isolated and flat-topped hill of Gádipadar near Khudi five miles south of Muáráyansar is probably an old coral reef.

Arenaceous Group.

The arenaceous beds, a group of very little importance, are found in the west on the skirts of the nummulitic rocks, and in the south bordering on the sub-nummulitic rocks. It is characterized by very irregular and false-bedded sand or friable sandy shales generally white and streaked by iron-stained laminæ. These rest on dim-coloured and blue finely laminated clays in which only a few fossils and the carapace of a very small crab were found.

Argillaceous Group.

The argillaceous group, in thickness and extent by far the most important of the Cutch tertiary deposits, starting in the extreme west stretches south and east fc [illegible] to the line of the Bhuj-Mándvi road. [illegible] skirts the nummulitic rocks in a belt [illegible] iles in breadth, then for about twelve miles it broadens to thirteen miles and again narrows fringing, during the last twenty miles, the sub-nummulitic group. Among the lowest argillaceous beds are some much like the upper portions of the arenaceous sub-division. There are also strongly ferruginous or lateritic bands and soft brown yellow and mottled sandstones. This group is very rich in the number and variety of its fossils. *Turritellæ* with *Corbulæ* and *Venus granosa* occur abundantly in one or two of the ferruginous bands. And as one or two large bones and two fine molars of a bilobodont were found in the valley of the Madh river, it is probable that some of the nodular and ferruginous beds represent those of Piram island in the gulf of Cambay. Above the lowest beds are calcareous grits and sandstones with rather few fossils. Above them a large thickness of shales, clays, and marly beds with thin disc-shaped *Nummulites* and other *Foraminifera*. Above the shales come yellow marls and marly limestone very full of fossils, some of the hard muddy beds being almost entirely made of fossil shells. Above the marls are soft sandy clays and muddy shales with a few compact sandstone layers thinly laminated and ripple-marked and a narrow band largely made of fragmentary shells. Higher up the beds contain bored clay nodules resembling pebbles and *Bryozoa* encrusting the shells of *Pectens* and oysters.

Upper Tertiaries.

Before the upper tertiaries were deposited the higher argillaceous beds were in many places removed by denudation. At the base of the upper tertiaries is a conglomerate, in places more or less ferruginous, but of no great thickness. This is succeeded by thickbedded brown sands or incoherent sandstones, parts of which near the base are cemented by carbonate of lime. Calcareous segregations occur throughout the rock. The only organic remains discovered were a few large logs of fossil timber. The upper members of the group are ill defined.

Alluvium.

The alluvium is the result of the degradation of the local rocks. As most of it overlies the tertiary beds, it consists largely of materials derived from them, often mixed with fragments brought

Chapter I.
Description.
Geology.
Alluvium.

by rivers from the hills. Much of it, as a limestone or mottled clay deposit with red blotches and quartz grains, resembles a newer tertiary stratum. A sub-recent calcareous deposit is very generally distributed over the hilly country. Its calcareous sandstones are sometimes coherent enough for building, and it is commonly burned for lime. No fossils have been found in it. Along the coast are dunes or moving sand hills. Nothing seen in Cutch helps to settle the question of the formation of the western India alluvial coast plains. The materials are often, but not always, of fine grain. Sometimes near the surface are a few land shells, but no sea remains have been found. The deposits are often like river deposits, though there are now no rivers in Cutch that could have formed them. The alluvium may be marine. But there are no fossils to prove this, and the ground is less level than the Ran and less uneven than the bottom of the neighbouring sea.

Hills.

Its hills, though of no great height, are one of the chief natural features of Cutch. They may be divided into three groups, the hills of Cutch proper, of Vágad in the east, and of the Ran islands in the north. Nearly all the ranges and many of the hills are steep, scarped on the north slope gently towards the south. Most of the beds have long southerly slopes at right angles to three parallel lines of disturbance; one in the Ran islands from Pachham to Chorád; a second along the north of Cutch from Lakhpat to near Vágad; and a third in the central uplands from Roha to Bhachán. Except one range running north-west from the Dhola hills, with long slopes upon the dip and steep slopes along the outcrop of the beds, the trap hills, particularly those formed of intrusive trap, are often sharp peaked or cliff-girt. In Cutch proper the hills, widely spread over its western parts, gradually narrow eastwards into a single range. Though none of great height, the highest, Dhinodhar only a little over 1000 feet above the Ran, several of them are from some peculiarity of shape or make worthy of notice. In the south-west about five miles south of Náráyansar is Gádipadar, a conspicuous, 100 feet high, flat-topped hill, a mass of limestome below and at the top almost entirely coral. The Garda hills, the broad west end of the central range of stratified trap, though they rise high, have no peaks of special interest. Among the Jurassic hills to the north is Gándhri, 534 feet above the plain, steep on all sides and faced by a bold cliff, the body of the hill of white and purple sandstone, and its peak of basalt and softer trap. Further east about twenty-four miles north-west of Bhuj is Dhinodhar, the fabulous Cutch volcano. This, one of the highest hills in the province, 1073 feet above the Ran, is chiefly of coarse and fine white sandstone with a basalt capping 180 feet thick. About ten miles north-east is Jhura, 890 feet above the Ran, chiefly of shale and limestone; Várár about five miles south, an isolated tabular steep-sided hill, rising 894 feet above the plain, is of sandstone with a thick capping of black columnar basalt, and four miles to the west is Vichhia a far-seen conical peak of sandstone covered by trap. About seven miles east of Bhuj is the bold sub-conical steepsided sandstone hill of Jandharia, rising about 700 feet above the Ran,

Chapter I.
Description.
Hills.

and about six miles north of Jandharia, in the Lodái and Jhuran range, Halmán, a sandstone hill about 800 feet above the Ran. In the central or Chorád hills there is in the east, Khátrod, a conical peak with a steep north escarpment rising 550 feet above the plain. At the west end of the range, rising 400 feet above the plain is Dhrabva, a steep flat-topped hill of trap-covered sandstone, and a little to the south-west Nanáma, probably the source of some of the neighbouring stratified traps, a nearly circular dome-shaped mass of trap, 770 feet above the plain and 3½ miles round at the base. The more regular range of the south, or Dhola, hills has no peak of special interest.

The Vágad hills, a broad group stretching east and west, have many separate peaks, the chief of them Adhoi, rising 270 feet from its base, sandstone-capped with white beds strikingly like metamorphic quartzite.

Of the hills that rise out of the Ran some details are given under the head 'Islands.' Pachham, the chief of them, 1437 feet above the Ran, is the highest point in Cutch.

Rivers.

Though many have deep-cut channels with steep much-worn sides,[1] none of the Cutch rivers have water enough to flow throughout the year. Rising in the central uplands they find their way either north to the Ran or south to the gulf of Cutch. Of north-flowing rivers the chief is the Khári with a course of about thirty miles. Rising in the Chorád hills about eight miles south-west of Bhuj, the Khári flows past Bhuj and from there, between steep banks in places 110 feet high, keeps north for about twelve miles and after receiving the Míthi from the right flows about eight miles more into the Ran. Of south-flowing streams the largest are the Madh and Tera[2] which, with a course of about thirty miles across the Abdása plain, fall together into the gulf of Cutch near Jakháu.

Besides its local streams three rivers pass by Cutch on their way to the sea. Of these, two, the Banás in the east from Ábu and Pálanpur and the Luni in the north-east from Ajmir and the Arávali hills have, beyond helping to flood the Ran in the rainy season, little connection with Cutch. In the west the Kori or east mouth of the Indus though of little value for trade or irrigation, is of much historic interest. At the time of Alexander (325 B.C.,) and of Ptolemy (150 A.D.), under the name of Lonibare it was one of the chief mouths of the Indus.[3] It seems to have continued of equal

[1] The mountain ...

[2] There is much confusion about the names of Cutch rivers. Few (1818) have any names, and those few are not generally known in the country. McMurdo, Trans. Bom. Lit. Soc. II. 224, New Ed.

[3] ... According to local ... e a port at Sindhi; ... miles to Sindu; then ... ar and Náráyansar. ... f the main body of

Chapter I.
Description.
Rivers.

importance with the more western mouths until about 1000, the main stream of the river seems to have turned towards the west. Still, as late as the middle of the eighteenth century, the eastern or Kori branch continued to bring water enough to irrigate a large area of rice-land to the north of Lakhpat. Increasing demands on its water by the people of Sind led to feuds between Cutch and Sind. In 1764 at the battle of Jhára the people of Cutch were beaten and soon after Ghulám Sháh raised so great a bank across the Kori that its stream was nearly stopped and the Lakhpat rice-fields were changed into grazing ground. In 1802 a fresh dam was raised at Ali Bandar. This so entirely stopped the flow that even floods could not pass. The channel filling with mud dried above Sindhdi and shoaled at Lakhpat, and the old rice-fields, unable to grow even grass, were included in the waste lands of the Ran. For the next sixteen years (1803-1818) except when flooded during the windy and rainy seasons, May-October, the bed of the river, and the part of the Ran through which it flowed, remained dry. The 1819 earthquake made a great change. At Lakhpat, where it used to be fordable, the river-bed became eighteen feet deep. Near Sindhu, about sixteen miles further up, from two to six miles of the bed were raised, and again beyond Sindhu the level of the Ran fell, forming a basin about twelve feet deep, and behind the basin right across the bed of the river rose the Alláh Band or God's dam. At the same time a great wave rushed up the river and filled the basin with salt water. For eight years the channel of the river was closed and except during the season of floods its bed was nearly dry. In 1826 the upper Indus burst its banks, overspread the desert, and clearing every dam before it, burst through the Alláh Band, filled the Sindhdi lake with fresh water and, sweeping the silt, so cleared the Kori bed that boats of 100 tons could pass from the sea to Lakhpat. For three years the Kori continued to come down in so large a stream that it was open for trading as far as Amirkot. Meanwhile the Sindhians were rebuilding their dams, and in 1834 the stream was almost stopped. In 1838, except during the rains the channel was dry. For the next thirty-six years (1839-1874) silt kept gathering in the bed of the river below the Alláh Band. In 1856 there was water enough for boats from Sindhdi to the river mouth, and in 1868 a boat could not pass further up than Lakhpat. In 1874 there was another flood on the Indus, a large body of water ran through the Alláh Band and filled the Sindhdi lake.[1]

---

the Indus waters from the eastern to the western branch. Mem. Geol. Sur. IX. 44. Though other changes are referred to (vide St. M. 159-160) the chief would seem to have been during the 11th or 12th century and was the cause of the destruction of the great city Alor and '1000 towns.' This from an inscription (Jour. Bom. As. Soc. I. 204) must have been later than 953 (341 H.) and must have been some considerable time before the end of the 13th century as before its overthrow by Alá-ud-din Khilji (about 1300) the Sumra dynasty had for long its head quarters at Muhammad Tur. According to the local story Alor was ruined by a merchant who had been defrauded by its ruler and who in revenge raised a great dam and changed the course of the Indus. Tárikh-i-Táhiri in Elliot, I. 256-258.

[1] In January 1875 at the Alláh Band the channel was 70 to 80 feet across, the speed per second $2\frac{1}{2}$ to $4\frac{1}{2}$ feet, and the discharge from 1200 to 1500 cubic feet. The Sindhdi lake was a stretch of clear blue water broken only by the ruined tower of the Sindhdi fort. Major Smith, R.E., quoted by Col. Barton.

Chapter I.
Description.

Water supply.

Except what is found by digging in river-bed sands, the water of Cutch streams is unfit to drink, and during the hot season is too salt even for cattle. In rocks at no great depth from the surface, water is readily found, and many wells from fifteen to forty-five feet deep yield excellent supplies, and in one or two spots it is found almost close to the surface. Irrigation by the Persian wheel is unknown, but by the double-mouthed leather bag it is practised over a large area. The porous upper soil is against the storage of water in ponds and reservoirs. Ponds are not uncommon, but they are of no great size, and for one that holds water during the whole year, twenty run dry in six months.

Lakes.

Except the special depression at Sindhdi in the west of the Ran, the only lake of any size is in the east of the Charvar range. This, a round valley called the Saror lake about 2½ miles broad, with a dam thrown across its narrow eastern outlet, is flooded during the rains.[1]

Of the lake at Sindhdi in the west of the gulf of Cutch the chief details have been given in the account of the Kori river. To the north-west of Cutch at the time of Alexander (325 B.C.) there was a great fresh-water sea, and this, though perhaps an estuary rather than a lake, continued till about 1300 years later the Indus left its old eastern channel[2] and the chief part of its waters passed to the western mouths. In 1819 at the time of the earthquake over a large tract north-west of Lakhpat the land sank and became covered with water. At first the lake was salt, but in 1826, the mound that, in 1819, had formed on its north bank, was pierced by the flood waters of the Kori, and the Sindhdi became a fresh water lake. Next year (March 1827) it was a vast fresh-water lake reaching the horizon on all sides with the Sindhdi tower standing out like a rock. In August 1827 the lake was two feet deeper but entirely salt, the fresh stream much smaller in volume, the south-west winds having blown the sea water in on the fresh. In 1834 by the stoppage of the Kori river the lagoon became much like what it was before the 1826 flood. In 1838 it was smaller and shallower, part of it dry. In 1844 the earthquake is said to have made it a salt marsh from one to four feet deep. It would seem to have kept in this state, slowly silting up, till in 1869 in the fair season but little water remained after the rest of the Ran was dry. There were miles of mud and the shape of the hollow could still be traced. In 1874, as in 1826, the Kori river sent a large volume of water through the opening in the Alláh Band, and in May 1875 the whole low land from the Alláh Band to Sindhdi was again an expanse of clear blue water broken only by the ruined tower of the Sindhdi fort.[3]

The Ran.

Encircling Cutch on the north and east is the Ran, *irina* or 'the waste,' a salt desert supposed to cover about 9000 square miles, and

---

[1] Mem. Geol. Sur. IX. 177.

[2] In the *Bhagvat Purán*, a great lake called Náráyan Saras is mentioned as [illegible] thas. This is still a place of pilgrimage, but the [illegible] St. Martin, 179.

[3] Col. Barton.

Chapter I.
Description.
The Ran.

believed to be the dry bed of an arm of the sea. It is divided into two parts, the great Ran to the north, about 160 miles from east to west and eighty from north to south, stretching over not less than 7000 square miles; and the little Ran to the east about 1600 miles in extent, about eighty miles long from east to west and from ten to forty broad from north to south.

In appearance and general character the two parts of the Ran differ little. Except the four hilly islands on the south shore of the great Ran and plots of raised land, some of them of considerable size, the whole area is, from April to October the season of strong south winds and occasional rain, frequently flooded to the depth of from one to three feet. Most of this water is salt, either sea water driven by the strong south-west winds up the Kori river or beyond the head of the gulf of Cutch, or land water from the Luni and Banás, or the brackish local streams.[1] In spite of this yearly flooding, the bed of the Ran, except in a few isolated spots, does not become soft or slimy. The flood waters, as they dry, leave a hard flat surface covered with stone, shingle, and salt. As the season wears on, and the heat grows greater, the ground, baked and blistered by the sun, shines over large tracts of salt with dazzling whiteness, and the air, dim and quivering, mocks all distance by an almost ceaseless mirage. Only on some raised rocky lands is water found, and only near water is there brushwood, grass, or any sign of growth. Except a chance bird or herd of wild asses, a stray antelope, or an occasional camel caravan, no sign of life breaks the weary loneliness.

Boundaries.

The lands to the west of the Ran are low-lying and swampy; to the north-west for about fifty miles stretches the level ridge of the Alláh Band; along the north are rows of sea-coast-like sandhills[2]; and on the north-east the high cones of the Kalingár hills. On the east the shores are low, and along the south, beyond the row of bluff steep islands, the north coast of Cutch is at first fringed with a narrow belt of low alluvial land, then stretches into the long low Banni peninsula, and lastly from near Nara runs west in a row of capes, cliffs, and promontories. Where the edge is not rocky the Ran stretches inland as the sea stretches along a low-lying coast, fringed sometimes by a belt of grass-yielding land, and in other places passing up the sandy beds of rivers. The margin of the small Ran is low throughout, rich and wet on the south or Káthiáwár side, dry and rocky on the north or Vágad side.

Bed.

The level bed of the Ran is, in most places, so little lower than the land near it that it is often impossible to say where the main

---

1 The Ran in the east is much affected by the Banás' floods. From A'bu the only drainage line, the Banás brings down great quantities of water covering the Ran over a breadth of eight miles with from six to eight feet of fresh water. The waters keep fresh, because of the strong south-west winds that force them back. Between Jadjám and Fangli the small belt of the river is often deepened four or five feet and is like the bed of a river. Sir A. Burnes. MS. 1828.

2 The Thar, or little desert, along the north edge of the Ran is a succession of such sandhills or dunes as fringe the sea-coast. Their only peculiarity is a succession of little basins of salt water in the hollows between them, and in places, stunted bushes. Mem. Geol. Sur. IX. 28.

land ends and the Ran begins, and it is so near the sea level that aneroid barometers fail to show any difference. Almost perfectly flat, its surface is in four places slightly depressed, in the Sindhdi basin in the west; along the north; in the south between Pachham and Khadir; and in the south-east near Ádesar. The surface and sub-soil are regular layers of sand and clay with a large mixture of salt, which by drawing moisture from the air, in some places damps the surface. In the Sindhdi basin in the west when, as in 1826 and 1874, a flood comes down the Kori river, the Ran is all the year round covered with water. At other times it is flooded only during the season of strong south winds and rain. For about five months in the year (November-March) the whole is, except a few patches, dry, the parts where water has lain longest being deeply crusted with salt. In March when strong westerly winds set in, the water in the gulf of Cutch is heaped up and rises slowly over the Ran until in June rain falls, and almost the whole of the west is from a few inches to a few feet deep in water. Between Khadir and Pachham the depth is seven feet, and between Ádesar and Chorád still more. Most of the Ran is dry by the end of November or the middle of December, the lowlying Ádesar strait dries in January, and some parts along the northern shore and in the Sindhdi basin remain damp throughout the year.

Islands.

Along the north coast of Cutch within the limits of the Ran are four islands beginning from the east, Chorád, Bela, Khadir, and Pachham.

Chorád, in the narrows between Vágad and the mainland, at the north end of the Ran, though politically part of the Pálanpur Agency, belongs to Cutch chiefs. About twenty miles from north to south and ten from east to west, this island is low in the south, and in the north does not rise more than 150 feet. There is a belt of upper tertiaries in the south, then a stretch of alluvium, and then sub-nummulites with near the north a narrow band of Jurassic rock.

About four miles west of Chorád lies Bela, stretching north-east and south-west, about twenty-five miles long and ten broad. Low towards the south, it rises near the north into a chain of hills called Nilva, the highest point of which is 617 feet above the Ran. The rocks are sub-nummulitic towards the south and Jurassic in the north. In the Jurassic beds was found a small and fragmentary *palæo zamia*, the only specimen met with in the east of Cutch.

Five miles west of Bela is Khadir, sloping gradually north and ending sharply in a cliff. Some of the cliffs on the north side are very fine, their tops from 350 to 400 feet above the Ran. They show few traces of having ever been sea coast cliffs.

About twelve miles further west lies Pachham, in the middle of the Ran, about fifteen miles from north to south and ten from east to west. It is from east to west crossed by two chains of hills, the black,[1] *kála*, range on the north, and the white, *gora*, on the south.

[1] The local story is that this range was called after a saint, whose face was blackened by the malice of a woman's evil eye. Sir A. Burnes, MS. 1827.

Chapter I.
Description.
The Ran.
Islands.

In the black range is Pachham Pir, the highest point in Cutch, 1437 feet above the Ran. The top of the hill commands a wide view. To the north, beyond a waste of salt and water, the Párkar hills; to the south, the dark surface of the Banni and Cutch hills; a salt waste to the west with behind it a dark shadow, perhaps the Alláh Band. The south or white hills, much lower and narrower, are like the black range steep on the north side. The chief rocks in the black range are, at the foot, a fine white and light fossil-bearing flinty sandstone with bands of chalk and slightly ferruginous purple sandy beds with occasional masses of trap; further up coarser sandstone, weathered yellow or brown, with porphyritic dykes. After these are purple and gray shales and white sandstone, massive gray limestone and fine sandstone with a few traces of fossils, purple and greenish variegated sandy shales, white sandstone again, and over all a set of gritty orange limestone and chalky beds. In the south range are coarse or fine chalky sandstones with red fossil-bearing layers, flinty and shaly olive beds and hard shelly bands. On the crest and south sides of the hill are more brown and purple tints. Of objects of interest in Pachham are about 1½ miles north-east of Kaura the remains of a fort built by Ráo Lákha and demolished by Fateh Muhammad about 1800.[1]

Though a peninsula and not an island, some account may here be given of the lowlying tract, known as the Banni, that stretches to the south-west of Pachham, between it and the mainland. Probably a bank or bar of soil brought down by the north-flowing Cutch rivers, it stretches almost parallel to the coast line of Cutch, about sixty-five miles long and from ten to sixteen broad. Where it joins the mainland, the Banni is so low that it can hardly be distinguished from the Ran. Further out it rises gently, but, except one narrow strip in the west, is all apt to be covered with water in times of high flood. The whole is scantily covered with coarse grass and *bábul* trees, and supports large herds of buffaloes and other cattle, for whose use some wells and ponds have been dug. The herdsmen live in clusters of bee-hive-shaped grass huts, and under the orders of their holy men use no sleeping cots and light no lamps after dark.

Routes.

The two chief routes across the Ran are in the west from Nalia in Cutch to Tuna at the west end of the Banni, and from there pretty straight north to Rávmaka Bazár near Ali Bandar on the Kori river. The other chief route is further east from Sumrásar in Cutch, north across the middle of the Banni along the west of Pachham to Bálkari in Thar. A third route lies from the island of Bela north to Nagar. A slight depth of water does not make the Ran impassable; on the contrary, camels move safer through water than over slippery mud. Without a good guide the passage is at

---

[1] Sir A. Burnes. MS. 1828. A low parapet wall was then standing. In 1827 Pachham had 12 villages, 3 of the Ráo's, 7 of the Sammás and 2 belonging to other Musalmán tribes. These villages contained 717 houses and a population of 2584 souls. For fear of plunderers the hamlets were on the hills, the huts all mat-roofed. During the rainy season flies and mosquitoes were so troublesome that all who could afford to go, fled to Cutch. Sir A. Burnes, MS. 1827.

all times dangerous, travellers being sometimes lost even in the dry season. In the hot season, from the overpowering heat, and in the cold weather to avoid the blinding salt glare, the passage is generally made at night. The travellors, guided either by beacons or by the stars, generally spend from the evening to the morning in crossing.[1]

Chapter I. Description. The Ran.

Products.

Salt, the only product of the Ran, brought partly by sea water and partly from the brackish rivers that flow into it, crusts the surface generally from one to three inches deep. Except when artificially prepared as at Pátri, it is bitter in taste and little used.

History.

The Ran is almost certainly the raised bed of an arm of the sea, the result, only less complete, of the forces that raised the coast plains of western India and Sind. These plains are believed to have been raised pretty evenly throughout, and then to have received the deposits of the rivers that passed through them to the sea. In Cutch the raising of the land seems to have been less uniform. Along its outer edge the land was raised into ranges of hills, and inside of the hills was left a large hollow almost an inland sea. The materials washed down by the rivers gradually filled the passage between this sea and the ocean. Since then silt has gone on gathering, and will continue to gather till the rivers that bring it down find their way to the sea through an alluvial plain. Though for more than 2000 years known as *iriṇa* or 'a salt marsh' 'the waste,' within that time many changes have occurred, and great part of the Ran seems more than once to have sunk and been flooded by the sea. Alexander the Great (325 B.C.) found the Ran a great lake[2]; at the time of the Periplus (80 A.D.) though shoal and very hard of access the Ran seems to have been fit for navigation[3]; and it seems probable that for nearly a thousand years after, great part of the waters of the Indus crossed the Ran on their way to the sea. The north edge of the Ran is fringed with a row of sand hills, such as in many places line the sea coast, and along that coast further to the west Vegaugad, whose brick ruins may still be seen, and further east Vingad, Baliári, and Virávan were seaports. In the east the islands off the north coast of Cutch are said to have been surrounded by a sea called Kilu. At that time Chhári and Nirona on the edge of the Ran between Lakhpat and the Banni; Bhitáro on the west of the Banni; and Dorát, Dohi, and Phángvádo in the island of Pachham were harbours. In support of these local stories there are, on the north shore of Pachham about twenty feet above the present Ran level, traces of an old sea in a patch of concrete full of marine shells, and near Phángvádo in Pachham pieces of iron and ship nails were thrown up by the 1819 earthquake. The date when the Ran was last navigable cannot be fixed. The stories point to the beginning of the

---

[1] Mem. Geol. Sur. IX. 17, 19, and [illegible]

[2] [illegible]

[3] McCrindle's [illegible]

Chapter I.
Description.
The Ran.
History.

fourteenth century. But this can hardly have been the case, as it was about the middle of that century (1360) that Firoz Sháh's army all but perished in the salt waste of the *Kunchi Ran* or Ran of Cutch.[1] The south-east of the Ran, the part known as the Little Ran, has much later passed through considerable changes. In a creek near Vavánia on the south coast was, about 1756, found fifteen feet deep in mud an old boat without any iron and bound with coir string, much larger than any now used in the gulf of Cutch. The village of Khor, further east on the same shore, was said to have been a seaport town in 1765, and pierced stone anchors were found on the shore of the Ran. During the present century several changes in level have taken place. In 1815, the water was imperceptibly draining off.[2] In 1866 the head of the little Ran was said to be sinking, and an inquiry was made. Of two officers who gave opinions, one, Captain Hebbert, saw no reason to believe the Ran was being depressed; the other, Major Watson, thought that it was.[3] Since then by the Hamtal and Mukti creeks the sea has continued to encroach. The fact is patent, Colonel Barton wrote in 1875, that year by year the sea reaches further eastward, and places, a few years ago inland villages, are now open to water traffic. The cause is by some observers traced to the formation of a groyne at the entrance of the gulf of Cambay, which by making the sea shallower is supposed to force the tidal wave higher up the land. Others hold that the land is sinking, but this does not seem as yet to have been proved.[4]

Earthquakes.
1819.

During the present century Cutch has suffered much from earthquakes. The most disastrous, severer than any that had happened for more than 400 years, began on the 16th June 1819. The first shock was felt at about a quarter to seven in the evening, and lasted for about two minutes. "The ground could be seen to move, it was hard to keep standing, and every house was shaken to its centre." Within four hours (11 P.M.) three slight shocks were felt, and on the next day the earth was often in motion with gusts of wind, and a noise as of the rumbling of carriages. This noise went on during the whole night, and after stopping for a few minutes at a quarter to ten, a severe shock, lasting about fifty seconds, brought down a number of shattered buildings. For six weeks there were daily shocks, and, during the next four months, they were felt at intervals, the last on the 20th November. Little has been recorded as to the speed and course of the earthquake wave. The shock seems to have been felt at the same time over the whole of Cutch, and to have travelled north about fifty-three miles a minute. Cutch seems to have been the centre of disturbance. The damage caused by the earthquake was very great. At Bhuj, 7000 houses including the Rao's palace were destroyed, and 1150 persons buried in the ruins;

---

1 Tárikh-i-Firoz Sháhi in Elliot, III. 324. Part at least would seem to have been under water; as far as the eye could reach all was salt water. But the rest was a desert; "where no bird laid an egg, or flapped its wing, where no tree was to be seen, and where no blade of grass grew," 325.

2 Selection Asiatic Journal, I.—XXVIII., 1816-1829, 35.

3 Mem. Geol. Sur. IX. 11.

4 Col. Barton, 1877.

Chapter I.
Description.
Earthquakes.
1819.

hundreds of houses in Anjár, Mándvi, and Lakhpat were hurled to the ground; all the fortified towns were injured, and Tera, the best fortress in Cutch, was utterly ruined. During the first and severest shocks, it was said that Dhinodhar hill sent out flames, and other hills sent out clouds of dust. But these stories were little better than hearsay, and the examination of the country by the officers of the Geological Survey has shown that neither from Dhinodhar nor from any other hill could fire or smoke have issued. Other accounts state, and these may well enough be true, that water was forced from below ground, filling the rivers up to their banks. Of lasting changes, the fall in the level of the Ran in the west at the Sindhdi basin; along the north border of the Ran; and in the east near the Pachham island, have already been noticed. But the most remarkable change was across the bed of the Kori river, along about fifty miles of country the raising, as at least it seemed from the south, of an earthen bank from ten to twenty feet high, which, as made without the hand of man, is known as *Alláh Band* or God's mound. According to most of the early observers, this mound is not perceptibly raised above the level of the country. Though so well marked on the south, there was so little slope to the north, that in the flood of 1826 the Kori river kept to its old channel cutting through the bank.[1]

1844.

The next earthquake recorded is a series of shocks in 1844. The shocks lasted for a month and were so threatening, that while they lasted, the people of Lakhpat feared to sleep in their houses. These shocks are said to have made the Alláh Band broader,[2] and on the south shore of the Sindhdi hollow to have raised the bed of the river, so that instead of water passing over it at every tide it was dry except at high tide, and had then a depth of only eighteen inches. In the next year (19th June 1845) a third shock is recorded[3] which at Lakhpat threw down the walls of the fort, and caused the loss of several lives. At the same time the sea rolled up the Kori, overflowing the country twenty miles to the west, and forty miles to the north, and filling the Sindhdi lake with from one to four feet of water. From the 19th to the 25th of June, sixty-six shocks were counted and much damage done. It was thought that the land had sunk, but the flooding may have been due to a great earthquake wave.[4] Again in 1864 there was an earthquake. But the shock was slight, chiefly felt in Vágad.

1845.

Climate.

Lying along the north parallel of the Tropic of Cancer, Cutch is almost beyond the rain-bringing influence of the south-west monsoon. Its rain generally comes against the usual winds in squalls from the north-north-west round by north and east to south.[5] The supply is never large and sometimes fails altogether. The average annual

---

1 Mem. Geol. Sur. IX. 41.

2 The date of these shocks is not accurately fixed. It was perhaps after them that (1844) Col. Baker noticed the slope on the north of the Alláh Band which had never before been reported.

3 Mr. Wynne (Geol. Sur. IX. 38) seems to think that this and the 1844 shock are the same.

4 Mem. Geol. Sur. IX. 39

5 Mem. Geol. Sur. IX. 6.

Chapter I.
Description.

rainfall at Bhuj for the thirty years ending 1878 is returned at fourteen inches. During this period the greatest amount registered in any one year was forty inches in 1878, and the least ten cents in 1848.[1]

Wind.

From June to October the south-west monsoon winds are strongly felt, the weather being seldom calm. In the cold months, harsh east and north winds prevail, followed by strong south-westerly gales and steady winds, the air being frequently loaded with dust.[2] Along the sea coast throughout the year, the climate is agreeable, and over the whole province for nearly nine months it is cool and healthy. But in April and May burning winds and dust storms make life miserable, and during October and part of November, the climate is oppressive and sickly. The driest seasons have been found the most healthy for Europeans. The thermometer readings in the shade in Bhuj give the following results :—

Bhuj Thermometer Readings, 1875-1878.

Year.	January.		May.		September.		December.	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
1875 ...	82	63	108	82	91	79	82	66
1876 ...	78	65	104	81	90	76	80	70
1877 ...	81	62	103	82	96	84	85	66
1878 ...	83	61	99	90	96	85	88	65

[1] The available details for the town of Bhuj are extracted from the Residency Register :

Bhuj Rainfall, 1848-1878.

Year.	Inches.	Cents.	Year.	Inches.	Cents.	Year.	Inches.	Cents.
1848 ...	...	10	1859 ...	10	63	1870 ...	9	50
1849 ...	8	79	1860 ...	1	60	1871 ...	13	47
1850 ...	21	60	1861 ...	8	33	1872 ...	17	6
1851 ...	21	51	1862 ...	34	88	1873 ...	6	23
1852 ...	19	32	1863 ...	21	94	1874 ...	12	3
1853 ...	5	21	1864 ...	7	28	1875 ...	6	35
1854 ...	31	85	1865 ...	11	04	1876 ...	5	84
1855 ...	20	76½	1866 ...	20	72	1877 ...	15	20
1856 ...	11	68	1867 ...	8	4	1878 ...	40	32
1857 ...	13	14	1868 ...	8	37			
1858 ...	13	45	1869 ...	21	21			

[2] Mem. Geol. Sur. IX. 6.

CHAPTER II.

PRODUCTION.

Chapter II.
Production.
Minerals.
Coal.

THE chief minerals of Cutch are coal, iron, alum, salt, and building stone.[1]

The coal of the jurassic rocks, though never found in any large quantity or of good quality, has, for some time, attracted attention. The largest workings, those at Trámbál, are now closed by the falling in of the tunnel that led into the mine. According to Mr. Blanford, in the Trámbál seam of an apparent depth of one foot four inches, eight inches were good coal. Several other seams have been found, chiefly in the neighbourhood of Siságad in central Cutch; but all yet reached are too thin to repay the cost of working. Carbonaceous shale with coaly layers occurs in the river north of Siságad; and a coaly shale of which a two feet thick seam was visible, was found in a stream course west of Guneri, near Lakhpat. The coal occurred in thin bright layers between the laminæ of the shale, bearing a strong resemblance to some found north of the old workings at Trámbál, and perhaps lying on nearly the same horizon. None of these coals seem to be valuable. Even if the beds were thick, the intermixture of shale would be against them, while that found near Siságad was so brittle that it fell through the gratings of the furnaces. All that was seen in the district, broke, on exposure, into minute fragments, and no piece of even an inch square could be taken from the beds. The most clearly seen sections showed rapid thinning out of the coaly portions, so that the existence of large workable deposits seems doubtful, if not impossible. A few thin carbonaceous layers of shale have also been found in the tertiary beds, but none of them are at all promising.

Iron.

Iron was formerly smelted; but at present the cheapness of foreign iron keeps the Cutch mines unworked. It is found in the hæmatitic laterite of the sub-nummulitic group, and in some ferruginous deposits near Bhacháu. The manufacture was chiefly carried on near Bhacháu, Lunva, and Dudhai in the east of the central plain, at Madh in the west of the province, near Vitroi in Vágad, and at Kaura in Pachham island.[2]

Alum.

During certain months of the year much alum is made at Madh. The works, reported to have been carried on for the last two or

---

[1] The account of minerals is compiled from Mem. Geol. Sur. IX. [illegible], supple-mented by Mr. A. N. Pearson's report of 24th December 1875 'On the [illegible] of Cutch Alum.'

[2] The Kaura iron yielded 3¼ cwts. (10 *mans*) from 16 cwts. [illegible] It had for some years before 1827 ceased to be worked. Sir A. Burnes [illegible]

three centuries, have left the surface roughened by hills and heaps and seamed by cracks and hollows. The material used is a pyritous dark-gray or black shale, closely associated with a soft aluminous pseudo-breccia of the sub-nummulitic group. This appears to overlie or enclose the shale, or to have invaded it, as, in some parts of the works, fragments of the shale form a coarse angular breccia with the aluminous rock as a matrix. The native burrowings give a poor chance of studying the relations of the rocks; the air in them is so bad that it is difficult to obtain light, and much of the ground may have been disturbed by '*old men's*' workings, which, according to Colonel Grant, fall in every year. Each work is entered by a narrow passage, the sides cut vertically and the floor sloping. About twenty feet below the surface the open-air passage stops, and an underground gallery about six feet high and from three to four wide slopes down to the alum bed, through which, owing to the accumulation of water, no passage has ever been driven. From this results a total want of fresh air, and the heat, though only 86°, is unbearable.

The alum earth is dug out and exposed for months in heaps, a slow combustion or weathering going on from the decomposition of the pyrites. It is then spread in squares like salt pans and sprinkled with water. After about twelve days it consolidates into efflorescing and mamillated crystalline plates or crusts of sulphate of alumina, called alum seed, *phatakdi ka bij* or *turi.* These plates are in large iron pans luted inside with lime, boiled in water mixed with salt potash in the proportion of fifteen of the sulphate of alumina to six of the salt potash. Before the salt potash has time to dissolve, the fluid is ladled into small earthen vessels, somewhat the shape of flower pots, and crystallization takes place in less than two days. These crystals are again boiled one or more times to concentrate the solution, which is finally ladled into large thin bladder-shaped earthen jars, *matkás,* with small mouths, sunk in the ground to prevent their breaking. After four days the jars are dug out and broken, and the alum in each jar having formed into one solid crystal is removed to a storehouse, the entrance to which is built up until a favourable market can be obtained. In 1867 the yearly outturn was estimated at about 294 tons (8250 *mans*). After 1867 partly from the increased competition of Chinese and English alum, partly because the Cutch alum was said to tinge cloth, and partly because the working of the mines was a mismanaged monopoly, the demand for Cutch alum almost entirely ceased. In 1878 an examination by the Bombay chemical analyser showed that Cutch alum was better than either the English or the Chinese varieties, containing only thirteen per cent of impurities and yielding to analysis 10·73 per cent of alumina, or only 0·12 per cent less than the theoretic quantity.[1] In the hope that with better management the demand for Cutch alum may be restored, the state has discontinued the monopoly of the mines and begun to sell the alum on its own

[1] Mr. Pearson calculates that for every 560 pounds (14 *mans*) of alum, there are required of material 4000 pounds of alum earth, 360 pounds of salt-potash, and 240 pounds of fuel; and of labour five men for 4½ days at about 1s. (2 *koris*) each a day.

Chapter II.
Production.

account. It is also hoped that before long a better system of working the mines may be introduced.[1]

Minerals.
Alkaline Salt.

The alkaline salt, largely composed of potash, which is used in the manufacture of alum, is made in various places all over Cutch. Village refuse is gathered and burned, placed over rude filters formed of bushes, and treated with water. The fluid that runs through is collected and boiled down, and the impure salt that remains is, under the name of *surokhár*, sent to the alum works at Madh.

Incense.

Some friable brown shale in the sub-nummulitic and next succeeding beds, contains small resinous and black bituminous lumps, which are burned in the native temples as incense. At Madh where it is found it is called spirit-food, *bhut-khána.* It also occurs at Julerái and near Lakhpat.

Salt.

In Cutch salt is abundant. Nearly all the rocks are strongly impregnated with chloride of sodium and other salts, to such an extent that a stream of fresh water is, except in the stratified trap area, rarely found. Many of the river pools were observed to be lined with an incrustation of salt. On the Ran, salt is collected in places, but does not form an article of export, although it might be obtained in enormous quantities.

Lime.

Lime is made from the sub-recent concrete or calcareous tufa, widely but irregularly distributed over the country.

Gypsum.

Large quantities of gypsum occur in shales belonging to the jurassic, sub-nummulitic, and tertiary groups; the most highly gypsiferous being those of the sub-nummulitic band. The mineral is generally translucent; and clean blocks up to several inches by two or three, may be found weathered out on the surface of the ground. Although much of it might be obtained, without greater trouble than picking up the pieces, it does not appear to be utilised except to a slight extent by goldsmiths, who are said to use it in a powdered state for polishing their wares. Among other places it occurs near a small outlying patch of tertiary rocks on the Ran east of Ádesar, near Chitrod, between Ádhoi and Bádargad, in Vágad, in the western part of the district about two miles south-west of Madh, also east and north-east of Umarsar, and nearer Lakhpat.

Dyes.

Some of the decomposed red highly ferruginous beds of the sub-nummulitic series near Lakhpat are quarried, and the mass exported to form a colouring material or dye. The pale whitish shales of the jurassic rocks are very generally used to make a kind of white-wash for the humbler dwellings of the natives. And the unctuous green and white aluminous rocks of the sub-nummulitic band are used as soap, having, it is being believed, particularly cooling properties. Some similar rock, occurring as a pocket, enveloping a mass of sandstone in an intrusion of ordinary doleritic trap near the village of Ratadia, is quarried for sale in Bhuj. Some of the soft white aluminous beds of the sub-nummulitic band are roughly mined, on the west

[1] Detailed [illegible]
Council ho[illegible]
of the shaft [illegible]
Administra[illegible]

Chapter II.
Production.
Minerals.
Millstones.

side of the Bábua hill in the Garda country, the material being exported at Koteshvar.

The silicious ferruginous grits with quartz grains which occur both in the jurassic and sub-nummulitic groups, and a very similar rock of nearly black colour in the tertiary beds, at Kárimori hill, furnish strong tough millstones. These are also obtained from the ferruginous quartzite-like grit of a long ramp near Chandia, west of Anjár.

Building stones.

Building stones abound in Cutch. Trap is the only rock that is not extensively used. Some of the best varieties are furnished by the lower jurassics; and other much prized stones are quarried from the upper tertiary beds. In Pachham, and at other points of the Ran Island chain, some thin-bedded red or yellow calcareous rock, largely composed of broken shells, is found. This, which is also found in other parts of the province, takes a good polish, and has received the name of Dokávána marble.[1] The following is a list of the building stones used at Bhuj:—

Cutch Building Stones.

Name.	Where found.	Character.
1. *Chitharia* ...	Four miles north of Bhuj... ...	Lower jura; sandstone.
2. *Nábhoino* ...	At Nábhoi or Námbai, twenty miles south-west of Bhuj.	Fine gray grit.
3. *Mirián...* ...	At Bávka, eight miles W.N.W. of Bhúj.	Sub-recent concrete sandstone, good for lime.
4. *Ditto*	Mándvi Road Bridge, six miles from Bhuj.	Ditto.
5. *Ditto*	Kárigar, Kátrol range, south of Mádápur, four miles from Bhuj.	Ditto.
6. *Khávdo* ...	Andav near Khávda, forty-two miles north of Bhuj.	Lower jura; limestone.
7. *Habba*	Habba or Habbai hills between Kota and Lodái.	Lower jura; dark gray limestone.
8. *Káro Bháto* ...	Near Bávka	Red sandstone; quarry exhausted.
9. *Vingadiáno* ...	Vingadia, eighteen miles south-west of Bhuj.	Lower jura; brown sandstone.
10. *Várárno* ...	Várár hill, west by north of Bhuj...	Lower jura; pale red sandstone.
11. *Dagáláno* ...	Dagála, twenty miles east of Bhuj between Dháneti and Kaniábái.	Upper jura; fine sandstone, slightly calcareous.
12. *Dántáno* ...	Near Parade ground, Bhuj camp...	Upper jura; coarse silicious sandstone
13. *Kálo Patthar* ...	Rattia or Rattria, three miles west of Bhuj.	Upper jura; ferruginous sandstone.
14. *Ráti Khán* ...	Kára Nadi near Rodar, six miles north-east of Bhuj.	Transition jura; fine red sandstone.
15. *Kálo Bhukro* ...	Bhuj	Upper jura; soft sandstone, saline.
16. *Mitho Bhukro*...	Near south-west of Residency, Bhuj.	Do. do. not saline.
17. *Lankino* ...	Lanki hills near Sedát	Upper jura; red sandstone.
18. *Devlio*	At Devlia, six miles south of Anjár.	At the junction of upper tertiary and trap, striated white marble found in layers not more than three inches thick.

[1] This stone was used by the Moghal Emperors in Mosaic work. Burnes's Bokhara, III. 326.

Trees.

Cutch is a bare country with no forests and few trees. The common *lim*, Melia azadirachta, *pipal*, Ficus religiosa, and *bábul*, Acacia arabica, occasionally grow near villages. The tamarind, *ámli*, Tamarindus indica, and the banian, *vad*, Ficus indica, are more rare. Some mangoes are cultivated and, at a few places on the coast, the cocoanut, *náliari*, Cocos nucifera, is reared with great labour. The wild date, *khárakiya*, Phœnix sylvestris, in many parts very common, yields a fruit far inferior to that of Arabia, but better than that of the ordinary Indian wild date. It is an old Cutch custom to impregnate the female date by scattering upon it the powder of the male flower.[1]

Plants.

Of the plants of Cutch, Colonel C. T. Palin has contributed the following list:—

Ranunculaceæ, nil.

Dilleniaceæ, nil.

Magnoliaceæ, nil; Michelia champaca, occasionally found in gardens and temple enclosures.

Anonaceæ, nil; Anona squamosa, the custard-apple, is found in gardens, but is not much grown; Anona reticulata, *rámphal*, may be seen in a garden belonging to the Ráo of Cutch, near the town of Bhuj; Guatteria longifolia is rare, and found only in gardens.

Menispermaceæ, Tinospora cordifolia, and Cocculus villosus, are not common.

Nymphaeaceæ, Nymphea stellata, found in ponds, but is not common; N. lotus, even seldomer seen.

Capparideæ, Gynandropsis pentaphylla, abundant in waste places in the rains; Cleome monophylla, not uncommon in the rainy and cold seasons; Polanisia icosandra; Niebhuria oblongifolia, and Cadaba indica, the last two occasionally seen in hedges. Capparis horrida, and C. sepiaria, are both uncommon; C. aphylla is very common. Arborescent specimens are frequently met with. They are conspicuous in February and March, when the bushes are crowded with scarlet blossoms.

Polygaleæ, Polygala triflora and P. elongata may be found on sandy tilled ground in the rains and cold season.

Tamariscineæ, Tamarix dioica, found in the beds of rivers.

Sesuviaceæ, Trianthema crystallina and T. obcordata are both very common.

Portulacaceæ, Portulaca oleracea and P. quadrifida are common in the rains and cold weather. P. tuberosa is found in sandy places, but is not so common as the two last.

Caryophyllaceæ, Glinus lotoides, found in dried-up water holes, is not common; Polycarpœa corymbosa is common in the cold season in sandy soil.

[1] Trans. Bom. Lit. Soc. II. 224. This is done also in Arabia.

Chapter II.
Production.
Plants.

Malvaceæ, Sida humilis and S. retusa are both very common. Abutilon indicum and A. tomentosum et muticum (Hooker, F.B.A.) are both common, chiefly in the rains and cold weather; A. graveolens is not common; Pavonia glechomifolia, is pretty common in the rains, in sheltered spots, under the shade of a hedge or bush; P. zeylanica and P. odorata are both common in the rains and cold weather; Lagunea lobata; Hibiscus micranthus; H. intermedius is not uncommon in the rainy season. It is a weak-stemmed annual, with a line of hairs along one side of the branches, shifting in position at each joint; Thespesia populnea, Bhendy tree, is sometimes seen in gardens or near wells; Abelmoschus esculentus, *bhendy*, is commonly grown as a vegetable; Gossypium religiosum is not unfrequently met with, planted near houses. Two or three varieties of cotton are grown, but the plants do not thrive, and the crops are poor. Probably more careful tillage would yield better results.

Sterculiaceæ, nil.

Byttneriaceæ, Waltheria indica, is not common.

Tiliaceæ, Corchorus acutangulus; C. humilis is common; Triumphetta rotundifolia and T. angulata are both common; Grewia villosa and G. populifolia are both common.

Olacaceæ, Balanites ægyptiaca, common.

Aurantiaceæ, nil; Bergera kœnigii and Feronia elephantum, wood-apple, are grown in gardens; Citrus decumana, *pample-noose*; C. aurantium, orange; C. limetta, sweet lime; C. bergamia, lime; C. medica, citron, are grown in gardens.

Sapindaceæ, nil; Sapindus laurifolius, in His Highness the Ráo's garden at Bhuj.

Meliaceæ, Melia indica, *nimnim*; Melia azedarach, Persian lilacs, in gardens occasionally.

Ampelideæ, Cissus carnosa, not common.

Geraniaceæ, Monsonia senegalensis, not uncommon in the rainy season. It is an annual, easily known by its long-beaked fruit, often longer than the whole plant.

Zygophylleæ, Tribulus terrestris, common in the rains; Fagonia arabica, a very common small green spiny under-shrub.

Celastraceæ, Celastrus montana, grown in stony bushy tracts, is not common.

Rhamnaceæ, Zizyphus jujuba, is very common; Z. nummularia; Z. oneoplia, uncommon.

Terebinthaceæ, Mangifera indica; Rhus mysorensis, found on stony dry slopes, is not common; Balsamodendron mukul, generally a stunted bush with knotty and crooked trunk and branches; bark peeling off in flakes, exposing a green surface below. It is tolerably common on rocky ground.

Moringeæ, Moringa pterygosperma, planted near villages in tilled grounds, is not common.

Chapter II.
Production.
Plants.

Leguminosæ, Heylandia latebrosa; Crotalaria burhia, shrub easily known by its close-set, entangled, twiggy branches; it is common in sandy places. C. juncea; C. retusa; C. rostrata; Indigofera linifolia; and I. enneaphylla are common in the rains and cold weather. I. trifoliata is not common. I. paucifolia, shrubby; apparently flowers more or less the year through, is common. I. tinctoria and I. hirsuta, in the rain and cold weather are not common. Tephrosia senticosa; T. incana; T. purpurea; are common in the rains and in the cold weather in sandy places. Sesbania aculeata; Zornia angustifolia; very common in the rains; Alysicarpus longifolius; A. vaginalis; Alhagi maurorum, the Camel thorn, not common; Clitoria ternatea, the blue, and also the white varieties, are common among bushes in the rains; Butea frondosa, uncommon; Rhyncosia medicaginea, common in hedges in the rains and cold weather; Abrus precatorius, not common; Guilandina bonduc, not common; Cassia sophora, C. tora, and C. occidentalis, are found in the rainy season, but are not common; C. senna, uncommon; C. pumila very common in the rains; Tamarindus indicus; Bauhinia racemosa, not common; Prosopis spicigera, very common as a small tree; Dichrostachys cinerea, uncommon; Mimosa hamata, common; Vachellia farnesiana; Acacia eburnea, not uncommon, is generally a small shrub; A. arabica, *babul*, very common. A. catechu, tolerably common, in bushy tracts. A. leucophlæa, common. A small tree, easily known by its pale yellow flowers in large terminal panicles; Albizzia lebbek, *sirris*, may be seen in gardens, or occasionally planted near wells. The following also may be found in gardens: Sesbania ægyptiaca, flowers dark purple with yellow spots; also the variety with pure yellow flowers; Agati grandiflora; Poinciana pulcherrima, *gulmohr*; P. regia, royal *gulmohr*, a small tree; appears to thrive, and grows rapidly; flowers well but not so richly as in Bombay; Medicago sativa, Lucerne, is grown as food for horses, and thrives well. Phaseolus vulgaris, P. mungo and aconitifolius, Dolichos sinensis, Lablab vulgaris, are generally grown in gardens and fields in the rainy season. Cajanus indicus, *tur*, is but sparely grown.

Myrtaceæ, Syzygium jambolanum, *jámbul*, is found only in gardens, or occasionally planted near wells; Punica granatum, pomegranate; Psidium pyriferum, two or three kinds of guava are much grown.

Rhizophoraceæ, Rhizophora mucronata, found in tidal creeks.

Lythraceæ, Rotala verticillaris, found in ponds; Ammania octandra, in wet ground, and Lawsonia alba, *mendi*, the henna plant, is said to grow wild on the Charvá hills.

Halorageæ, Myriophyllum tetrandum, found in ponds.

Cucurbitaceæ, Zehneria garcini, with a small, red, hammer-shaped berry, is not common; Æchmandra epigæa, pretty common; Mukia scabrella, common; Bryonia laciniosa, with a berry, the

Chapter II.
Production.
Plants.

size of a cherry, red with white streaks, is not common; Cucum trigonous, and C. pubescens, creeping plants, are common the rains and cold season; Coccinia indica with white flowe and oblong fruit red when ripe, is very common, in hedges near all the year round. Cucumis melo and C. sativus, are grown gardens. Also Lúffa pentandra, *turái;* Momordica charanti *kárela;* Trichosanthes anguina, snake gourd; Lagenar vulgaris, bottle gourd; Cucurbita citrullus, with other sorts melons and pumpkins, are much grown.

Cacteæ, Opuntia dillenii, prickly-pear, is grown as a hedge, but not common.

Umbelliferæ, nil; Daucus carota, much grown as a field crop Coriandrum sativum, *dhania,* is also grown.

Rubiaceæ, Spermacoce hispida, a weed, is not common.

Compositæ, Vernonia cinerea, is very common in the rains an cold weather; Ageratum aquaticum, common by the sides water-courses in gardens and fields, flowers white; Sphæranthu mollis, not common, found in damp ground; Pluchea indica, no uncommon in hedges, is shrubby, growing to a height of six o eight feet, or even more; Laggera arida, an under-shrub, is no uncommon in the cold weather in stony ground, or in the side of water-courses; Blumea amplectens, the leaves linear o subspathulate, acute sessile; above subglabrous, below densel whitish, 'hairy corymb somewhat loose'; capitula oblong, white Anaphalis cutchica; Inula cutchica, leaves fleshy, wedge-shaped apex trifid, flowers yellow; Vicoa indica; Pulicaria angustifolia common in the cold weather in sandy soil. Blainvillea latifolia Siegesbeckia orientalis; Bidens wallichii; Glossocordi boswellia; Echinops echinatus; Tricholepis procumbens Microrhynchus sarmentosus; Brachyramphus sonchifolius, are all common.

Sapotaceæ, Mimusops hexandra, in gardens only, or planted near wells. M. elengi, *bakhul,* in gardens, occasionally.

Salvadoraceæ, Salvadora persica, *pilu,* a large evergreen shrub or generally a small tree, the trunk contorted, with drooping branchlets and glaucous bright green foliage; the berry small, smooth, red, juicy, tasting like cress, pungent and bitter. It is very common; S. oleoides, generally a stunted, rarely a large shrub, is easily known from S. persica by its linear lanceolate leaves; the flowers are white and the berry yellowish when ripe. It is not nearly so common as the last.

Apocynaceæ, nil.

Asclepiadeæ, Periploca aphylla, generally a low shrub with numerous ramous, twiggy branches; leaves few, very small, thick, 'broad ovate', or nearly orbicular; flowers dark purple, sweet-scented; corolla lobes above with white, rather coarse hairs, a tuft of the same kind of hairs at the back of the anthers; all parts of the plant full of a milky juice; common in stony, rocky places. The long, filiform, somewhat contorted

arista of the staminal corona are remarkable; Calotropis procéra, generally a shrub, but frequently a small tree, is very common; Sarcostemma brevistigma, common in stony places, usually scandent on bushes of Euphorbia nivulia; Pentatropis microphylla, plentiful in the rains and cold season; Dœmia extensa, very common; Leptadenia jacquemontiana, a broom-like shrub, leaves few narrow-linear, branches long twiggy slender very tough and fibrous; used for thatching and making ropes. It is very common.

ianeæ, Hippion orientale, is common in the cold season.

ioniaceæ, Tecoma undulata, is not common; Millingtonia hortensis, found in gardens only.

ımeæ, Sesamum indicum, not truly wild; Pedalium murex, an herbaceous annual; at a little distance when in flower is very like the English primrose; common in the rains and cold weather.

volvulaceæ, Evolvulus hirsutus, in the rains and cold season very common; Cressa cretica, in fields in the cold weather is not common; Convolvulus arvensis, in cultivated fields is common; C. microphyllus, in sandy places is very common; C. rottlerianus, in the rains is not common; C. hirsutus in the rains. [illegible] ...pentaphylla, is not common; I. filicaulis, is uncommon; Rivea hypocrateriformis, common in the rains and cold season; R. bona nox, not so common as the last; Argyreia speciosa, elephant creeper, in gardens; Cuscuta sulcata, a parasite, filiform-twining and leafless, the flower very small and white. It is very abundant in the rains.

retiaceæ, Heliotropium rottleri, H. supinum, and Tournefortia subulata, are common.

raginaceæ, Trichodesma amplexicaule and T. zeylanicum, are common.

diaceæ, Cordia latifolia, in gardens and near wells, not uncommon; C. rothii, fruit size of a pea, orange-yellow, eaten by the natives, very common.

lanaceæ, Datura alba; Solanum jacquini; and S. indicum, are common; S. trilobatum, is not common; Physalis somnifera, is rare; Lycium europæum, a thorny shrub, leaves lanceolate or oblanceolate. Flowers solitary, ½ to ¾ inch long, limb short, tube long, white. The berry small and yellowish red. It is common.

rophulariaceæ, Linaria ramosissima; Lindenbergia urticæ folia.

canthaceæ, Barleria longifolia, not uncommon in the rains and cold season; B. prionitis, common in bushy ground; B. dichotoma; Lepidagathis cristata, common; Justicia diffusa; Rungia repens; Peristophe bicalyculata; Haplanthus verticillaris.

size of a cherry, red with white streaks, is not common; Cucumis trigonous, and C. pubescens, creeping plants, are common in the rains and cold season; Coccinia indica with white flowers and oblong fruit red when ripe, is very common, in hedges nearly all the year round. Cucumis melo and C. sativus, are grown in gardens. Also Luffa pentandra, *turái*; Momordica charantia, *kárela*; Trichosanthes anguina, snake gourd; Lagenaria vulgaris, bottle gourd; Cucurbita citrullus, with other sorts of melons and pumpkins, are much grown.

Cacteæ, Opuntia dillenii, prickly-pear, is grown as a hedge, but is not common.

Umbelliferæ, nil; Daucus carota, much grown as a field crop; Coriandrum sativum, *dhania*, is also grown.

Rubiaceæ, Spermacoce hispida, a weed, is not common.

Compositæ, Vernonia cinerea, is very common in the rains and cold weather; Ageratum aquaticum, common by the sides of water-courses in gardens and fields, flowers white; Sphæranthus mollis, not common, found in damp ground; Pluchea indica, not uncommon in hedges, is shrubby, growing to a height of six or eight feet, or even more; Laggera arida, an under-shrub, is not uncommon in the cold weather in stony ground, or in the sides of water-courses; Blumea amplectens, the leaves linear or subspathulate, acute sessile; above subglabrous, below densely whitish, 'hairy corymb somewhat loose'; capitula oblong, white; Anaphalis cutchica; Inula cutchica, leaves fleshy, wedge-shaped, apex trifid, flowers yellow; Vicoa indica; Pulicaria angustifolia, common in the cold weather in sandy soil. Blainvillea latifolia; Siegesbeckia orientalis; Bidens wallichii; Glossocordia boswellia; Echinops echinatus; Tricholepis procumbens; Microrhynchus sarmentosus; Brachyramphus sonchifolius, are all common.

Sapotaceæ, Mimusops hexandra, in gardens only, or planted near wells. M. elengi, *bakhul*, in gardens, occasionally.

Salvadoraceæ, Salvadora persica, *pilu*, a large evergreen shrub, or generally a small tree, the trunk contorted, with drooping branchlets and glaucous bright green foliage; the berry small, smooth, red, juicy, tasting like cress, pungent and bitter. It is very common; S. oleoides, generally a stunted, rarely a large shrub, is easily known from S. persica by its linear lanceolate leaves; the flowers are white and the berry yellowish when ripe. It is not nearly so common as the last.

Apocynaceæ, nil.

Asclepiadeæ, Periploca aphylla, generally a low shrub with numerous ramous, twiggy branches; leaves few, very small, thick, 'broad ovate', or nearly orbicular; flowers dark purple, sweet-scented; corolla lobes above with white, rather coarse hairs, a tuft of the same kind of hairs at the back of the anthers; all parts of the plant full of a milky juice; common in stony, rocky places. The long, filiform, somewhat contorted

arista of the staminal corona are remarkable; Calotropis procera, generally a shrub, but frequently a small tree, is very common; Sarcostemma brevistigma, common in stony places, usually scandent on bushes of Euphorbia nivulia; Pentatropis microphylla, plentiful in the rains and cold season; Dœmia extensa, very common; Leptadenia jacquemontiana, a broom-like shrub, leaves few narrow-linear, branches long twiggy slender very tough and fibrous; used for thatching and making ropes. It is very common.

Gentianeæ, Hippion orientale, is common in the cold season.

Bignoniaceæ, Tecoma undulata, is not common; Millingtonia hortensis, found in gardens only.

Sesameæ, Sesamum indicum, not truly wild; Pedalium murex, an herbaceous annual; at a little distance when in flower is very like the English primrose; common in the rains and cold weather.

Convolvulaceæ, Evolvulus hirsutus, in the rains and cold season very common; Cressa cretica, in fields in the cold weather is not common; Convolvulus arvensis, in cultivated fields is common; C. microphyllus, in sandy places is very common; C. rottlerianus, in the rains is not common; C. hirsutus in the rains, is common; Ipomæa reptans, in ponds, is not common; I. pescapræ, on sandhills by the sea shore is common; I. pestigrides, very common; I. pilosa, common in the rains; I. pentaphylla, is not common; I. filicaulis, is uncommon; Rivea hypocrateriformis, common in the rains and cold season; R. bona nox, not so common as the last; Argyreia speciosa, elephant creeper, in gardens; Cuscuta sulcata, a parasite, filiform-twining and leafless, the flower very small and white. It is very abundant in the rains.

Ehretiaceæ, Heliotropium rottleri, H. supinum, and Tournefortia subulata, are common.

Boraginaceæ, Trichodesma amplexicaule and T. zeylanicum, are common.

Cordiaceæ, Cordia latifolia, in gardens and near wells, not uncommon; C. rothii, fruit size of a pea, orange-yellow, eaten by the natives, very common.

Solanaceæ, Datura alba; Solanum jacquini; and S. indicum, are common; S. trilobatum, is not common; Physalis somnifera, is rare; Lycium europæum, a thorny shrub, leaves lanceolate or oblanceolate. Flowers solitary, ½ to ¾ inch long, limb short, tube long, white. The berry small and yellowish red. It is common.

Scrophulariaceæ, Linaria ramosissima; Lindenbergia urticæ folia.

Acanthaceæ, Barleria longifolia, not uncommon in the rains and cold season; B. prionitis, common in bushy ground; B. dichotoma; Lepidagathis cristata, common; Justicia diffusa; Rungia repens; Peristophe bicalyculata; Haplanthus verticillaris.

Chapter II.
Production.

Plants.

Verbenaceæ, Premna latifolia; Clerodendron phlomoides, not common.

Orobanchaceæ, Phelipœa indica, common.

Labiatæ, Ocymum canum; O. basilicum; O. sanctum; Leucus cephalotes, and L. linifolia. The two last are common.

Chenopodeaceæ, Suœda indica.

Nyctaginaceæ, Bœrhaavia diffusa; B. repens; B. stellata, are very common.

Polygonaceæ, Polygonum elegans.

Amarantaceæ, Celosia argentea; Amaranthus tristis; Euxolus oleraceus; Ærva javanica and Æ. monsonia, these two very common; Amblogyna polygonoides; Mengea tenuifolia; Achyranthes aspera; Pupalia atropurpurea; Alternanthera sessilis.

Aristolochiaceæ, Aristolochia bracteata, is common.

Euphorbiaceæ, Euphorbia nivulia, very common; often an immense bush, used as fuel by the poorer natives; E. tirucalli, milk-bush, very common as a hedge plant; E. thymifolia, and E. parviflora, are common in the rains and cold weather; Phyllanthus niruri, is common in the cold season.

Moraceæ, Ficus bengalensis, banyan tree; F. religiosa, the *pipal* tree; F. pseudo-tjiela, the *pipri*, commonly planted by road-sides and near wells.

Asparagineæ, Asparagopsis sarmentosa.

Commelynaceæ, Commelyna communis, and C. bengalensis, are common in the rains.

Palmales, Phœnix sylvestris; Cocos nucifera, the cocoanut tree, may be seen in gardens, but is not much planted.

Pandanaceæ, Pandanus odoratissimus, is not common and not truly wild.

Animals.
Domestic.

The chief domestic animals are horses, camels, oxen, cows, buffaloes, sheep and goats, and asses.

Cutch[1] horses have long been held in much esteem.[2] Generally a little over fourteen hands they are well made, spirited, and showy in action, with clean bony limbs, thin long neck, large head and cheeks, outstanding ram-like brow, full sparkling eyes, and small soft ears. His chief defects are his ill temper, the length of his cannon bone, and his ugly heavy brow. To improve the breed stallions are kept by the state for the use of their own mares, and of

---

[1] Chiefly from notes supplied by Lieut. J. H. Sadler, B.Sc., Asst. Pol. Agent.

[2] Abul Fazl (1582) says 'The horses of Cutch are equal to Arabs. It is said that a long time ago an Arab ship was wrecked and driven to the shore of Cutch, and that it had seven choice horses, from which, according to the general belief, the Cutch breed sprang. Blochmann's Ain-i-Akbari, I. 133. It seems to be to Cutch horses that Finch (1610) refers in his account of the Rája 'about Gujarát,' who had a breed of horses 'not to be matched in the east.' They were valued at £1500 (Rs. 15,000), and were said to be far above the Arabs not only for swift running, but for staying power, 'so that a man might ride one of them almost at full speed a whole day and never draw bit.' Harris, I. 91.

Chapter II. Production. Animals. *Domestic.*

any other animals that may wish to be served. More horses are bred in Abdása than in any other part of Cutch. Formerly (1818) they were reared by Rajputs, Molesaláms, Girásiás, Sindhis, and some Áhir cultivators who, when young, fed them largely on goat's milk, one colt requiring from twelve to fourteen goats.[1] Of late the fall in the value of horses, and the high price of grain and fodder have been much against horse breeding. Many who formerly reared horses for sale have given it up, and most are now bred by the state or the larger proprietors for their own use. The trade in horses is small. A very few are imported from Sindh, and a yearly average of about forty are sent from Mándvi to Bombay and Zanzibár. Except in the town of Bhuj where a few of the chiefs drive them, horses are used solely for riding. They are generally put to work too young, and though strong and enduring most of them at five years old are damaged. His ordinary food is a mixture of pulse, *math*, Phaseolus aconitifolius, and millet, *bájri*, Penicillaria spicata, with in addition, in the cold season and after hard work, a mess of flour, molasses, and clarified butter. Before any extremely hard expedition the old outlaw custom of giving the horse a feed of boiled goat's or sheep's flesh is said sometimes to be still kept up.[2] With the increased ease of importing horses from Arabia, Persia, and Australia the value of the Cutch breed has declined. In the seventeenth century (1617) Cutch horses are said to have been worth from £200 to £300 (Rs. 2000 - 3000); early in the present century (1818) their price is said to have varied from £20 to £100 (Rs. 200 - 1000);[3] and it is now returned at from £10 to £50 (Rs. 100 - 500).

Cutch has long been famous for its camels.[4] Somewhat slightly made but very fast, they are better fitted for riding than for burden. Camels are chiefly reared by Rajputs, Rabáris, Sindhis, and Bharváds. They are used for riding, carrying burdens, and turning oil-mills. Their milk is the chief article of the Rabáris' food. The price of a camel varies from £3 to £12 10*s*. (Rs. 30 - 125).

Cows, oxen, and buffaloes are found in large numbers. Of oxen, there are three breeds: Vágadia, reared in Vágad by Rabáris, [illegible] of Cutch by Rabáris and Bharváds. The Vágadia bullock is tall, strong, and well-made, costing from £10 to £25 (Rs. 100 - 250); the Banniái bullock is, except that it is smaller, much like the Vágadia and costs from £5 to £15 (Rs. 50 - 150); the Cutchi, used as a pack bullock, is small and of little strength or beauty, and costs from £2 10*s*. to £12 10*s*. (Rs. 25 - 125). In the chief towns many bullocks devoted to the gods, *alláia*, and never set to

---

[1] MacMurdo Trans. Bom. Lit. Soc. II. 226.

[2] Compare Yule's Marco Polo (1290), II. 281, where the people of Malabár, the [illegible] Gujarát near [illegible] not only in the dry parts of the pr[illegible] coast. Sir Alexander Burnes state[illegible] Jakháu was due to the strength th[illegible] 31st July 1823.

Chapter II.
Production.
Animals.
Domestic.

any work, are seen roaming through the streets. Most Cutchi bullocks are castrated. The bulls, *ánkhlás*, are very mischievous and are considered of less value, costing from 16*s.* to £5 (Rs. 8-50). A cow varies in value from 10*s.* to £4 10*s.* (Rs. 5-45), and a she-buffalo from £2 to £8 (Rs. 20-80).

The goat is held in high esteem among the pastoral tribes of Cutch, in particular by the Muhammadans descended from the old Sindh tribes, who eat goat's flesh and live almost entirely on its milk and clarified butter. Of goats, there are two kinds, *hamia* and *deshi*, the former being shorter and of a finer breed than the latter. They are reared chiefly by the Rabáris and Bharváds. Ropes and packs for bullocks are made of their wool. Sheep, kept chiefly for their milk, from which clarified butter, *ghi*, is made, are plentiful. Their wool is sold to Vánia and Lohána merchants, and their flesh is used to a considerable extent. A goat costs from 2*s.* to 8*s.* (Re. 1-4); and a sheep from 4*s.* to 10*s.* (Rs. 2-5).

Asses of two sorts, Sindhi and Cutchi, are reared by Kumbhárs, potters, and Ods, diggers. They are used by grain merchants and Kumbhárs to carry burdens, and are small and untractable. They cost from 10*s.* to £4 (Rs. 5-40).

Wild.

At the beginning of the century, lions, tigers, and other large game were plentiful in Cutch.[1] But of late years, tigers and lions have almost entirely disappeared. The Panther, Felis pardus, is still found and is kept for His Highness the Ráo's shooting. They have good and plentiful cover among the rocky hills, and, except after killing a cow or goat, are difficult to trace. The Wolf, *varu*, Canis pallipes, the Hyæna, *taras*, Hyæna striata, and the Jackal, *siál*, Canis aureus, are also found but not in large numbers. Of the Fox, *lokdi*, Vulpes bengalensis, three varieties are found: the first, the common grey Indian fox; the second, white with black belly and legs; and the third, a large English-like fox, of a light brown colour, with a white point to his brush. The Wild Boar, *dukkar*, Sus indicus, abounds in most parts of the country and is much hunted with the gun and spear by the Jádejás.[2] Black Buck, *káliár*, Antelope bezoartica, are to be seen occasionally on the alluvial sands along the shores of the gulf of Cutch, while the common Red Antelope, *chinkára*, Gazella benettii, are found in the same places in much larger numbers. A few Blue Bulls, *nilgái*, Portax pictus, are also found. Besides these, Cutch has a wild animal peculiar to it, the Wild Ass, *khár gaddha*, Equus onager, found in the desolate wastes of the Ran. It is one of the most timid of animals, rarely coming within sight of man, seeking the loneliest spots, and coming near the Ran islands and the mainland only at night for water and grass. In the cold season it is found in the fields and does much harm to the crops. It is thirteen hands high, has a light brown neck and body, a black strip down the back, and a white belly. Like the tame ass it has long ears, but its limbs are stronger and better made. Generally moving in herds of

C.

[1] Mem. Geol. Sur. IX. 21.
[2] MacMurdo, Trans. Bom. Lit. Soc. II. 227, 228.

from ten to fifty, it is sometimes found single or in pairs. Its chief food is the salt grass and shrubs of the desert. When in herds, it is not easily frightened and can be closely approached. When attacked, it is said sometimes to show fight, and in the famine of 1813, when wild asses were hunted by Kolis and other wild tribes for food, the wounded animals often attacked the hunters. The flesh is said to be tolerable food, but at ordinary times, even the lowest class of natives do not eat it. According to the local belief, there are, in every herd of wild asses, besides young ones, several grown animals both male and female. All the males, except the head of the herd, are said to be castrated. This, according to one account, is done when they are young, according to another account, as each young male comes of age, he fights the head of the herd, and the loser is mutilated and becomes the victor's follower.[1]

Of smaller animals, the Hare, *saslo*, Lepus ruficaudatus, is found in large numbers.

Birds.

Of the birds of Cutch Colonel C. T. Palin has prepared the following list:—

Raptores. VULTURIDÆ, there are Otogyps calvus, the Black Vulture, not common; Gyps indicus, the Long-billed Vulture, not common; Gyps bengalensis, the White-backed Vulture, common; Neophron percnopterus, the Scavenger Vulture, common. FALCONIDÆ, Falco jugger, the Laggar Falcon, common; Hypotriorchis chicquera, *taramti*, the Red-headed Merlin, common; Tinnunculus alaudarius, the Kestril, common; Micronisus badius, the Shikra, common; Aquila fulvescens, the Tawny Eagle, not common, and yet may always be seen in suitable places; Circaetus gallicus, the Common Serpent Eagle, seldom seen; Poliornis teesa, the White-eyed Buzzard, common, generally perched on trees near wells and tilled ground; Circus Swainsonii, the Pale Harrier, not common, though often seen in the cold season, hunting over fields and pond sides; C. cineraceus, Montague's Harrier, like the last often seen hunting; Haliastur indus, the Maroon-backed Kite, not common; sometimes seen near the sea coast; Milvus govinda, *chil*, Common Pariah Kite, very abundant, breeds about February. Of STRIGIDÆ, Strix javanica, the Indian Screech Owl; Otus brachyotus, the Short-eared Owl; Urrua bengalensis, the Rock-Horned Owl; and Athene brama, the Spotted Owlet, the last very common.

Insessores. Among FISSIROSTRES there are of HIRUNDINIDÆ, Hirundo rustica, the Common Swallow, a cold-weather visitant, not common; Hirundo filifera, the Wire-tailed Swallow, common; H. daurica, the Red-rumped Swallow, very common, builds its nest early in June; Cotyle concolor, the Dusky Crag Martin, common in fort walls and rocky hill sides, and Cypselsus affinis, the Common Indian Swift, common. A colony breeds under

[1] Dodd, Bom. Geog. Soc. XVI. 6. Capt. Del. Hoste (1840) mentions an ass caught young and tamed. It was very fond of its master though every effort to break it in failed. Trans. Bom. Geog. Soc. III. (1840), 152.

Chapter II.
Production.
Birds.

the roof of the inner gateway in the Bhujia fort. Of CAPRIMULGIDÆ, Caprimulgus asiaticus, the Common Indian Night-Jar, common. Of MEROPIDÆ, Merops viridis, the Common Indian Bee-eater, common throughout the year. Of CORACIADÆ, Coracias indica, the Indian Roller, common, though rarely seen in the hot weather. Of HALCYONIDÆ, Halcyon fuscus, the White-breasted Kingfisher, common; Alcedo bengalensis, the Common Indian Kingfisher, rarely seen; and Ceryle rudis, the Pied Kingfisher, not common, though found about large ponds and deep river-bed holes.

Among SCANSORES, there are of PSITTACIDÆ, Palæornis torquatus, the Roseringed Parrakeet, very common. Of PICIDÆ, Picus mahrattensis, the Yellow-fronted Woodpecker, not uncommon. Of CUCULIDÆ, Coccystes melanoleucos, the Pied-Crested Cuckoo, found, though not often, in the rains in bush-land; Eudynamys orientalis, the Indian Koel, common in gardens and trees; Centropus rufipennis, the Common Coucal or Crow Pheasant, not uncommon about field and garden hedges.

Among TENNUIROSTRES there are of NECTARINIDÆ, Arachnechthra asiatica, the Purple Honeysucker, very common. Of UPUPIDÆ, Upupa epops, the European Hoopoe, a cold weather visitant; and U. nigripennis, the Indian Hoopoe.

Among DENTIROSTRES there are of LANIADÆ, Lanius lahtora, the Indian Grey Shrike, common in the plains and in low thin bush-land; L. Hardwickii, the Bay-backed Shrike, common in the cold weather, disappears towards the end of March or the beginning of April; L. cristatus, the Brown Shrike, uncommon; L. arenarius, the Pale-brown Shrike, very uncommon, met only in certain places on the borders of the Ran; Tephodornis pondiceriana, the Common Wood Shrike, not common, met with only in thin bush-land; Pericrocotus peregrinus, the Small Minivet, not uncommon during the cold weather, found in bush-lands, *babul* trees, and pond banks; Dicrurus macrocercus, 'King Crow,' the Common Drongo-Shrike, very common, breeds early in June. Of MUSCICAPIDÆ, Leucocerca albofrontata, the White-browed Fantail, not common, disappears in the hot weather. Of MERULIDÆ, Pyctorhis sinensis, the Yellow-eyed Babbler, uncommon, is found in low bush-lands; Chatarrhœa caudata, the Striated Bush-Babbler, common everywhere, breeds in the rains, almost always in a thorny bush. The eggs are blue. Of BRACHYPODIDÆ, Otocompsa leucotis, the White-eared Crested Bulbul, common, though not so abundant as Pycnonotus hæmorhous, the common Madras Bulbul; Iora zeylonica, the Black-headed Green Bulbul, is common. Its loud whistle makes it oftener heard than seen. One of its notes low and plaintive, sounds somewhat like 'chee-chi-too,' repeated two or three times. Of SYLVIADÆ, Thamnobia cambaiensis, the Brown-backed Indian Robin, is very common. It begins to build in April among rocks, holes in walls, and in out-houses; Pratincola indica, the Indian Bush Chat, is uncommon, a cold weather visitant; Saxicola picata, the Pied Stone Chat, is common,

though only a cold weather visitant, coming late in July, and leaving in the end of March; S. œnanthe, the Wheatear, and S. deserti, the Black-throated Wheatear, visit Cutch in the cold weather; Cercomela fusca, the Brown Rock Chat, is common, building in the rains among rocks, loose stones, and out-houses; Ruticilla rufiventris, the Indian Redstart, is not uncommon in the cold season; Cyanecula suecica, the Indian Blue-throat, is in abundance in the cold season, in high grain fields, tall grass and pondbed rushes; Orthotomus longicauda, the Indian Tailor Bird, is not uncommon; Cisticola schænicola, the Rufous Grass-Warbler, is common in the cold weather, in high grain fields and long grass; Drymoipus inornatus, the Common Wren Warbler, is not uncommon in low bush-lands; Drymoipus longicaudatus, the Long-tailed Wren Warbler, found in the same places as D. inornatus, is not common; Phylloscopus tristis, the Brown tree Warbler; Sylvia orphea, the Large Black-capped Warbler; S. *affinis*, the Allied Grey Warbler, is common in the cold season, hunting through *bábul* trees, bushes, and hedges; Motacilla maderaspatana, the Pied Wagtail, the largest of the Indian Wagtails, is not common. It is usually found in pairs on sides of water holes and ponds; M. luzoniensis, the White-faced Wagtail, is common in the cold weather; M. dakhanensis, the Black-faced Wagtail, is not so common as M. luzoniensis; Budytes viridis, the Indian Field Wagtail, is not uncommon in the cold weather, frequenting damp ground near rivers and ponds; Agrodroma campestris, the Stone Pipit, is not uncommon on open stony ground.

Among Conirostres there are of Corvidæ, Corvus splendens, the Common Indian Crow, common in every town and village. Of Sturnidæ, Acridotheres tristis, the Common Myna, very common; Pastor roseus, the Rose-coloured Starling, abundant in the rains and cold weather, though the flocks are never large. They stay as long as there is any grain or fruit to be had, a few stray birds stopping through the hot weather. Of Fringillidæ, Ploceus baya, the Common Weaver Bird, is common. It stays throughout the year but is often past unseen till at the beginning of the rains, it puts on its breeding plumage; Munia malabarica, the plain Brown Munia, is common, living in small flocks; Passer indicus, the Indian House Sparrow; P. flavicollis, the Yellow-necked Sparrow, is uncommon. It probably is often passed over from its likeness to the common sparrow; Emberiza huttoni, the Grey-necked Bunting, in scattered flocks, on stony hill sides and river banks, is not uncommon in the cold weather; Emberiza fucata, the Grey-headed Bunting, is not uncommon. It lives in the same ground, but does not make its appearance so early as E. huttoni; Carpodacus erythrinus, the Common Rosefinch, is uncommon. A cold weather visitant; it is found only in fairly thick bush-land on the sides and slopes of the larger hills; Mirafra erythroptera, the Red-winged Bush Lark, is common in low-scattered bush-lands; Ammomanes phœnicura, the Rufous-tailed Finchlark,

Chapter II.
Production.
Birds.

is not uncommon on stony open ground; Pyrrhulauda grisea, the Black-bellied Finchlark, is common on open bare ground; Calandrella brachydactyla, the Short-toed or Social Lark, is common in flocks in the cold weather; in March the different flocks unite in some years into vast troops containing many thousand birds; at this season they are excellent eating; they leave early in April; Spizalauda deva, the Small-Crested Lark; Alauda gulgula, the Indian Sky-Lark; Galerida cristata, the Large-Crested Lark.

Gemitores. Among Columbidæ, there are Columba intermedia, the Blue Rock Pigeon, very common; Turtur cambayensis, the Little Brown Dove, very common; T. risoria, the Common Ring Dove, common in the open country, but does not enter gardens and yards so freely as T. cambayensis; T. humilis, the Red Turtle Dove, is not common. It may generally be found in certain places, but is not widely spread.

Rasores. Among Pteroclidæ, there are Pterocles arenarius, the Large Sand Grouse, a winter visitant, coming in September, leaving in March. It flies in large flocks, frequenting certain places only, choosing open sandy plains; P. fasciatus, the Painted Sand Grouse, is common, but locally distributed. It frequents bushy, stony, and hilly ground; P. exustus, the Common Sand Grouse, is very common; P. senegallus, is not common. It is found in certain places near the Ran of Cutch, and may at once be known by the bright orange buff of the throat and sides of the neck. Of Phasianidæ, Pavo cristatus, the common Peacock, common in cultivated fields and bush-lands. Of Tetraonidæ, Francolinus vulgaris, the Black Partridge, abundant in certain places, and found in fields and in grass and bushes on sandy ground; Ortygornis pondiceriana, the Grey Partridge, is common and abundant everywhere; Perdicula asiatica, the Rock Bush Quail, is common in scrub bush-lands and stony hills; Coturnix communis, the Large Grey Quail, abundant in the cold weather in grass and grain fields; except some few birds that stay behind and apparently breed in the country, the Grey Quail leaves in the end of March or the beginning of April; C. coromandelica, the Black-breasted Quail, abundant in the rains and cold season, breeding from June to August. Of Tinamidæ, Turnix sykesii, the Button Quail, not uncommon, but not abundant.

Grallatores. Among Pressirostres there are of Otididæ, Eupodotis edwardsii, the Indian Bustard, not uncommon in certain places, usually open plains; Honbara macqueenii, the Indian Honbara Bustard, not common, but may generally be found in sandy plains and waving sandy ground; Sypheotides auritus, the Common or Black Florican, is plentiful in the rainy season, when there has been an early and fairly free fall of rain. Of Cursoridæ, Cursorius gallicus, the European Courier Plover, is common in the cold weather in small flocks on bare sandy plains. The pale isabelline or sandy yellow colour

of the whole body with the pale grey of the top of the head at once distinguishes this from C. coromandelicus, the Indian Courier Plover; this, not nearly so common as C. gallicus, may be said to be uncommon. Of Charadridæ, Ægialitis geoffroyi, the Large Sand Plover, and Æ. phyrrhothorax, the small Sand Plover, are both commonly found in flocks along the shores of the gulf of Cutch; Æ. philippensis, the Indian Ringed Plover, and Æ. minutus, the Small Ringed Plover, [illegible] both found in small flocks on the sides [illegible] n and ploughed lands; Chettusia [illegible] ing, an uncommon cold weather visitant, frequents bare or low, dry, grass-covered plains in moderate sized flocks. Irby truly says: "when on the wing it shows a deal of white"; Lobivanellus goensis, the Red-wattled Lapwing, 'Did he do it,' is very common; Sarciophorus bilobus, the Yellow-wattled Lapwing, is uncommon, but found on arable land and dry plains; Œdicnemus crepitans, the Stone-Plover, is common, generally choosing low, stony, or bushy hills. Of Hæmatopodidæ, Strepsilas interpres, the Turnstone, and Dromas ardeola, the Crab-Plover, are uncommon; and Hæmatopus ostralegus, the Oyster-catcher, is common along the shores of the gulf of Cutch. Of Gruidæ, Grus antigone, the Sarus Crane, is common; G. cinerea, the Common Crane, and Anthropoides virgo, the Demoiselle Crane, both visit Cutch in numerous and tolerably large flocks during the cold weather, coming in towards the end of October.

Among Longirostres, there are of Scolopacidæ, Gallinago scolopacinus, the Common Snipe, abundant in the cold weather; G. gallinula, the Jack Snipe, not quite so abundant as G. scolopacinus; Rhynchœa bengalensis, the Painted Snipe, common; a few birds stay in the country, breeding in June and July; Limosa ægocephala, the Small Godwit, not common; Numenius arquata, the Curlew, is very common on the coast, and often found inland in marshy ponds; N. phœopus, the Whimbrel, not so common as the Curlew; Tringa subarquata, the Curlew Stint, common, in flocks on the coast; T. cinclus, the Dunlin, is said to be found on the shores of the gulf of Cutch; T. minuta, the Little Stint, and T. temminckii, the White-tailed Stint, are both common on marshy ground and round the edges of ponds; Calidris arenaria, the Sanderling, on the shores of the gulf of Cutch; Actitis glareola, the Spotted Sandpiper, common in the cold season by the sides of ponds; A. ochropus, the Green Sandpiper, common; A. hypoleucos, the common Sandpiper, common; Totanus glottis, the Greenshanks, T. stagnatilis, the Little Greenshanks, and T. calidris, the Redshanks, are common. Of Himantopidæ, Himantopus candidus, the Stilt, and Recurvirostra avocetta, the Avocet, are very common, frequenting the sides of ponds in the cold weather.

Among Latitores, there are of Parridæ, Hydrophasianus chirurgus, the Pheasant-tailed Jacana, uncommon. Of Rallidæ,

Chapter II.
Production.
Birds.

Porphyrio poliocephalus, the Purple Coot; Fulica atra, the Bald Coot; Gallicrex cristatus, the Water Cock, the last very uncommon.

Among CULTIROSTRES there are of ARDEIDÆ, Ardea cinerea, the Blue Heron, common; Herodias alba, the Large Egret, H. egrettoides, the Smaller Egret, H. garzetta, the Little Egret, are all three very common; Demiegretta asha, the Ashy Egret, is common by the sea-side and tidal creeks; Buphus coromandus, the Cattle Egret, common; Ardeola leucoptera, the Pond Heron or Paddy Bird, common; Butorides javanica, the Little Green Heron; Botaurus stellaris, the Bittern; Nycticorax griseus, the Night Heron. Of TANTALIDÆ, Tantalus leucocephalus, the Pelican Ibis, is common, frequenting ponds; Platalea leucorodia, the Spoonbill, is common; Threskiornis melanocephalus, the White Ibis; Geronticus papillosus, the Warty-headed or Black Ibis, is not common. It breeds in the rains and cold season.

Natatores. Among LAMELLIROSTRES, there are of PHŒNICOPTERIDÆ, Phœnicopterus roseus, the Flamingo, common on the sea-coast. Of ANSERIDÆ, Sarkidiornis melanonotus, the Black-backed Goose or "Comb Duck," *nukta*, is common during the rains and cold weather; Dendrocygna awsuree, the Whistling Teal, is tolerably common; D. major, the Large Whistling Teal, not as common as D. awsuree; Casarca rutila, the Ruddy Shieldrake, is not common. Of ANATIDÆ, Spatula clypeata, the Shoveller, is abundant during the cold weather, feeding in shallow water; Anas pœcilorhyncha, the Spotted-billed Duck, common in the cold weather; Chaulelasmus streperus, the Gadwall, abundant in the cold season; Dafila acuta, the Pintail Duck, usually abundant in the cold weather, their number, as is the case with most of the duck tribe, depending on the fall of rain; Mareca penelope, the Wigeon, not uncommon, but by no means abundant, seems to come to Cutch later than most other kinds of duck; Querquedula crecca, the Common Teal, very common and abundant, is the first comer of all the ducks; Q. circia, the Blue-winged Teal, is later than the common teal, and not nearly so abundant; Fuligula cristata, the Tufted Duck, is uncommon; Aythya ferina, the Red-headed Pochard; A. nyroca, the White-eyed Duck.

Among MERGITORES there are of PODICIPIDÆ, Podiceps philippensis, the Little Grebe or Dabchick, not abundant.

Among VAGATORES, there are of LARIDÆ, the Larus fuscus, the Lesser Black-backed Gull, common on the shores of the gulf of Cutch; Xema brunnicephala, the Brown-headed Gull, found in the gulf of Cutch; and Gelochelidon caspius, the Largest Tern; G. anglicus, the Gull-billed Tern, frequents ponds and rivers; Hydrochelidon indica, the Small Marsh Tern; Seena aurantia, the Large River Tern, and Thalasseus bengalensis, the Smaller Sea Tern.

Among PISCATORES, of GRACULIDÆ, Graculus javanicus, the Little Cormorant and Plotus melanogaster, the Indian Snake-bird, are not uncommon.

Chapter II.
Production.
Fish.

Fish of good quality, amongst them the much esteemed pomphlet, oysters, crabs, and prawns, abound in the gulf of Cutch, but as the Vániás do not allow fishing to be carried on as a trade, the supply is at times very unequal to the demand. The rivers are too dry and brackish in the hot weather to have any large store of fish, and none of the tribes of Cutch live as deep-sea fishermen. The fishing, chiefly in the hands of Vághers, is most practised along the shores of the gulf of Cutch. Seventy-four kinds are said to be caught. They are taken either by stake nets or by baited hooks, and sometimes by making walled or fenced enclosures along the sea shore and catching fish left stranded by the ebb tide. Sometimes milk-bush branches, Euphorbia tirucalli, are used to poison fish. Except Bráhmans, Bhátiás, Vániás, and a few other high-caste Hindus, all classes of the population eat fish. Fish salting is carried on to some extent along the coast of the gulf of Cutch. The head quarters of the industry are at Mundra, Jakháu, Anjár, and Bhuj. The deep-sea fishing along the Cutch coast is in the hands of south Gujarát and north Konkan fishers chiefly from Balsár, Daman, and Tárápur.

CHAPTER III.

POPULATION.[1]

Chapter III.
Population.
Origin.

The people of Cutch differ in several respects from the people of other parts of Gujarát. They are more recent settlers, more vigorous, more Muhammadan, and readier to visit foreign lands. They came into Cutch chiefly from the north and north-east from Sind and Márwár. In early times Cutch would seem to have been held by the Káthis, Áhirs, Rabáris, and other herdsmen, till in the eighth century the province was overrun by the Chávdás, and the Káthis forced south to Káthiáwár. Next, in the tenth century, from the east came the Solanki conquerors, and from the north Sammás, Sodhás, and other Sind tribes driven south partly by Musalmán conquests, partly by the destruction that followed the drying of the eastern branch of the Indus. In the twelfth century came the Vághelás from the east, and from the north Sammás and Jádejás up to their final conquest early in the fourteenth century. Of others, besides the ruling tribes, caste traditions point to a Sind, Márwár, or Gujarát origin. Almost all Bráhmans and Vániás have come from Márwár and Gujarát[2]; Bhátiás and Lohánás are from Sind and Multán; and of craftsmen some trace their origin to Sind and others to Gujarát and Káthiáwár.[3]

Appearance.

Language.

Strong, well-made, and muscular, the people of Cutch are rather above the middle size and among the higher ranks incline to corpulence. Gujaráti, the home tongue of most Bráhmans and Vániás, and of the Áhirs, Cháraus and other early shepherd tribes, is the language of literature, business, and general correspondence. Cutchi, closely resembling the dialect in use in the lower Indus, is the home tongue of the Jádejás, Lohánás, and Bhátiás, and of other Sind tribes in north Cutch. Though generally understood Cutchi is seldom written.[4] Hindustáni is spoken by great numbers, and, except in the north, is understood by all. Simple in their habits their food is, among the poor, for the morning meal, millet or Indian millet cakes with pulse[5] and whey, and, in the

---

[1] Besides what has been taken from books, this chapter has been compiled chiefly from materials supplied by Lieutenant J. W. Wray, late Assistant Political Agent, Mr. Vináyakráv Náráyan Náib Diwán, and by Mr. Dalpatrám P. Khakhar, Educational Inspector.

[2] Of Bráhmans, the Sárasvat, Pokarna, Bhojak, Nandvána, Pálivál, and Shrimál sub-divisions say that they came from Rajputána and the north; the Modh, Nágar, Parajia, Aboti, and Kandolia sub-divisions trace their origin to Gujarát and Káthiáwár; and the Rájgors to Nagar Samai or Tatta in Sind. Except the Sorathia, Váyda, and Modh sub-divisions, who have come from Káthiáwár and Gujarát, almost all Vániás are settlers from Márwár.

[3] Gold and silver smiths and Hindu and Musalmán tape-makers and gardeners say that they were called by the state from Sind; shoemakers, carpenters, barbers, and bracelet-makers say that they came from Gujarát; tanners and blacksmiths from Káthiáwár; washermen and polishers from Sind; coppersmiths and cotton-spinners from Márwár; and gilders and shield-makers from Delhi.

[4] A translation of the Lord's Prayer into Cutchi shewed that of 32 words 24 were radically the same as the Hindustáni and Bengáli specimens. Hamilton's Description of Hindustán, I. 588.

[5] The pulse generally used is *korad*, Phaseolus aconitifolius.

Chapter III.

Population.

evening mixed millet and pulse, *khichdo*. The rich use mixed rice and pulse, *khichdi*, and add clarified butter and vegetables. Their holiday food is sweetmeats among all classes, and animal food among all but Bráhmans, Vániás, and Bhátiás. Many drink liquor, and almost all take opium and opium-water, *kasumba*.[1]

Dress.

Most men in Cutch, both Hindus and Musalmáns, wear loose trousers, a long-sleeved under-jacket, a short coat reaching a little below the waist, a plain or silk-bordered cloth wound round the waist and falling eight or nine inches below the knees, and over it a [illegible]

Bohorás, Musalmáns wear the large Rajput turbans, red, black or white. The ordinary pointed Gujarát shoe is worn by all classes. Instead of loose trousers, most Bráhmans, Bhátiás, Sonis, Váyda and Maheshri Vániás, and other Vaishnavs, wear the waistcloth, and the Gujarát long coat and shoulder cloth. Some young men have of late taken to wear tight English trousers. Except Bhátia, Lohána, Sárasvat, and Kshatri women, whose robe, *chorso*, is five cubits long and about four broad, Bráhman, Vánia, and most Hindu women wear the Gujarát robe, *sállo*, nine cubits long and four broad, a petticoat five cubits round, and a bodice, *kamkho*, looser and longer sleeved than the Gujarát *kánchli*, but like it open-backed. The Girásia Rajput and Khavás women's robe is a square coloured *chorso*, five cubits long by five broad; their petticoat is twelve cubits round, and their bodice, *kamkho*, long-sleeved. Except some Meman, Khoja, and Bhadála women who wear the Musalmán shirt, bodice, frock and trousers, the Musalmán women's dress differs little from that of the Girásia Rajputánis. Almost all classes of well-to-do Musalmáns, and among the Hindus the Jádejás and higher class Rajputs do not allow their women to appear in public. Proud, lazy, and luxurious, though now settling to peaceful habits, many tribes in Cutch are naturally martial and fond of predatory warfare.[2] Of the husbandmen the number of regular cultivators is small. A large proportion belong to tribes of herdsmen who have not long settled to the work of tillage. The skill of Cutch craftsmen and sailors[3] has long been famous, and its traders and labourers are distinguished for their vigour and for their readiness to leave their homes in search of work.

At the beginning of the present century, so progressive was Islám, that it seemed as if another hundred years would see the last of the Hindu faith.[4] In the worship of many local saints the

[1] Among [illegible] parties drink opium-water in [illegible]

[2] [illegible] boast was in great measure [illegible] and number of their soldiers. [illegible] as fortified; the Jádejás could [illegible] 00, the Miánás 1000, and the [illegible]

[3] Cutch pilots have always interested Europeans by the skill and daring of their [illegible] compass, and steer by [illegible] (Mrs. Postans' Cutch, [illegible] dji's (1761-1779) ship, [illegible] e to England and back [illegible]

[4] [illegible] n. Des. of Hind. I. 583.

Chapter III.
Population.

tenets and practices of the two religions are still often oddly mixed. But Jádejás and other Rajputs who in 1819 freely married Musalmán women, kept Musalmán cooks, and in beliefs and customs were not less Musalmán than Hindu have of late become more careful to keep from practices contrary to the Hindu religion.

1812-1872.

About the middle of the eighteenth century the population of Cutch is said to have been considerably greater than it was for many years after. The misgovernment towards the close of the eighteenth century, the wars carried on by Fateh Muhammad at the opening of the present century, and the deadly famine and pestilence of 1812 are said to have lowered its strength to about one-half.[1] In 1821 Mr. Elphinstone gave the native estimate of the population at about 510,000 souls, of whom more than one-third were Musalmáns.[2] Two years later (1823) Colonel Tod gave 500,000, one-tenth of them found in the cities of Bhuj and Mándvi.[3] In 1830 the total was returned at 350,000 souls. Five years later it was given at 484,852,[4] of whom 152,950 or nearly one-half were Musalmáns. This would seem to have been an over-estimate as the 1852 returns give a total of only 409,522 souls, 300,420 of them Hindus and 109,102 Musalmáns.[5] Since then, the 1872 census has shown a total of 487,305 souls. Of the whole number, 369,184 or 75·76 per cent, including 65,873 Shrávaks, were Hindus; 118,063 or 24·22 per cent were Musalmáns; forty were Pársis; five were Sikhs; and thirteen Christians.

Distribution.

The following tabular statement gives, for the year 1872, details of the population according to religion, age, and sex:

Cutch Population, 1872.

Sub-division.	Hindus.								
	Not more than 12 years.		Above 12 and not more than 30 years.		Above 30 years.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.
Bhuj Sadar Bazár ...	53	44	48	52	31	28	132	124	256
State Possessions ...	40.580	36,719	39,282	37,413	35.562	32,744	115,424	106.876	222,300
Chiefs' Estates.. ...	25,761	23,601	25,389	23,272	22,207	19,696	73,357	66,569	139,926
Adhoi Sub-division ...	1214	1200	1292	1148	899	949	3405	3297	6702
Total ...	67,608	61,564	66,011	6885	58,699	53,417	192,318	176,866	369,184

[1] Burnes' Hist. of Cutch, VII., VIII.

[2] Rep. 26 January 1821. Bom. Gov. Pol. Rec. 10 of 1820, 153.

[3] Western India, 484.

[4] The details were: Bráhmans, 32,553; Cutch Vániás, 36,000, Gujar Vániás, 16,000, Modh Vániás, 1600, Maheshri Vániás, 1500, Váyda Vániás, 400, Soni Vániás, 500, Kandoi Vániás, 400, Jarvad Vániás, 200, Jhálora Vániás, 200; Lohánás, 60,000; Bhátiás, 32,000; Bhansális, 2000; Depálás, 75; Jádeja Rajputs, 15,000; inferior Jádejás or Rajputs, 25,050; A'hirs, 35,000; Kanbis, Leva and Kadva, 2500; Momna Kanbis, 5000; Khatris, 6000; Parajia Sonis, 400; Garána Sonis, 400; Suthárs, 400; Kansárás, 2000; Saláts, 100; Luhárs, 1000; Darjis, 3000; Kumbhárs, 4000; Jagariás (tapemakers) 400; Bháts, 500; Chárans, 3000; Jangariás (musicians), 4; Rabáris, 5000; Bharváds, 100; Válands (barbers), 100; Khavás, 2000; Váriás (Sipáhis), 100; Mochis, 1200; Dheds, Meghváls, and outcastes, 6000; Jatis (Jain priests), 160; Hindu mendicants of various orders, 6000; Pavais (hermaphrodites) and Kasbans (prostitutes), 1000; total, 484,852.

[5] Bom. Gov. Sel. XV. 85. The details were: Jádeja Rajputs, 8598, Vághela Rajputs, 817; other Rajputs of various tribes, 29,736; Bráhmans and Vániás, 40,384; silver-

Chapter III.
Population.
Distribution.

Cutch Population, 1872—continued.

Sub-division.	Not more than 12 years.		Above 12 and not more than 30 years.		Above 30 years.		Total.		Grand Total.
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Persons.
MUSALMA'NS.									
Bhuj Sadar Bazár ..	20	15	26	21	14	27	60	63	123
State Possessions .	15,668	13,697	14,157	13,065	12,136	11,203	41,961	37,965	79,926
Chiefs' Estates . ..	7216	6485	6633	6182	5561	5114	19,410	17,781	37,191
Adhoi Sub-division .	142	138	177	150	113	103	432	391	823
Total ...	23,046	20,335	20,993	19,418	17,824	16,447	61,863	56,200	118,063
OTHERS.									
Bhuj Sadar Bazár ..	6	4	6	4	3	3	15	11	26
State Possessions ..	3	8	5	4	5	3	13	15	28
Chiefs' Estates	..	...	...	...	..	...	.	..	...
Adhoi Sub-division ...	1	1	...	1	1	...	2	2	4
Total ...	10	13	11	9	9	6	30	28	58
TOTAL.									
Bhuj Sadar Bazár ...	79	63	80	77	48	58	207	198	405
State Possessions ..	56,251	50,424	53,444	50,482	47,703	43,950	157,398	144,856	302,254
Chiefs' Estates... ..	32,977	30,086	32,022	29,454	27,768	24,810	92,767	84,350	177,117
Adhoi Sub-division ...	1357	1339	1469	1299	1013	1052	3839	3690	7529
Total .	90,661	81,912	87,015	81,312	76,532	69,870	254,211	233,094	487,305

From this statement it appears that the percentage of males on the total population was 52·16 and of females 47·84. Hindu males numbered 192,318 or 52·09 per cent, and Hindu females numbered 176,866 or 47·90 per cent of the total Hindu population; Musalmán males numbered 61,863 or 52·39 per cent, and Musalmán females 56,200 or 47·60 per cent, of the total Musalmán population; Christian males numbered six, and Christian females seven; other males numbered twenty-four and other females twenty-one.

Health.

The total number of infirm persons was returned at 3104 (males 1580, females 1524), or 0·63 per cent of the total population. Of these, forty-nine (males forty-one, females eight) or 0·01 were insanes; 227 (males 166, females sixty-one) or 0·05 per cent were idiots; 412 (males 252, females 160) or 0·08 per cent were deaf and dumb; 2401 (males 1108, females 1293) or 0·49 per cent were blind; and fifteen (males thirteen, females two) were lepers.

Age.

The following tabular statement gives according to sex, the number of each religious class at different ages, with, at each stage,

smiths, cultivators, tailors, shoemakers, and other Hindu craftsmen, 220,885. Of Musalmáns the details were: Memans, Khojás, and Bohorás, 74,581; artisans, dyers, barbers, and musicians, 27,671; Samma, and other nomadic tribes, 3965; and religious beggars, 2885.

Chapter III.

Population.

Age.

the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex :

Cutch Population by Age, 1872.

Age.	Hindus.				Musalma'ns.				Christians.	
	Males.	Percentage on total Male Hindu Population.	Females.	Percentage on total Female Hindu Population.	Males.	Percentage on total Male Musalmán Population.	Females.	Percentage on total Female Musalmán Population.	Males.	Percentage on total Male Christian Population.
Up to 1 year	8471	4·40	8467	4·78	2689	4·26	2568	4·57	...	...
Between 1 and 6	27,837	14·47	27,097	15·32	9753	15·77	8994	16·00	1	16·67
" 6 " 12	31,300	16·27	26,000	14·70	10,654	17·22	8773	15·61	...	...
" 12 " 20	33,364	17·35	29,816	16·86	10,469	16·92	9352	16·64	...	...
" 20 " 30	32,647	16·97	32,069	18·13	10,524	17·01	10,066	17·91	2	33·33
" 30 " 40	25,532	13·27	24,525	13·87	7959	12·87	7688	13·68	2	33·33
" 40 " 50	17,197	8·94	14,430	8·16	5281	8·55	4388	7·81	1	16·67
" 50 " 60	9469	4·92	8235	4·66	2842	4·59	2628	4·66	...	...
Above 60	6501	3·38	6227	3·52	1742	2·82	1743	3·10	...	...
Total ...	192,318		176,866		61,863		56,200		6	

Age.	Christians—*continued.*		Others.				Total.			
	Females.	Percentage on total Female Christian Population.	Males.	Percentage on total Male Others.	Females.	Percentage on total Female Others.	Males.	Percentage on total Male Population.	Females.	Percentage on total Female Population.
Up to 1 year	1	14·29	2	8·33	1	4·76	11,112	4·37	11,037	4·73
Between 1 and 6	1	14·29	4	16·67	4	19·05	37,595	14·79	36,096	15·49
" 6 " 12	...	...	3	12·50	6	28·57	41,957	16·50	34,779	14·92
" 12 " 20	2	28·57	2	8·33	2	9·52	43,835	17·24	39,172	16·81
" 20 " 30	2	28·57	7	29·17	3	14·29	43,180	16·99	42,140	18·08
" 30 " 40	1	14·29	1	4·17	4	19·05	33,494	13·18	32,218	13·82
" 40 " 50	...	...	2	8·33	1	4·76	22,481	8·84	18,819	8·07
" 50 " 60	...	...	3	12·50	...	...	12,314	4·84	10,863	4·66
Above 60	...	...	...	...	...	...	8243	3·24	7970	3·42
Total ...	7		24		21		254,211		233,094	

Religion.

The Hindu population belongs according to the 1872 census, to the following sects :

Cutch Hindu Sects, 1872.

Vaishnavs.					Shaivs.	Mixed.		Jáins or Shra'vaks.	Total.
Rámánuj.	Vallabháchári.	Kabirpanthi.	Mádhváchári.	Svámináráyan.		Ascetics.	Unsectarian Hindus.		
38,103	36,620	495	3160	5814	27,048	3826	188,245	65,873	369,184

From this it would seem that of the total Hindu population, the mixed classes numbered 192,071 or 52·02 per cent; the Vaishnavs 84,192 or 22·80 per cent; the Shrávaks 65,873, or 17·84 per cent; and the Shaivs 27,048 or 7·32 per cent. Of the 118,063 Musalmáns, 108,509 were Sunnis and 9554 Shiás. Of forty-five who came under the head 'Others', forty were Pársis all Shahanshái, and five were Sikhs, followers of Nának Sháh. Of the thirteen Christians, nine were Catholics, and four Presbyterians.

Occupation.

According to occupation the census returns for 1872 divide the whole population into seven classes:

I.—Employed under Government or Municipal or other local authorities, in all 4896 souls, or 1·00 per cent of the entire population.

II.—Professional persons, 5482 or 1·12 per cent.

III.—In service or performing personal offices, 5024 or 1 03 per cent.

IV.—Engaged in agriculture and with animals, 108,455 or 22·25 per cent.

V.—Engaged in commerce and trade, 17,854 or 3 66 per cent.

VI.—Employed in mechanical arts, manufactures, and engineering operations and engaged in the sale of articles manufactured or otherwise prepared for consumption, 52,110 or 10·69 per cent.

VII.—Miscellaneous persons not classed otherwise, (a) wives 147,290, and children 136,391, in all 283,681 or 58 21 per cent, and (b) miscellaneous persons 9803 or 2·01 per cent; total 293,484 or 60 22 per cent.

Bráhmans.

[illegible]

si[illegible]

the whole Hindu population. Except Nágars, of whom many as land-holders and state servants are in good condition, most Cutch Bráhmans are poor living on alms or by tillage. SA'RASVATS, 5431, the largest class of Cutch Bráhmans, are said to take their name from the Sarasvati river from which they came to Cutch by way of Sind.[1] Fair in complexion, their language and dress are those of other high class Cutch Hindus. Besides acting as family priests they follow many callings, reading holy books, drawing horoscopes, teaching private schools, trading, and serving as accountants, soldiers, and constables. Once the holders of high offices they have long lost their special position and now are degraded, eating with, and serving as the family priests of, Kshatris, Lohánás, and Bhansális, whom, they say, they saved from Parshurám's persecutions. In religion Shaivites and goddess worshippers,[2] their family deity is Sarasvati, whose chief place of worship is on the river of the same name. Not careful to keep the ordinary Bráhman rules, they allow widow marriage, and freely travel across the seas to collect payments from their patrons, Cutch Vánia traders settled in Mozambique and Arabia. SORATHIA SA'RASVATS, distinct from the regular Sárasvats and associating with no class of Cutch Bráhmans, are a small body with a great local name for learning. RA'JGORS

Sárasvats.

Rájgors.

[1] Another account derives their name from Brahma's daughter Sarasvati, and traces their descent to her son, the sage Dadhichi.

[2] The chief of their goddesses are Ambika, A'shápura, Bhaváni, Kumári, and Mahalaxmi.

Chapter III.
Population.
Bráhmans.
Audichs.

or chief's family priests,[1] 4738, originally of the Audich stock, though degraded in the eyes of other Bráhmans, are in Cutch a favoured class owning lands and villages, acting as Jádejas' priests and as husbandmen. The Rájgors allow widow marriage, and eat with Vániás and Leva Kanbis. AUDICHS, 2945, within the last 250 years settled in Cutch from Sihor near Bhávnagar, Jhálávád, and Junágad in Káthiáwár, form three divisions, Gohelvádi, Jhálávádi, and Gadhvi, and live chiefly in Bhuj, Mándvi, and Abdása. Fair in complexion all are Shaivites in faith, except the Purán readers who, probably in compliment to their Vánia and Bhátia patrons, have become followers of Vallabhácharya. Vágad Audichs are cultivators, and as they carry cooked food to their fields, smoke the *huka*, and allow widow marriage, are held degraded. Still in matters of marriage they are allowed to give their daughters to Audich Bráhmans of Halvad in Káthiáwár, whose daughters again marry with Dhrángadra Audichs, and the daughters of Dhrángadra Audichs with Audich Bráhmans of Viramgám, Ahmedabad, and Sidhpur, the highest Gujarát representatives of their caste. The other Audichs are, by profession, horsebreakers *dháraks*, priests, cooks, beggars, astrologers, schoolmasters, traders, writers, and Purán reciters.

Pokarnás.

POKARNA'S,[2] 2321, chiefly from Márwár and Sind, generally swarthy in complexion, do not differ in language and dress from other high class Cutch Hindus. They are enterprizing,[3] travelling to various parts of India, and many of them anxious to visit Zanzibár and Arabia though prevented by their caste rules. They act as family priests to Bhátiás, and like their patrons are willing to follow any calling. They are chiefly engaged as husbandmen, contractors, confectioners, and clerks. Followers of Vallabhácharya, their family goddesses are Lakshmiji and Chámunda in Márwár. They wear the sacred thread putting it on with little ceremony, generally at a relation's marriage or at some place of pilgrimage. High caste Bráhmans do not eat with them. Among members of the same family stock, *gotra*, marriage is not allowed. On the sixth day after child-birth the women of the family, singing as at a marriage, bring a clay horse from the house of the mother's father to her husband's house. At marriages the men dance in the procession and the women sing

---

[1] One account of the origin of the name Rájgor is that two of their ancestors, Karanji and Náranji from Shihor and Isámli, while on their way as pilgrims to the temple of Hingláj Máta, 100 miles (60 *kos*) from Kurrachee, married the daughter of one Hardás, the family priest of the Sammás then living at Nagar Samai on the site of the modern Tatta. This Hardás allowed the self-sacrifice of the daughters of Jám Lákha, and sanctioned infanticide among the Jádejás. Conscience-smitten at the evil he had sanctioned, Hardás sacrificed himself on the funeral pyre asking Jám Lákha to accept his sons-in-law as his family priests. Jám Lákha agreed and all Jádejás still employ Rájgor priests.

[2] According to one account they take their name from Pushkar-kshetra in Rajputána where one of them went from Shrimál, and being received with honour, settled. According to another account they were called Pushpkarn, because they offered flowers to Lakshmi, and being cursed by Párvati for refusing to eat flesh, migrated from Jesalmir to Sind, Cutch, Multán, and the Panjáb. Other castes affirm that the Pokarna is the illegitimate offspring of a Bráhman devotee and a Mohani fisherwoman, who imprudently undertook to ferry the holy man across a stream. Burton's Sind, 310,311.

[3] One of them who visited Europe and America is now an outcaste.

immodest songs. Education is spreading among them and their condition is improving. PARAJIA'S, 2138, degraded Audichs, take their name from Paraj near Junágad, where they came from Isámli and Márwár, and they say in 691 (747 S.) agreed to act as family priests to Chárans and Áhirs. From Junágad they moved to Cutch, and

When,
Vághela
ame with

them. They own the Mákhel village near Palánsva and there, as well as in some other places, are cultivators. They speak Gujaráti and dress like Áhirs. Unlike other Bráhmans, Parajiás place a dish with a wheat flour ball on the chest of the dead body, throw the ball to the crows, and, after breaking a piece of its edge, give the dish to a low caste man; they also give the six monthly feast after death, *chhamási*, at the end of the first month and the anniversary feast, *varsi*, at the end of six months. Shaivites or worshippers of goddesses, they wear the sacred thread, but as they allow widow marriage and eat with Rajputs, Suthárs, Luhárs, Bharváds, Kumbhárs, Áhirs, Rabáris, and Darjis, they are held degraded.

NA'GARS, 1394, of two divisions, Vadnagrás, state servants, priests and
Cutch
ame
the
and

Jethimal. The first, followers of the four Veds, are in Cutch of four family stocks, *gotras*. Generally fair, remarkably clean and religious, they are priests, copyists, writers, Purán reciters, cooks, and beggars. They are a well-to-do class and fond of giving caste dinners. Followers of Rám they belong to the sect of Rámánandis. The Trivedis, followers of three Veds, claim descent from Rámchandra,[3] the hero of the Rámáyan. According to their story they separated from the other Modh sub-divisions at Modhera, and persecuted by Alá-ud-din Khilji (1304) fled to Cutch. Fair in complexion, they speak Gujaráti and dress in the ordinary Cutch fashion. Most are priests to Modh Vániás and in poor circumstances. Shaivites in religion their family goddess is Bhatárika of Modhera. At their marriages the bridegroom's maternal uncle dressing as a *jhanda*,[4] in women's clothes from head to waist, and in men's clothes below, rubs his

Chapter III.
Population.
Bráhmans.
Parajiás.
Nágars.
Modhs.

---

[1] At a sacrifice performed by

Cutch.

[3] At a sacrifice performed at Modhera in
18,000 in number officiated as
Vániás also styled Modh. Ev
their priest, and this order the

[4] Jhanda, more commonly called Janus, who in quaint costume is often represented by strolling players, *bhavdyás*, was a Pathán fakir. To propitiate his spirit, the Modh Vániás introduced this custom at marriages, but finding it irksome transferred it to their priests the Trivedi Modhs, by whom it is still kept up.

Chapter III.
Population.
Bráhmans.

face with oil, and daubs it with red powder, and then armed with a sword, goes with the bride and bridegroom to a place where two roads cross, and stays there till the pair offer their goddess food. Vávdisamvána Modhs are a Chaturvedi sub-division put out of caste about 100 years ago for supporting a man who married his widowed daughter to a Vairági. Jethimals, wrestlers, 163, the third Modh sub-division, fair, strong, muscular, and many of them tall, speak Gujaráti. The men have lately begun to wear Cutch clothes though the women still keep to the ordinary Gujarát dress. State messengers and professional wrestlers, they allow widow marriage, and, except those who follow Sváminaráyan, have no objection to animal food and liquor. They are generally goddess worshippers, their family goddess being Limboja in Dinmár. Of late their condition has improved owing to the spread of education and their increased employment as clerks.

Sáchorás.

SA'CHORA'S,[1] 878, of two divisions, chiefly found in Vágad, of fair complexion, speak Gujaráti and wear the ordinary Cutch dress. Though some are cooks in Vaishnav temples, beggars, and traders, most are husbandmen in Vághela villages. Generally well off, they are Shaivites or Vishnavites in religion following the Sám and Yajur Veds.[2] The chief place of their family goddess Pratyangira is at Satipur or Sáchor in Jodhpur. They do not dine with other Bráhmans.

Shrimális.

SHRIMA'LIS, 870, claim descent from fourteen sages, *rishis*, to whom on the occasion of her marriage with Krishna, the Shrimál district was made over by Lakshmi. They were then of fourteen family stocks, *gotras*, numbering in all 45,000 souls. Eight hundred years later, 18,000 families left Shrimál and settled at Pushkarkshetra in Rajputána whence they came to be called Pushkarnás or Pokarnás. Out of these 18,000, 5000 dined with Osvál Vániás of Osnagar in Párkar and came to be called diners, *bhojaks*, forming a separate caste. Unusually fair in complexion, their language and dress are Gujaráti. Living as priests of Vánia Sonis, and Shrimáli Vániás, husbandmen, traders, cooks, and beggars they are as a class well-to-do. Shaivites in faith, their family goddess is Mahálaxmi of Bhinmál. At marriages the bride's father must for ten days at least feed the bridegroom's relations, and generally feeds them for ten or twenty days more. They do not dine with other high caste Bráhmans.

Girnárás.

GIRNA'RA'S, 787, of the Panai sub-division of mount Girnár Bráhmans,[3] have a tradition that Krishna when he rose from the Dámodar reservoir at Raivatáchal, the modern Girnár, established them as Bráhmans. More than three hundred years ago about 1557, their number in Cutch was 1100. Very fair in complexion, they are of average size, speak Gujaráti and, except that their turbans are Cutchi, wear the Gujarát dress. They are a well-to-do class living as priests, Purán reciters, astrologers, writers,

---

[1] The name of this caste, said to have been formed in the first cycle, *Sat Yug*, is said to be a corruption of Satihara or Satipur. Sati Dákshâyani bestowed the town of Satipur on thirty-six descendants of Brahma. On their deserting it some time after, a great king, Pururava, collected eighteen families, the ancestors of the present Sáchorás, and re-peopled the town of Satipur.

[2] The Rigvedi Sáchorás of Márwár are not found in Cutch.

[3] The other sub-divisions of Girnárás, Bardais, Ajikiás, and Chorváriás are not found in Cutch.

Chapter III.
Population.
Bráhmans.

water-carriers, money-lenders, cooks especially in Vaishnav temples [illegible] holders. They [illegible] ácharya sect, they follow the Rig, Sám, and Yajur [illegible], and [illegible] thirty-six family goddesses, whose temples are in Sorath and Hálár in Káthiáwár. VEDA'NTS, 440, called VEDIYA's in Benares, descendants of the sage Vedamvyás, are rather dark in complexion and speak and dress in the ordinary Cutch fashion. Though some are priests and schoolmasters, most are husbandmen. Followers of the Yajur Ved, and Shaivites and Vaishnavs in faith, they are a well-to-do class. The chief place of worship of their family goddess Sarasvati is at Benares. They wear the sacred thread and dine with Vániás.

Vedánts.

Abotis.

ABOTIS, 391, trace their origin to the sage Válmiki's younger son, who, with other sages, was brought by *garud*, Vishnu's eagle, to a sacrifice performed by Krishna at Dwárka. Rather fair in complexion their language and dress are Gujaráti. As a class they are poor, living as temple servants, traders, beggars, and confectioners. Vaishnavs in religion, their family god is Dwárkánáth at Dwárka. NANDVA'NA'S, 350, found about Anjár, claim descent from the sage Nándi who, when officiating at a horse sacrifice, was cursed by Brahma's wife Sávitri. Blighted by this curse his descendants lost all scripture knowledge, but by the kindness of their family goddess Vánkal at Viráni in Márwár, they re-gained their knowledge and are now admitted to be priests. Except that their women dress in Cutch fashion their language and dress are Gujaráti. Traders and cultivators they are chiefly Shaivites following the Yajur Ved. PA'LIVA'LS, 255, belonging to the Gaud division of Bráhmans, take their name from Páli in Márwár which, they say, was about 1200 wrested from them by Sioji Ráthod, nephew of Jaychand of Kanoj, whose kingdom was overthrown by Sháhbuddin Gori (A.D. 1193). Their language and dress still show traces of a Márvádi origin. Priests, husbandmen, and beggars,[1] they are goddess worshippers, their family deity being Bauchráji of Chuvál near Viramgám. BHOJAKS, 182, came from Shrimál to Osnagar in Párkar, separating from their Shrimáli parent stock. Called Bhojaks, diners, from eating with other castes, they came to Cutch with the Osváls. Generally fair, they speak Gujaráti and wear the ordinary Cutch dress. They are beggars, priests of Jain Vániás, and ministrants in Jain temples, where they act as songsters and musicians, on new year's day making verses in honour of their Vánia patrons. In spite of the wishes of their patrons they cling to the worship of goddesses and refuse to become Jains. They wear the sacred thread and are fairly well off, spending large sums of money in bringing wives from Márwár. SHEVAKS, 174, [illegible] ANS, [illegible] and [illegible] are [illegible] the

Nandvánds.

Pálivâls.

Bhojaks.

Shevaks.

Miscellaneous.

---

[1] The Pálivâls in the village of Nakhtrána are rich money-lenders, some of them native doctors.

Chapter III.
Population.
Bráhmans.
Miscellaneous.

aloe, *gugal*,[1] are rather fair, and speak and dress in Gujarát fashi Priests of Rájgors, and ministrants or beggars in Vaishnav templ they officiate as priests in *shráddh* ceremonies performed at the Gon lake in Dwárka, and levy fixed taxes on pilgrims visiting that h island. Followers of the Yajur Ved and Vaishnavites, each fam has its own goddess, Visot or Chandrabhága at Dwárka. As a cl they are poor. SOMPURA'S, 17, brought into Cutch from Somnáth Pát are Gujarátis in language and dress. Priests of Sompura Salá they are Shaivs in faith following the Sám and Yajur Veds. Th family goddess is Vágheshvari. As a class they are well-to- MOTA'LA'S, 16, and DECCANIS, 7, are state servants and in go circumstances. KANDOLIA'S,[2] 26, from Káthiáwár, priests to t Sorathia Vániás, are Gujarátis in language and dress. Sha or Vaishnavs in religion their family goddess is Sámudri, Kandolia near Dhoráji in Káthiáwár. JHA'LORA'S, 58, are begga VA'YDAS, 4, are priests to Váyda Vániás, and PURABIA'S, 68, of No India, are soldiers.

Writers.

Writers included two classes, Káyasths 380, and Brahm Kshatris 3890, a total of 4270 souls or 1·15 per cent of the Hin population.

Káyasths.

KA'YASTHS are said, about the end of the sixtee century, to have come to Cutch from Sind, Márwár, Ahmedab and Sorath. Once largely employed in the Ráo's army they w much more numerous than at present. They are found in Bh Mándvi, Anjár, and Mundra as state servants or accountants and merchants and clerks. They belong to three sub-divisions, Math Shrivastak, and Válmik. Most of them are Mathurs, but as intermarry there is little difference. In colour much like the bet class of Vániás, they wear the sacred thread and have lately tak to the Vánia and Rajput instead of the Bhátia turban. They resp Bráhmans and belong to the Shaiv, Vaishnav, and Sváminára sects. There is no leading family among them. Though none them are scholars they freely send their children to school even Bombay.

Kshatris.

KSHATRIS, properly BRAHMA-KSHATRIS[3], 3890, found in Mán and Bhuj, and in small numbers over the whole province, are s to have originally lived in the Antarved, that is, the land between Ganges and the Jamna. They call themselves Suryavanshi Kshat

---

[1] The story is that of 60,000 Bráhmans called Válkhel, created by Brahma, sent to Bet and Dwárka were by a demon called Kush prevented from living th But by offering a sacrifice of *sami* wood, and *gugal*, the fragrant gum of Amyris agallocha, they procured his destruction.

[2] At the request of the sage Kanva whose austerities pleased him, Brahma crea 18,000 Bráhmans in Kalp at the foot of the Himálayas, and 36,000 in Saurásh The sage ordered Sorathia Vániás to accept them as their priests and entrusted Mándháta of Ayodhya with their protection. The hermitage of Kanva called Ka Sthán in the *Sat Yug*, Pápápanodan in *Treta*, and Kámpil Sthán in *Dvápar*, is kn as Kandol Sthán in the present *Kali Yug*, and is represented by the villag Kandolia near Morvi.

[3] In Gujarát proper and Káthiáwár the artisan Brahma-Kshatris are known different names according to their occupation, such as *Chudgars*, bracelet make *Sanghádiás* and *Kharádis*, turners; *Rangárás*, dyers; *Petighadás*, box make

and claim descent from the twelve sons of king Ratnasen who, during Parshurám's persecutions, were saved by the sage Dadhichi and brought up in his hermitage as Bráhman boys. On a visit of Parshurám to his hermitage, Dadhichi passing them off as Bráhman boys, Parshurám took away the eldest and taught him the art of war. Finding how he had been deceived, Parshurám cursed the boy, and made useless his knowledge of war. At Dadhichi's advice the boy went with his brothers and propitiated the goddess Hingláj. Unable altogether to reverse the curse, the goddess allowed them to [illegible] when they were driven [illegible] gain visiting the goddess [illegible] ng rulers, and ordered Vishvakarma to teach them the arts of dyeing, weaving, turning, and carpentry. As craftsmen they increased, and spreading over Márwár, Káthiáwár, Gujarát, and Cutch, are now divided into 96 families. They wear the Bráhman thread. Following different professions all belong to the same caste, have the same Sárasvat Bráhmans for priests, and have the same *nukhs* or family names. Fair and in appearance like Gujarát Kshatris, Cutch Brahma-Kshatris, in language, food, and dress, do not differ from other middle class Cutch Hindus. Most are dyers, calico-printers, silk-weavers, and carpenters, but some are revenue contractors, writers, land-holders, money-lenders, traders, and ship-owners. Those at Mándvi are writers, silk-weavers, and labourers, and those at Bhuj, dyers. Though some have risen to high posts, as a class they are badly off. At their marriages, accompanied by a party of his friends, the bridegroom, dressed in white, with a drawn sword and cocoanut in his hand, rides to the bride's house, and is there received by the bride's mother. Throwing a cloth round his neck she leads him to a cot in the centre of the marriage booth where the bride lies covered with one or two quilts. The bridegroom walks four times round the cot, distributes sweetmeats and a cocoanut, and, without seeing his bride, retires to a neighbouring house, returning some time after for the regular ceremony. During the ceremony both bride and bridegroom wear a white dress sprinkled with yellow, and when the marriage is over the bride's father-in-law gives her a suit of clothes with a special design, *bhát*, not found in the clothes of other castes. Widow marriage is allowed by artisan Brahma-Kshatris. The practice is said to date from Rája Todar Mal, who at Akbar's request married his widowed daughter a girl eleven years old. In widow marriages the bride and bridegroom instead of looking at each other look at their reflections in earthen waterpots. Their family goddess is Hingláj, and excepting a few Vaishnavas who belong to the Vallabhácharí sect, they are generally followers of Shiv and Máta. In every village they have a place called the *manayi* with an image of Hingláj or Áshápura. A few Kshatris send their children to school, but they are not a pushing or a prosperous class. The section of the Brahma-Kshatris, writers and Government servants who, immigrants from Láhor, hold themselves aloof from the craftsmen; do not allow widow marriage, and, as family priests have Sárasvat Bráhmans, who, unlike other Sárasvats, do not dine with Lohánás and

Chapter III.
Population.

Bhansális, though well known in most parts of Gujarát, are not found in Cutch.

Traders.

Of **Merchants, Traders, and Shopkeepers,** there were fifteen classes with a strength of 117,684 souls or 31·93 per cent of the whole Hindu population. They belong to two main sections, Cutchis originally from Sind whose home tongue is Cutchi, and Gujarátis who speak Gujaráti and have most of them come from Gujarát within the last 200 years. Of the fifteen classes, eleven were Meshri or Bráhmanic and three Shrávak or Jain Vániás.

Meshri Va'nia's.
Modhs.

Following this division there are of MESHRI VA'NIA'S, MODHS, 1191, who, taking their name from Modhera in Parántij, are found in the chief towns of the province. They are said to have fled to Cutch from the persecution of Alá-ud-din Khilji (1295-1315). Of the six divisions, Dasa and Visa Goghvás, Dasa and Visa Adáljás, and Dasa and Visa Mándaliás, distinct in other parts of Gujarát, four, Dasa and Visa Goghvás and Dasa and Visa Adáljás, intermarry in Cutch and Káthiáwár. Mándaliás, who are also found in Cutch, are separate. Fair in complexion their look and home tongue are those of Gujarát Vániás. Living in well-built houses, they are neat, hardworking, intelligent, and, especially in Bhuj, well-to-do. Some of them of late have risen to high places in the state, but most are merchants, accountants, state and private clerks, shopkeepers, and turners. Especially the Mándaliás, Modh Vániás are religious, followers of Vallabhácharya, and careful to visit the shrine of their family goddess Bhadrárika at Modhera. Though they claim the right to do so all do not wear the sacred thread. Widow marriage is forbidden and polygamy is practised and allowed only when the first wife proves barren. At marriages, except among the Mándaliás, Modh bridegrooms wear the sword. They have a headman, *patel,* but allow him little authority. All Modhs give their children some Gujaráti schooling, and are, on the whole, prosperous and well-to-do.

Váydás.

VA'YDA'S (358), coming in the latter part of the sixteenth century from Váyad in Pátan, are found only in the towns of Bhuj, Kothára, Mándvi, Nalia, and Tera. Their two sub-divisions Dasa and Visa, the Visa very small and found only in Bhuj, marry with each other and with Gujarát Váydás. Speaking Gujaráti, and wearing the Bhátia turban and a simpler and coarser dress than other Vániás, they are clean, hardworking, quiet, and honest, some of them labourers, but most dealing in tobacco and grocery. They are in middling condition generally well removed from poverty. Though they wear the Vaishnav sect-mark, *kanthi,* they are not strict Vaishnavs. Their priests are Váyda Bráhmans of whom there is only one family in Cutch. Sprung, according to their caste tradition, from Váyu's son Hanumán the monkey god, though they hide it from outsiders, the bridegroom goes to the bride's house dressed as a monkey and there leaps about in monkey fashion. Allowing polygamy, but forbidding widow marriage, the caste has a headman, *patel,* who settles disputes with the help of some of the leading members. Most Váydás give their boys some little Gujaráti schooling.

Sorathiás.

SORATHIA'S (161), found in Mándvi, have come from Sorath in Káthiáwár,

Traders.

Jhálorás.

Karáds.

Meshris.

and claim to be of the solar race. Intermarrying with the Káthiáwár Sorathiás, their language and dress are Gujaráti. Traders and merchants' clerks, most of them are in a middling condition. Vaishnavs in faith their family goddess is Sámundri. They allow polygamy, but forbid widow marriage. JHA'LORA'S, (97), a small community found at Mándvi and Viráni, said to have been created by Párvati to maintain Válkhel Bráhmans, take their name from Jhálor in Márwár, whence they seem to have migrated to Cutch. Their three sub-divisions, Dasa, Visa, and Pánclia, speak Gujaráti and dress in Cutch fashion like Gujar Osváls. Generally traders, shopkeepers, and writers, they are a poor class. Shaivs, Vaishnavs, and goddess worshippers, their family goddess is Himja (Párvati) at Ráythanpur. They allow polygamy, but forbid widow marriage. KARA'DS (213), found chiefly at Godhra in the south, claim descent from Kashyap, one of the seven seers, *Sapt Rishis*, and state that, originally of the Meshri sub-division, they came from Márwár to Cutch before the main body of their caste. Prospering in their new land and taking a new name, they began to despise the Meshris who retaliated by stopping intermarriage. Then the Karáds associated with Cutch Osváls and mostly adopted Jainism, though some, especially in foreign parts, kept to the Bráhmanic faith. Cultivators and traders they are very well off. They allow polygamy if the first wife is barren, but forbid widow marriage. MESHRIS (868), more correctly Maheshris, found at Madh, Bhuj, Mándvi, and in the west, are said to have come to Cutch about 500 years ago from Nágor in Thar, and, establishing themselves in Kánthi, to have gradually spread over Abdása. Speaking Thar Gujaráti they wear a turban much like that worn by Thar Vániás, something between the ordinary Vánia and the Bhátia head-dress. Chiefly dealers in clarified butter, *ghi*, oil, sugar, and molasses, they are a religious people, in middling condition. Vaishnavs in name, but with goddesses as their family guardians, their hereditary family priests are Pálivál Bráhmans, though of late some Pokarnás have by purchase secured their patronage. Practising neither polygamy nor widow marriage, they are peculiar in not allowing their women to join the marriage party that goes to fetch the bride. A headman, *seth*, with the help of other respectable members settles caste disputes. Most of them give their boys some Gujaráti schooling, and to better their condition have, in considerable numbers, moved from Cutch to Bombay. NHA'GORIS, a branch of Meshris, intermarry with, and in religion do not differ from, the main body of the caste. Their women dress like Modhs and their men wear Cutch Bráhman turbans.

Vánia Sonis.

VA'NIA SONIS,[1] an offshoot of the Visa Shrimáli Vániás, wear the Gujarát dress, and are by profession goldsmiths, making ornaments and setting precious stones. Dining with Vániás and not putting on the sacred thread, they are followers of Vallabhácharya and goddesses. Their family goddess is Vágheshvari.

[1] They call themselves the descendants of the elder of two sons born at the temple of Vágheshvari about 1000 years ago, who adopted the profession of a goldsmith, the younger becoming a trader. See below p. 71.

Chapter III.
Population.
Traders.
SHRA'VAK VA'NIA'S.
Shrimális.

Of SHRA'VAK VA'NIA's there are three classes: SHRIMA'LIS (5745), of two sub-divisions Visa 4400 and Dasa 1345, a comparatively small caste, are found all over the province. According to their caste story, at Shrimál 90,000 families were created by Lakshmiji out of her flower garland to maintain 45,000 Shrimáli Bráhmans. Those sprung from the right side of the garland were called Visa, and those from the left, Dasa. Of rather dark complexion, both wear the ordinary Cutchi dress and speak Gujaráti, the Visás with a rather indistinct pronunciation. Clean, industrious, sober, and thrifty, both are traders, merchants, and clerks generally well-to-do. Though so far alike, the two divisions do not intermarry and differ from each other in religion and customs. The Visás are all Thánakvási[1] or non-image-worshipping Jains; the Dasás are image-worshipping Jains, Vaishnavs, and Shaivs. The family priests of both Visás and Dasás are Shrimáli Bráhmans. Unlike the Dasás, the Visás intermarry with the Visa Osváls and do not keep the yearly Hindu rites, *shráddh*, in memory of deceased ancestors. The family goddesses of the Visás are Sachái and Chámunda, and of the Dasás Mahálakshmi of Bhinmál in Márwár. KANDOIS (265), an offshoot from the Dasa Shrimális, are now a separate caste. Confectioners by calling, they do not differ in other respects from their parent caste. CUTCH OSVA'LS (47,472), from Os, Parinagar, and Budhesar in Párkar, say, that forced to leave Párkar on account of the misconduct of their chief, they went to Sind, and, finding the Musalmán element too strong, came to Cutch.[2] They are of three sub-divisions, Visa, Dasa, and Páncha. The Dasás separated about three hundred years ago wishing to introduce widow marriage. They afterwards gave up the practice, and, within the last few years, a small offshoot reintroduced it and were named Pánchás. Visás and Dasás are found over the whole country, the Visás chiefly in Kánthi and the Dasás in Abdása. The Pánchás, about 125 families, are chiefly confined to Abdása. Speaking Cutchi, the Dasás, but not the Visás wear a turban somewhat like the Bhátia head-dress. They are a mild people, even among Vániás, and have good saving habits. Some of them traders, but most cultivators, they are in good circumstances, slowly gaining the ownership, *girás*, of rent-free lands. Chiefly image-worshipping Jains in religion their family goddess is

Kandois.

Osváls.

---

[1] Jains of the Derávási sect worship the images of some goddess, and of the twenty-four saints, *tirthankars*.

[2] Another story is that the Shrimál king Desal allowed none but millionaires to live inside his city walls. One of the lucky citizens, a Shrimáli Vánia named Ruád had a brother named Sáad, whose fortune did not come up to the chief's standard of wealth. Forced to live outside he asked his brother to help him to make up the required million, but meeting with no encouragement he and Jaychand, a discontented son of the king of Shrimál, and many Shrimális, Rajputs, and others left Shrimál, and settling in the town of Mándovad, called it Osa or the frontier. Among the settlers were Shrimáli Vániás, Bhatti, Chohán, Ghelot, God, Gohil, Hada, Jádav, Makvána, Parmár, Ráthod and Thar Rajputs, all devout worshippers of Shiv. Ratansuri a Jain beggar, by working miracles, converted Jaychand their king, and all the settlers to his faith, and calling them Osváls formed them into one caste. This is said to have happened on the 8th *Shrávan vad* (August) 166 A.D. Shrimáli Bráhmans of the family name of Magha, who had come with them, being converted dined with them, and are therefore called Bhojaks. Tod (Western India, 465) gives a different account of their origin claiming them as descendants of the Solanki kings of Anhilváda (942-1240) who gave up the sword for the till.

Satya in Párkar. In both divisions every settlement has its headman, *patel*, who have considerable influence, two or three of them meeting and settling caste disputes. Most Cutch Osváls give their boys some slight schooling. GUJAR OSVA'LS (11,499), living in towns all over the province, speak Gujaráti and are the richest class of Cutch Vániás, all of them traders and merchants. Jains in religion both of the image and non-image worshipping sects, their family priests are Bhojaks occasionally helped by some less illiterate Bráhmans. They have a headman, *patel*, who, calling in some respectable members, settles caste disputes. They are a prosperous class, educating their children and willing to take to new pursuits.

Chapter III. Population. Traders. *Osváls.*

Besides Vániás, under the head **Merchants** come Bhátiás, Lohánás, Bhansális, Depálás, and Vávás, though many Lohánás and Bhansális are husbandmen, not traders.

Bhátiás.

BHA'TIA'S,[1] about 20,000, are found in all parts of the province. They claim to be Bháti Rajputs of the Yádav[2] stock, who under the name of Bhattis or Bhátis are the ruling tribe in Jesalmir in north Rajputána, and, as Musalmán Bhátis, are found in considerable numbers in the Láhor and Multán divisions of the Panjáb,[3] and to a less extent in the North-West Provinces.[4] In Sind, best known as the traders of Shikárpur,[5] they are found over the whole province chiefly in Abdása and Pávar, and the towns of Mándvi, Mundra, and Anjár.[6] According to Panjáb accounts their earliest capital (600 B.C.) was at Gajnipur, supposed by General Cunningham to have been not far from the modern Rával Pindi. From this, he thinks, they were in the first century A.D. driven south-east before the Indo-Skythians.[7] Tod mentions that in the eighth century the Yadu Bháttis were driven south of the Satlaj.[8] But it would seem from the accounts of the third expedition (1004) of Mahmud of Ghazni

[1] Bhátia or Bhattia comes, [illegible] warrior [illegible] one of [illegible] Tuhfatu- [illegible] ly 7755

[2] The Bhátis and Jadejas are branches of the Yádavs. Gladwin's A'in-i-Akbari, II. 377. The Hindu Yádavs of Jesalmir are called Bhátis, their brethren of the Panjáb who have become Musalmáns are known as Bhatis. Cunningham's Arch. Rep 1863-64, II. 20. The rulers of Jesalmir are Bhattis, those of Bikáner Bhátis, [illegible] ces, N. W. P., I. 37. [illegible] tis. The boundaries [illegible] south Bikáner, and [illegible] In the beginning of the century their [illegible] s north-east of Bikáner. Ditto.

[illegible] mention of them as Ashambhátis on the high land on the east of the Indus from Uch to the sea. He also says (222) that some tribes have settled to the east of the Ganges.

[7] Cunningham, Arch. Rep. II. 22. According to General Cunningham, the Yádavs were led (79 A.D.) by the great Sáliváhan and by his son Rásálu, the founder of Syálkot. (Arch. Rep. II. 21). According to Wilford (As. Res. IX. 218, 222) some tribes of Bhattis strongly insist on their descent from Sáliváhan and call themselves Vaisyas of Sáliváhan, Saka-Rája-Vansas or Saka-Rája-Kumárs the offspring of Sak or Sáliváhan. They are said to consider their chief the representative of Sáliváhan and an incarnation of Vishnu.

[8] Western India, 151.

Chapter III.
Population.
Traders.
Bhátiás.

that there was still a strong Bhátia kingdom at Bhátia or Bherah on the left bank of the Jhelam near the salt range.[1] And it was probably by the later Musalmán invaders that the Bhátiás were driven south into the desert and Sind.[2] In Sind the Bhátiás are said to have sunk to be fishermen, and there they still continue to eat fish and drink spirits.[3] The date of the Bhátiás' arrival in Cutch has not been traced. Probably most of them have settled since the establishment of Jádeja power (about 1350). Their two sub-divisions, Dasa and Visa, eat together. But the Visás, while taking Dasa girls, rarely give Dasás their daughters in marriage. They are well made, tall, and active, according to MacMurdo (1818), a remarkably fair and handsome race.[4] Their home language is Cutchi. Except that the women's robe is somewhat scantier, and that the men's turban has an extra peak or horn in front, their dress is the same as the Vániás'. Keen, vigorous, subtle, and unscrupulous, as merchants, traders, and brokers, they have, under the British Government, risen to much wealth and importance. Numbers have moved either permanently or for a time to Bombay, and as there is no difficulty in the way of their travelling, many of them are settled, to the west, in the ports of the Persian Gulf, the Red Sea, and Zanzibár, and, in the east, as far as China.[5] Others are spread over Gujarát as retail shopkeepers and milk-sellers. In Cutch, besides as traders, clerks and shopkeepers, many of them earn a living as husbandmen, and a few as labourers. Probably from the religious feeling against taking life none deal in vegetables or in root crops. Their women are clever with the needle, flowering silk with much skill and taste.[6] About the close of the fifteenth century, the Cutch Bhátiás were converted to the Vallabhácharya sect of Vaishnavs. Under the influence of the Mahárájás, for whom they have a very extreme veneration, they have become very strict vegetarians, most careful not to take life, and very observant of religious rites. They wear the sacred thread and do not allow widow marriage. They have a head-man, *maháĵani*, but give him no authority, and settle all caste disputes according to the opinion of the majority of members. On the whole they are a rising class, careful to teach their children to read and write Gujaráti, the rich beginning to invest their savings in buying landed estates.

Lohánás.

Loha'na's (30,939) are found all over Cutch. Originally Ráthod Rajputs, they are said to take their name from Lohánpur or Lohokot

---

[1] Elliot's History, II. 30 and 440. The Bhatti Rajputs still point to this tract as the place of their residence before their advance eastward, and their name is still preserved in the large town of Pindi Bhattean on the Chináb. (Ditto, 441).

[2] Sir H. Elliot traces the decline of the district of Bhattiána, between Hissar and the Garra, to the Muhammadan and Moghal invasions up to the crowning rava es of Timur (1399). Races, N. W. P., II. 21, 22.

[3] Trans. Bom. Lit. Soc. II. 244.

[4] Trans. Bom. Lit. Soc. II. 245. So the Bhátis of Bhátiana are said to be one of the finest and handsomest tribes in India. Jour. A. S. Beng. XXXV. II. 97.

[5] 'Among Bhátiás,' writes Sir Bartle Frere (1875), 'are the keenest of traders, the most sensual of voluptuaries, intellects remarkable even among Hindus for acuteness and subtlety, sometimes an obtuseness of moral consciousness which would startle a galley slave, but in rare exceptions a simple devotion to truth which would do honour to a Christian martyr'. MacMillan's Magazine, XXXII. 552.

[6] Trans. Bom. Lit. Soc. II. 244.

in Multán[1] and to have been driven by the Musalmáns from the Panjáb into Sind, and afterwards, about the thirteenth century, to have found their way to Cutch.[2] In Cutch, in the seventeenth century, especially during the reigns of Lákháji and Ráyadhan II., Lohánás held very high posts as bankers and ministers. In 1746 they were most bitterly persecuted by Lákháji, sixty-five of the chief families tortured to death and a sum of £80,000 extorted from them, and again in 1778 the head of the caste (Devchand) was put to death and a large fine levied from his relations. Since then a Lohána has never risen to the post of minister, and few of them are now men of much wealth and position.[3] Among the Sind Lohánás there are at least fifty sub-divisions, the chief of them Khudábádi and Sehváni.[4] But in Cutch clan titles have worn down into family names, *nukhs*, and all dine together and intermarry. Darker than Bhátiás they are like them tall, strong, and muscular. Their home tongue is Cutchi and the dress, both of men and women, is that of other high class Cutch Hindus. They openly eat flesh and drink spirits.[5] Very sturdy and hardworking, they are most useful labourers, masons, and husbandmen. Some are very successful writers, shopkeepers, and grain-dealers. But, unlike the Bhátiás, they seldom risk large ventures or push their fortunes in Persia, Arabia, or Africa.[6] Vaishnavs of the Rámánuj sect their family goddess is Rándel Máta, and they are devout worshippers of the Spirit of the Indus, *darya pir*, who is said to have saved them when they fled from Multán.[7] Every Lohána village has a place built in honour of this spirit, where a lamp, fed with clarified butter, is kept burning day and night, and where in the month of *Chaitra* (March-April) a festival is celebrated. They wear the sacred thread and allow polygamy and widow marriage. They have a headman, *patel*, but give him no personal authority, settling disputes at caste meetings according to the

---

[1] Burton's Sind, 314. Burgess' Arch. Sur. Rep. 1874, 195. Perhaps Ptolemy's Labaka (St. Martin Geo. Grec et Lab. 222). At Umára, Tod (1823) found Lohánás whom he calls a mercantile tribe of Bhatti Rajputs. Western India, 359.

[2] Ind. Ant. V. 171. Their name is [illegible] Rám. [illegible]

[illegible] Baluchistán, Afghánistán, the eastern parts of Central Asia, and on the Arabian coast, amongst a barbarous and a hostile people enduring all kinds of hardship and braving no little danger in pursuit of wealth. Burton's Sind, 314.

[3] Since their arrival in Cutch a large number of Lohánás have become Musalmáns of the Meman sect. See p. 93.

[4] Burton's Sind, 315.

[5] Trans. Bom. Lit. Soc. II. 245. In Sind they eat meat, are addicted to spirituous liquors, do not object to fish and onions, and drink water from the hand of their inferiors as well as their superiors in caste. Burton's Sind, 314. So Tod (Annals of Rájasthán, II. 292) says, of the Lohánás the proverb runs, except cats and cows they will eat anything.

[6] Of the Sind Lohána trader, Burton says (Sind, 316,317), uncommonly acute in business some have made large fortunes in foreign lands. In Afghánistán they are patient and persevering, little likely to start new ventures, cautious, and perhaps a trifle apathetic. Masson's Trade of Cabul.

[7] In Sind most worship the river god and some have adopted the faith of Bába Nának. Burton's Sind, 315.

Chapter III.
Population.

opinion of the majority of the members. Those who can afford it generally give their children some Gujaráti schooling.

Traders.
Bhansális.

BHANSA'LIS or VEGUS,[1] 10,599, found in the south and west of Cutch, claim to be Solanki Rajputs, who, taking to cultivation, separated from the rest of their tribe in the reign of Sidhráj Jaysing (1094-1143). Of their arrival in Cutch nothing certain is known, but they probably settled during the eleventh century when Cutch formed part of the possessions of the Anhilváda Solankis. Except in wearing small gold earrings and a white skull cap when working in the field, their dress and language are like those of other good caste Cutch husbandmen. When hard-worked the Bhansáli adds to his allowance of clarified butter, and in the cold weather sometimes takes sweet oil with his bread. All smoke tobacco, and a few eat meat and drink liquor; none take opium. Husbandmen, shopkeepers, and traders, they are hardworking and thrifty. Though, except some who have made fortunes in Bombay, few of them are rich, as a class they are free from debt, generally owning one or two milch buffaloes and cows. Except one monthly holiday and three or four special rest days, the Bhansáli cultivator works in the field from sunrise to sunset, his wife bringing him dinner at noon and generally working with him for some hours. Vaishnavs in name, some of them worship goddesses. But they chiefly reverence the Mándvi saint, Sádhu Láldás, to whom they yearly make a present of 6*d.* (4 *as.*) and some grain. Their family goddess is Mahámáya of Sidhpur Pátan. Contrary to rule they shave only twice, and bathe only once a month. More than other Cutch Hindus they live as joint families. Children are betrothed soon after birth and married about ten. Birth and marriage registers are kept by their priests, and widows are allowed to marry. They are on the whole a declining caste.

Depálás.

DEP'ALA'S (111), perhaps from Depálpur in the Panjáb, are found in small numbers in different parts of Cutch. Originally Lohánás they have separated from the main body of the caste, and, though they dine with them, do not intermarry.[2] Their language and dress are Gujaráti, and they are employed as house servants, labourers, and traders. They wear the sacred thread and allow widow marriage. Their family goddesses are Áshápura, Tripura, and Kálika. Some families also worship the god Narsingji whose chief temple is in Dhrángadra. Though poor as a class, one of them not many years ago rose to a high position in the service of the state.

Vávás.

VA'VA'S, 13, grain parchers by trade, differ little from Lohánás and Depálás with whom they dine.

---

[1] Of the origin of Bhánsáli or Bhansári, a lately adopted name, no explanation has been found. It is said to come from a mythical king Bhanusal. Formerly they were generally known as Vegáos or Vegus, meaning a mixed race. They seem to be the tribe referred to (1818) in Hamilton's Description of Hindustán (I. 589) as *varansankars* or men of mixed birth. About 1200 they had a fort, Vegugad, in the Ran, north of Lakhpat, of which traces still remain. De Barras (1550) (Dec. IV. lib. V. cap. I.) mentions them, under the name of Bangaçaris, as a kind of merchants who eat meat and fish.

[2] The Dhrángadra and Wadhwán Lohánás do not dine with Depálás.

Rajputs.

Rajputs, 40,166 strong or 10·87 per cent of the total Hindu population, form two main divisions; those who have come from Sind, and those who have come from Gujarát. Sind Rajputs (23,649) include the Jádejás, the twenty-three low class Samma clans known as Dangs, and the Sodhás. Gujarát Rajputs (16,517) include, besides a number of smaller clans known locally as Gujars, representatives of the great Chávda, Solanki, Vághela, and Gohil tribes.

Jádejás.

JA'DEJA's, the ruling clan in Cutch, with a strength of about 18,599 souls, found all over the province and especially numerous in Abdása and Kánthi, are the leading Hindu representatives of the old Sind tribe of Samma Rajputs. The present Sammás claim as Musalmáns a more or less Arab origin.[1] But they, as well as the Jádejás, almost certainly belong to the great Yádav stock whose pedigree goes back to Sámba, son of Krishna, and who are probably the Sambastæ and Sambus of Alexander's (325 B.C.) historians.[2] Early in the eighth century (712), the Sammás are specially mentioned as coming, with dancing and the beating of drums, to meet the Arab conqueror Muhammad Kásim, and to have gladly accepted his rule.[3] Under the Sumra dynasty (1025 - 1315), the Sammás probably maintained a half independent position in the south of Sind,[4] and would seem at several times between the eleventh and fourteenth centuries to have moved south to Cutch to avoid Sumra tyranny.[5] On the overthrow of the Sumrás by Alá-ud-dín (1315), the Sammás, with their head-quarters at Samai near Tatta, became the rulers of south Sind. In the spread of Muhammadan power, the Sammás, before the close of the fourteenth century, had adopted Islám,[6] and since their conversion, though it is still borne by several large pastoral tribes, the name Samma is less known than those of the Hindu branches of the tribe, the Sámejás and Jádejás.[7] According to the latest accounts, the name Jádeja was taken by the

---

[1] They are said to be descended from an Arab Abi Jahl, also to take their name from Shám or Syria, or from Sám the son of the prophet Nuh or Noah. Their chief's title Jám is in the same way traced to the great Persian Jám or Jamshed. Elliot's History, I. 495.

[2] Sambus people are said at that time to have been under the influence of Bráhmans. Rooke's Arrian, 165. Tod connects the Sammás with Sámba, son of Krishna, who brought a colony of Yádavs from Dwárka in Káthiáwár to Sind: (Western India, 466).
from Krishna and the
sovereigns of Shonitpu
Devikot) the capital o
told in the Vishnu Pur

Elliot's History, I. 493.

[5] ... over the people of Samma, ... driven by his exactions to ... which lies between Gujarát ... held to the present day.

[6] The date of Samma conversion to Islám was not earlier than 1391. Elliot's History, I. 496.

[7] Elliot's History, I. 496. Sámeja Hindus are not found in Cutch.

Chapter III. Population. Rajputs. *Jádejás.*

Cutch branch about 1350 when they called in as their chief Lákha, a son of Jám Jáda of Tatta.[1] Whether Jádeja was a new name, whether they about this time became Musalmáns and afterwards returned to Hinduism, and whether these changes of religion were the cause of infanticide are doubtful points. On the whole it seems probable that they were called Jádeja after Jáda the father of the new line of rulers;[2] that they had, probably as far back as the eleventh or twelfth century, been converted to the doctrines of the Karmatian sect of heretic Musalmáns;[3] and that, though the killing of children was no new custom,

---

[1] Burgess' Arch. Rep. 1874-75, 199.

[2] Vivien de St. Martin (Geographie Grecque et Latine de l'Inde, 206, 207) identifies them with Pliny's (77 A.D.) Derangæ with whom the Buzæ or Bouddas, an old branch of the Jádejás, is associated. Another reference to the Jádejás is, about 1200, in the interpolated passage of the Tárikh-i-M'Asumi (Elliot, I. 216-223), in the reign of Sumra Duda the ruler of south Sind, where Jádejás are several times mentioned with Baluchis and Sodhás and are in one place spoken of as men of Jádeja, Ját Baluchis by race. (Elliot, I. 217, 218). These passages, confused and of doubtful authority, are supported by the stories which, attempting to prove that it dates from Lákha, (about 1350) show that at Lákha's time the name was already in use. Of Lákha's story there are two versions. Of these the Ráo's version (Bom. Gov. Sel. XV. 205) makes out that Lákha was one of twins, and as in Cutch a twin is called Jáda he was known as Jádeja. Tod's version (Western India, 474) is that Lákha was the only one of seven sons saved from an epidemic, and that as he was cured by waving a peacock-feather brush, *jáda*, round him he came to be called Jáda. While offering these fanciful explanations, both stories agree that Lákha was the son of Jáda, and Jáda's name is the most natural and likely origin of the word. The ending in *ja*, meaning son of, is very common among Rajput and allied tribes. (Major J. W. Watson).

[3] It appears from the detailed account in Ferishta, II. 390-392, that the Jádejás had been converted to Islám long before the time of Mahmud Begada (1459-1511). (Compare Gladwin's A'in-i-Akbari, II. 72, the Muhammadan religion has (1590) long prevailed in Cutch). Beyond calling them heretics Ferishta does not mention what form of the faith the Jádejás followed. But for several reasons it seems probable that they, with many of the people of Sind, were converted by the leaders of the Karmatian sect, probably in the eleventh or twelfth century. Three accounts are given of the origin of the name and sect of the Karmatians, *Karámitah*. According to D'Herbelot (Bibliothecque Orientale, I. 507), it comes from Hamdán near Kufa, the birth-place of their founder. According to Elliot (Hist. II. 573) it comes from *Karmat*, secret, a name given to the founder because he adopted a secret style of writing. According to the Dabistán (David Shea's Translation, II. 421, note) the founder was nicknamed *Karmatah*, the crooked. This founder Ahmad or Hamdán, the son of Ashath, appeared in 891 (278 H.) as an adherent of Ahmad, son of Abd-alláh, son of Maimun Kaddah the ancestor of Said or Obaid-alláh, the founder of the Fátemite Khálifs. Recommending community of women, and releasing men from all moral and religious duties, or, according to Elliot, teaching the doctrine that everything desirable is obtainable, Hamdán Karmata differed from his predecessors in endeavouring to carry out his views by violence, and began an open unrelenting war upon the ruling powers. According to D'Herbelot (I. 508) they believed in a government of angels and devils, turned the orders of the Kurán into allegories, said that the religious fast was a symbol of the secrecy which should be used to strangers, and that unfaithfulness to the religious head, not fornication, was the uncleanness forbidden by the Kurán. In the year 899 or 903 (286 or 290 H.), under Said surnamed Habáb, the Karmatians waged war upon the Khálif Motadhet in Syria, taking and fixing their head quarters at Hagiár the Petra Deserti of the Romans, once the capital of Arabia, where, after a reign of about ten years, Said was assassinated. During his sons' government, in 923 (311. H), the towns of Basra and Kufa were captured, and, in 931 (319 H.), under a famous leader, Abu Táhir, the city of Mecca was taken with terrible slaughter, the temple plundered, and the holy black stone, *hajr-ul-aswad*, carried away, and kept for twenty years. Ar-Razi the twentieth Khálif agreed to pay them an annual subsidy to secure the safe passage of pilgrims to Mecca. On the death of Said's last son Yusuf or Abu Yákub, in 976 (366 H.), the Karmatians confided their government to six Syeds called pure, *sádah*. Towards the

their isolation in Cutch was the cause of its becoming universal. Since their arrival in Cutch, the Jádejás have maintained their position as the rulers of the province. A body, or brotherhood, of chiefs, each in his own estate very independent of the head of the clan, though dissipated, thriftless, and stained by the crime of infanticide, they have kept a high name for independence and courage. Driven by the crimes of their rulers to seek the help of the British, the smaller chiefs gained in 1818 a high position in the state. Since then by their idleness, and by the growing division of estates, due to peace and the consequent increase of numbers, their condition has sunk so low that about twenty-five per cent of the whole clan are little more than field labourers and peasant proprietors. It has lately been found that only eleven were, as holders of one or more villages, fitted for the exercise of police and magisterial powers. Sturdy, high-featured, and manly in bearing, in colour rather dark and ruddy, the men are chiefly noticeable for their flowing whiskers divided by a narrow parting down the chin, and their long drooping mustachios, which they carefully dress and constantly fondle, and dye when they begin to turn grey.[1] They also wear a peculiar tuft of hair, *jádi*, behind the top knot. The women, by birth Rajputánis of the Jhála, Vághela, Sodha, and Gohil tribes, are famous for their good looks, and the care they take to preserve them even when advanced in years.

Formerly each Jádeja chief had a fort of some strength. These were all thrown down by the 1819 earthquake and almost none of them rebuilt. The mansion, *dvár* or *darbár*,[2] of a large proprietor or under-lord *Thákor* (Plan I.) forms a quadrangle, about 150 feet long by 120 broad, enclosed by a well-built stone wall about ten to twenty feet high separated by a passage from any of the inner buildings. Entered by a passage (A) called *vánkváyu* the enclosure has, outside the gate but [illegible] used as a lodging for the [illegible] ...e entrance passage is a

to an end, and the Karmatians [illegible] 421, note 1) They seem at an early [illegible] ...rding to Al-Biruni (970-1039), they [illegible] ...etical king whom Mahmud Ghazn[illegible] from statements made by more [illegible] Karmatian sect. Although Mahm[illegible] ...suppressed. Muhammad Ghori in 1175 [illegible] Násiri in Elliot, II. 293) is mentioned as delivering Multán from the hands of Karmatians. In 1237 (634 H.) [illegible] in some force attacked the great [illegible] but were finally overpo[illegible] points support the beli[illegible] 1032 (432 H.) one of [illegible] Baluchis who, [illegible] many of them [illegible] 492). Further [illegible] the Jádejás found supp[illegible] ... to the Hindu and Musalmán religions.

[1] The Jádejás pride themselves on their whiskers and mustachios. The mustachios, each sometimes half a yard long, are trained in two locks falling to the chest. Mrs. Postans' Cutch, 137, 138.

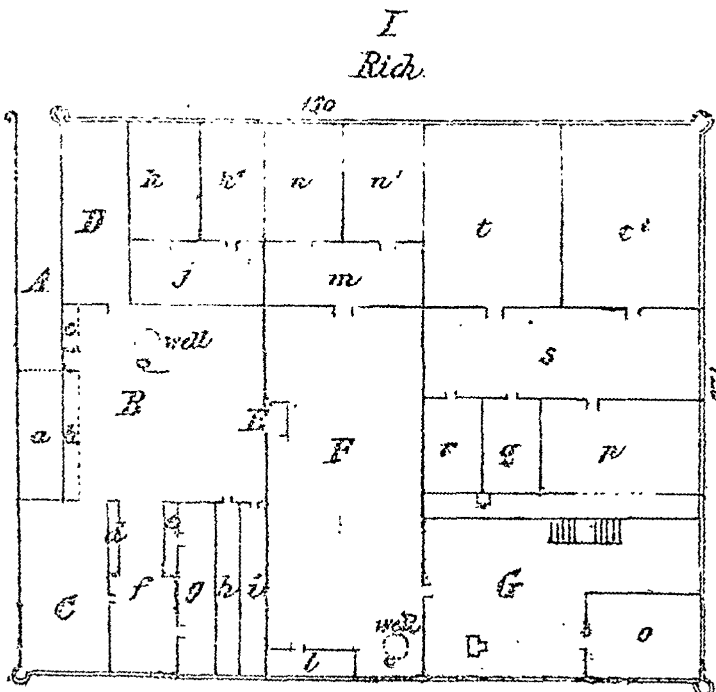
[2] In Cutch the under-chiefs are never called *Darbár*, that title being kept entirely for the Ráo.

Chapter III. Population. Rajputs. *Jádejás.*

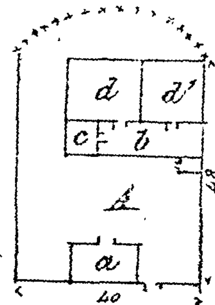
raised platform, *deli* (b and c), generally with an upper storey. On one of these platforms the Jádeja sits and receives visitors, and on the other sit the servants and the lower class of guests. Inside of these platforms is an open space or outer court (B) with, to the right, in the outer corner a fenced space (C) used as a pound. Inside of this space are two platforms (d and e) and a room (f) where the Jádeja bathes, breakfasts, and sleeps in the afternoon, and where *girásia* guests are lodged. Inside of this, entered by a middle passage (h), is a stable (g) and a cattle shed and cart-room (i). Across the court on the left hand side are, in the outer corner, a space (D) used for storing grass and fuel, and, close by, with a front verandah (j), two rooms (k and k') the sons' quarters, *kunvar karai*. By a passage (E), placed so that no direct view is given, the inner court (F) called *dodhi* is entered. To the right is a privy (l) and a well, and to the left, inside of a verandah (m), is the temple (n) of the goddess Momáya and its kitchen (n'). Entering through a doorway to the right of this inner yard not far from the well, is the women's yard (G) with, in the outer corner, a granary, *kothár*, (o). To the left facing the women's yard are the chief rooms of the house, a verandah (p) in front, usually with concrete floors, and to the left a cook room (q) and a water room (r). Through the verandah is an inner verandah (s) and within it are

Jádeja's House

I
Rich.



II
Middle Class.



two rooms (t and t') substantially built of stone and mortar with concrete floors, and for light two or three openings high up the walls. In one of these the women of the family keep their furniture, and in the other the Jádeja sleeps. The dwelling of a smaller proprietor, *girásia,* (Plan II.) is a quadrangle of about 48 feet by 40, surrounded by a thorn fence. On the left at the entrance door is a shed (a) with rooms for cattle and for storing grain. Across the enclosure (A) are the chief rooms of the house with an open verandah (b) and cook room (c) and inside two chief rooms (d and d') the walls of mud and rubble and the roof of tile. A poor Jádeja's house differs little from those of Kanbi and Vánia husbandmen.

The men's head-dress is a common silk, *mashru,* cap, and over it a large loosely-rolled turban red with the young and white with the old; a long coat with wide sleeves; a scarf, dark with the young and white with the old, wound round the loins, the ends falling to the knees and fastened at the waist by a variety of waist-cloths; a pair of loose trousers with a tight button at the ankle, and pointed shoes. They are good horsemen, and, as arms, wear a short sword and one or two knives, but they are poor shots and the art of fencing has almost died out.[1] The women[2] wear a petticoat, loose spencer and head scarf, and, except when in mourning, never go out without slippers. Of petticoats, usually about twenty feet long worn plaited round the waist and hanging to the ankle, most women have about fifteen, those for every day wear of cotton or cheap silk, and those for state occasions of cloth of gold or gold-fringed silk. A petticoat, *lengha,* of about seventy-five feet of fine Turkey red cloth, sewn into a large number of folds is coming into fashion as a home dress. It is not yet used as a full dress. Of bodices, *kamkha,* rather loose and without a back, most women have about forty. All are made of different coloured pieces of silk, the finest ones with thick lace borders. The head scarf, *chorso,* seven feet by eight, often changing in fashion, is, for ordinary use, of plain cotton, and, for full dress, has a gold lace border and on the end that shews, a gold lace fringe. The favourite colours are blue, red, and green. Yellow and purple are seldom worn. *Berango* or *menia,* iron-grey on a red ground, the colour of old age and mourning, is also, as a mark of sympathy, worn by young women whose friends have been widowed. Certain ornaments, depending on the relationship to the person who has died, are left off in sign of mourning. Jádeja women generally wear a plain suit in the morning and a finer suit in the evening. They keep their best clothes for special ceremonies. They take the greatest care of their clothes and are famous for the length of time they manage to keep them fresh. Very fond of rich clothes they care less for jewels than other Hindus, and have a rule never to

---

[1] Jádejás were in old times famed for their skill as archers. Briggs' Ferishta, IV. 58.

[2] The Rajputáni, as well as the ladies of Europe, has her cosmetics and washes and understands how to make an artificial mole or patch on the most favourable spot to set off the beauty of her skin. Trans. Bom. Lit. Soc. II. 226.

Chapter III.
Population.
Rajputs.
Jádejás.

wear silver except as anklets. Lamp black, but not antimony, *surma*, is used for the eyes, and *henna* to colour the hands and feet.

In a rich family the head of the house rises about five, and after smoking a pipe and washing, dresses, and seating himself in the gateway platform, *deli*, is joined by Bhát, Cháran, and some other friends. As they sit a servant brings a dish of opium water, *kasumba*. This the host, after offering it to a Bhát, Cháran, or Rajput proprietor, *girásia*, if one is present, drinks some of it and gives the rest to the people round. The opium water is followed by a pipe, *huka*. Then about eight, for an hour or two, he hears complaints from the villagers, and prescribes for the sick, most Jádejás having some knowledge of medicine and some of them keeping a store of drugs. He then goes to the stable for breakfast. Before breakfast, once every two or three days, he bathes, not regularly, the only rule being that the oftener he takes opium the seldomer he bathes. After bathing, sometimes incense is burned and a few beads told. Then, in some places in the verandah, but generally in the stable, breakfast is served. The party, for if well-to-do the head of the house is generally joined by some respectable Chárans and Girásiás, seated on narrow mattresses, eat, either from one big platter placed on a wooden stool, or each from a separate plate. The meal is of millet and wheat bread, pulse and rice *khichdi*, butter served in a small cup, and whey, sometimes milk, in a jug. After another pipe the Jádeja goes to rest, and, rising about two, washes and dresses, and sits chatting or settling family matters till, about five, he goes to the village temple and comes back at dusk. Taking his seat in the gateway platform, if he is a big man a torch is lighted and people come and pay their respects to him and he hears complaints and settles disputes. About eight, putting off his outer robe, he goes to Máta's temple, and washing his hands and feet burns incense and says some prayers.[1] He then goes to the women's quarters, where, seated on a small quilted seat, he gathers his children round him and chats with them till supper is ready. He eats supper in the women's quarters with the men and some of the children of the family, the meal consisting of pulse and rice *khichdi*, millet bread, pickles, thin wafer biscuits, *pápad*, and milk. Some Jádejás never come out after dinner. Others sit in the gateway and smoke, hearing news and stories, and go to rest in the women's quarters about ten or eleven. The young men of the family spend most of their time in looking after boundaries, tracking thieves and robbers, training horses, and learning to hunt and shoot. The wife of a Jádeja rises later than her husband, about sunrise. She begins the day by making three reverences to her mother-in-law and to other

---

[1] Two prayers in common use are: જાણું ન કી સુઝાં, સુઝે તી તું આઈ; ઢગર મથે ઢોરીએ, તું આસાપરા આઈ; that is, O goddess! I know nothing, I understand nothing, thou knowest everything. Cast me, I pray thee, on a heap of wealth and good fortune. The other runs: ઊંચા તંબુ તાણજે, બળ લગે તણીઆં; બાતા ચંગાઈની જે કરે, સે વડાઈ ઉ ધણીઆં; that is, the height and steadiness of a tent depend on the strength and tightness of the ropes, so the greatness of a master *i.e.* the goddess, is shown by his kindness to his people, *i.e.* the prayer.

women, even to servants, *kharás*, who are her seniors, but not to bondwomen, *golis*.[1] Then, after washing, she looks to the distribution of whey and milk among servants and dependents, bathes about eight, bows to the sacred basil, looks after the children's breakfast, and going to the kitchen superintends the cooking or helps to make some of the finer dishes. After her husband has done, she breakfasts, sleeps for a couple of hours, and if young sews or chats, or if old reads or listens to sacred books till evening. Before dark they put on fresh and richer clothes, and the young wives but not the daughters of the house, thrice as in the morning, reverence the mother-in-law and other older women. A lamp fed with butter is then lighted in the water room and the women go and help in looking after the preparing of dinner.

In 1818, many were in matters of food Muhammadans, employing Musalmán cooks, eating flesh, and refusing things forbidden in the Kurán. Now, except about five per cent, they live as Hindus, most of them on simple fare, respecting the Rajput feeling against eating the domestic fowl, and seldom using animal food. Some among them, of the Vaishnav sect, are strict vegetarians. The men are greatly given to the use of tobacco and opium water, but except at their marriages they do not drink liquor to excess.[2] The women chew tobacco and the old women take snuff, but they never smoke or take opium, and seldom drink liquor or eat meat. When meat is used, it is duly killed by a Musalmán and cooked at a distance from the usual kitchen. In youth, vigorous, manly, and independent, the Jádeja is soon aged by debauchery, and though kindly, honest, courteous, and in some matters keenwitted, is always thriftless, thoughtless, slow, slovenly, and proud.[3] The women, very tidy and careful of their looks, are bold, enterprising, and high-spirited, according to the proverb, 'the wise mothers of fools.' Intriguing, jealous, ambitious, thrifty, and fond of show, as the proverb says, 'they marry the land, not the man', and when they can secure rich husbands, have their separate villages and their own establishments. They

---

[1] The form of [illegible] end of the head cloth, [illegible]

[2] [illegible] improved The early [illegible] most every village had [illegible] and carrots Many were [illegible]

[3] [illegible] They are, says Mulvi Muhammad Ali (1805), an idle set amusing themselves day and night in eating opium and smoking, leaving their work to managers. 'The Jádejás,' says MacMurdo (1818) [illegible] race. They possess neither the activit[illegible] their haggard faces betraying intemperance in liquor and opium. Since then, the decay of Musalmán power, the example of several strictly Hindu Ráos, the decline of infanticide, the division of land, and the spread of poverty have combined to make the Jádejás give up several of their dissipated and un-Hindu ways.

Jádejás. In any desperate enterprise several of them, wearing saffron-coloured turbans, used to vow to conquer or die; again when

governing class of the country the Jádejás have a strong clan feeling, and, in spite of their disputes with him, a deep respect for their head the Ráo. Under the Ráo is the brotherhood, *bháyád,* of smaller chiefs, bound to yield him military service, on succession presented by him with a sword and a turban, but, except on the accession of a new prince, paying no rent or tribute. On his own estate each of these petty chiefs has, until lately, been independent, exercising police and magisterial powers over his people. Lately, as is shown below (p. 188), the chiefs have been arranged into classes according to their wealth and establishments, and they have been vested with fixed and graded powers. In the families of all the chiefs, including His Highness the Ráo's family, each son can claim a share in the estate. The younger families of each branch owe military service, not to the Ráo, but to the head of their branch; and, except in the matter of military service, the chiefs of the different branches have no power over the younger members of their branch. In his own village each landlord is independent. Still the head of the branch has a position of respect, and is chosen referee in disputes. Though improving as cultivators, and giving most of their children some Gujaráti schooling, the Jádejás do not take to trade or to crafts; and from their increase in numbers and the constant division of estates are, on the whole, a declining community.

Dangs.

Of the same stock as Jádejás, the DANGS[2] hold a lower place, and differ from them in letting their women appear in public, in allowing widow marriage, in more freely giving their daughters to Musalmáns, and in more widely adopting Musalmán beliefs and practices. Otherwise, except that they are rougher and poorer, they do not differ from the Jádejás in food, dress, or customs. Without thrift or forethought, none of them give their children any schooling and show few signs of improvement.

Of the Dang clans, *Abdás* (390) are partly sprung from Abdo [illegible] la, who gave [illegible] Amarji are [illegible] Musalmáns [illegible] the son of Muivaji. There are also *Bhojdes; Buttás,* chiefly in Abdása and Garda, now Musalmáns; *Chhugers* found in the west about Lakhpat and Kora; *Dals,* Hindus and Musalmáns; *Gajans,* Musalmáns sprung from Gajanji, the fourth in descent from Lákha Jádeja; *Gáhás* found in Abdása; *Hothis,* sprung from Hothiji, second in descent from Jám Lákha,

[1] [illegible]
[2] [illegible]
of S[illegible]
scor[illegible] the many, the mass, the mob.

Chapter III.
Population.
Rajputs.
Dangs.

and found in Lakhpat and Kánthi; *Júdás* an offshoot from the main clan of Jádejás; *Jesars* land-owners, *mulgirásiás*, found about Navinál and Berája; *Kanaddes* found in Vágad; *Káyás* living about Vadva; *Kers* (see Hálás), now Musalmáns, land-holders in Pipar and Gholai in Garda; *Kándágrás* early Rajput settlers living about the village of Kándágra; *Mokás* an offshoot of the Mokalsi Rajputs found about Bibbar and Aral; *Páyers* living about Roha; *Pasáyás* a branch of the *Kanaddes* found in Vágad; *Reladiyas* living about Vinjan; *Sindhals*, a branch of Sodhás, found in Khadir, Vágad, and Kánthi; *Varamsis*, an offshoot of the Sammás, found in Garda and Pávar; and *Verars* found about Pávar and Lakhpat.

OTHER SAMMA'S.

Other branches of the Samma tribe are Dedás, Hálás, Mods, and Ustiyás. The DEDA'S,[1] or Virbhadras (566), are an early offshoot from the Jádejás sprung from Deda, second in descent from Jám Lákha. They are found in Vágad, Machhukántha, and Hálár. The chief town of their headman is Kanthkot. They pride themselves on the martial and enterprising spirit of their ancestors. HA'LA'S (1050) are sprung from Háláji, son of Gajanji, second in descent from Jám Lákha. Háláji, after a long struggle, subdued all the villages in the south, middle, and west of Cutch. Jám Rával, a descendant of this Háláji, conquered the west of Káthiáwár, named it Hálár, and made Navánagar his capital. He is the ancestor of the present Jám. Such Hálás as remained in Cutch enjoy some villages in Kánthi and Háláchovisi. MODS (560), the descendants of Mod, the brother of Abda, are land-owners, *mulgirásiás*, in the Modása district. Mod became a convert to Islám and undertook an expedition to Hálár, where he died. His body was brought to Modása and over his tomb a mosque has been raised, where he is worshipped by the Mods.

Sodhás.

SODHA'S, 4657 strong, both Hindus and Muhammadans, are found in the north of the province. A division of the Parmár tribe,[2] they are generally supposed to be the Sogdoi or Sodræ found by Alexander (325 B.C.) below the confluence of the five Panjáb rivers.[3] At one time holding a large territory in Upper Sind, of which Aror was the capital, they were gradually, between the eighth and thirteenth centuries, driven south-east by the Musalmán conquerors. They continued to rule at Umarkot in the desert till they were defeated and driven out by the Sind Kálhorás about 1750.[4] A branch of them entered Gujarát early in the fourteenth century, and, in reward for help given to the Vághela chief of Wadhwán, were presented with the estates of Muli, Than, Chotila, and Chovári.[5] At the beginning of the present century the Cutch Sodhás were in a very

---

[1] Those Dedás who live near Shikárpur are called Kálás.
[2] Tod's Rájasthán, I. 85; MacMurdo, Jour. R. A. Soc., I. 33, 34.
[3] Arrian calls them Sogdoi; Quintus Curtius, Sabracæ; and Diodorus, Sodroi. Vivien de St. Martin believes that they are the same as the Sudras placed by the Sanskrit writers beside the Sindhavs and Abhiras. Geog. Grec. et Latine de l'Inde, 153, 154.
[4] Elliot's History, I. 532, and Vivien de St. Martin, Geog. Grec. et Latine de l'Inde, 153. Abul Fazl (1490) places Sodhás and Jádejás between Bhakar and Umarkot. Gladwin's A'in-i-Akbari, II. 117. Tod (Rájasthán, I. 85) states that the Umrás, a sub-division of Sodhás, gave its name to Umarkot.
[5] Rás Mála, 227, 228.

Rajputs.

Sodhás.

wretched condition living chiefly as banditti, and, for several years after the beginning of the British connection with Cutch (1819-1822), their raids caused the greatest ruin and distress in the east of the province.[1] The men are tall, strongly made, and somewhat swarthy, the women famous for their beauty. They talk Cutchi, and in dress and food do not differ from other Cutch Rajputs. Settled in small numbers in the north of Cutch and in some of the Ran islands they are, except a few cultivators, chiefly herdsmen, most of them in poor condition. Their chief connection with Cutch is through the [illegible] and Musalmán [illegible] onal beauty the [illegible] to MacMurdo,[2] not scrupling to make away with their husbands that their sons may obtain the estate. Sodhás never intermarry, but take wives from the Dya, Khauri, Solanki, Chohán, Ráthod, and Vághela Rajputs.[3] They are entirely without education. RA'MDEPOTR'AS, 53, a distinct sub-division of Sodhás, are found in Khávda.

GUJARA'T RAJPUTS.

The Gujarát Rajputs (16,517) of Cutch belong to two main divisions, one composed of Chávdás, Solankis and Vághelás the representatives of the ruling tribes of Anhilváda, the other including a number of tribes locally known as Gujars supposed to have settled in Cutch when it was under Anhilváda rule (746-1304).[4] The classes locally known as Gujars,[5] 8437, though none of them are of the Gujar tribe, are found chiefly in the seven Vághela towns of Gedi, Palánsva, Játáváda, Bela, Bhimásar, Umio, and Kidiánagar; in the two Hamirpars; and in the Jádeja towns of Kánmer, Chitrod, and Rav. Eating with Parajia Bráhmans, Áhirs, Mális, Suthárs, Luhárs, Rabáris, Bharváds, Darjis, Ojha Kumbhárs, and Atits, they allow widow marriage and let their women appear in public. Of the three formerly ruling tribes, who dine but do not marry with the Gujars, the CHA'VDA'S, 800, probably came from Panchásar in Pálanpur, the seat of

---

[1] Details are given below p. 163.

[2] Trans. Bom Lit. Soc. II. 253. His danghters are one of the sources of a desert Sodha's income. Handsome girls sometimes fetch as much as £1000 (Rs. 10,000), besides an establishment for the girl and for half a hundred needy relations. Ditto.

[3] According to MacMurdo (1818) the Thal Sodhás were so much mixed up with Muhammadan Sindis that they could not be known from them either in dress, language, or manners. Trans. Bom. Lit. Soc. II. 253

[4] Among the Gujars are Bárods, Báris, Bhattis, Bodánás, Butiyás, Chánchs, Chánds, Chánesars, Choháns, Daiyás, Dábhis, Dods, Dudiás, Gelda, Jága, Jhála, Jogu, Kher, Karikods, Khers, Khods, Makvánás, Masánis, Mers, Mulrájs, Nakumbs, Parmárs, Pádariás, Ráthods, Shidhav, Sodha, Solanki, Suars, Tadgámás, Tanks (Tuars), Umats, Valles and Vanols. Except those that are offshoots of the same clan all these tribes intermarry.

[5] The Gujars, who have given their name to the Bombay province of Guja [illegible]

[illegible] and Cunningham's Arch. Rep. II. 64.

Chapter III.
Population.
Rajputs.
Chávdás.

Jayshikhri the father of the renowned Vanráj (746-806).[1] The origin of the Chávdás or Chápotkats, who belong neither to the lunar nor the solar race and who according to their own legendary account are Agnikulas,[2] is traced to the west of the Indus. They first appeared at Okhámandal in north-west Káthiáwár, then ruled in Diu and Pátan Somnáth in south Káthiáwár, and, about the sixth century, retired to Panchásar on the eastern shore of the Ran.[3] Whatever their origin, they were, in their time of prosperity (746-942) as kings of Anhilváda, admitted to a very high rank among Rajputs marrying even the daughters of the Gehlots of Meywár.[4] When, in 942, the Chávdás lost Anhilváda, one of Sámatsing's cousin's wives, by tribe a Bhátiáni, fled with her infant son to her father's house at Jesalmir. This boy, named Ahipat, on reaching manhood became a formidable outlaw. Taking nine hundred villages in Cutch he made Morgadh his capital and ruled there for many years. The last chief of this house was Punjáji who lived in the reign of Alá-ud-din Khilji (1295-1315).[5] In the fourteenth century the Sammás and Jádejás spread over Cutch and wrested their fortresses from the Chávda chieftains.[6] In 1818 the Chávdás were little known in Cutch. They had fallen to be owners of some trifling estate, *girás*, held rather as servants, *khavás*, of the Jádejás than as lords of the soil. At present, 1876, Chávdás are almost all either Rajput servants or Muhammadan soldiers. In all Cutch there are only eight houses of pure Chávda descent.[7] While the province was under the

Solankis.

SOLANKI kings of Anhilváda (942-1240) many families of that great tribe settled in Cutch. The only trace of them is in the names of some of the Rajput household servants.[8]

Vághelás.

The VA'GHELA'S,[9] 1746, a branch of the Solankis, who about 1240 overthrew the ruling family of Anhilváda and retained power till the close of the century,[10] included part at least of Cutch in their dominions. They were the ruling tribe in Vágad[11] in the east when (1350) the

---

[1] It is doubtful whether Vanráj's father was not the king of Diu rather than of Panchásar. Of Panchásar is perhaps the more likely. Major J. W. Watson.

[2] Ind. Ant. IV. 145-148. They claim descent from Rája Mán.

[3] Tod's Western India, 412. Rás Mála, 27. Tod in one passage (Rájasthán, I. 92) suggests they were Skythic. He afterwards (Western India, 412) traces them to Sankhodvára or Socotra off the coast of Africa, and so makes them descendants of Alexander's (325) Greek colonists (see Masudi's Prairies d'Or, III. 36, 37). But Sankhodvára which Tod mistook for Socotra is, there seems little doubt, Bet near Dwárka, not Socotra whose proper Hindu name is Dvipa Sukhtara. Bird's Mirát-i-Ahmadi, 210. Major J. W. Watson.

[4] Tod's Rájasthán, I. 92.

[5] Major J. W. Watson. Arch. Rep. 1874-75, 192.

[6] Some of the Chávda chiefs were then settled in the extreme east of Cutch. Details are given below p. 131.

[7] Mr. Dalpatrám P. Khakhar, 29th December 1879.

[8] Ind. Ant. V. 173. The northern branch of the great Solanki tribe conquered Gujarát in 942, and in (472 A.D.) the southern or Chálukya branch had established its sway as far north as the Narbada. Bühler in Ind. Ant. VI. 182.

[9] The correct form is said to be Bhágela (Tod's Rájasthán, I. 90) from Bhág Ráo son of Sidhráj. But the name probably comes from Vághel, or Vyaghrapalli, in Pálanpur. Mr. Dalpatrám P. Khakhar.

[10] Vághela families still rule in Bhágelkhand, in Gondvána, and in Pitápur, and Tharád in Pálanpur.

[11] Their chief towns in Vágad and Pránthal are Bela, Bhimásar, Gedi, Játáváda, Lodráni, and Palánsva. They are tributary to His Highness the Ráo.

Chapter III.
Population.
Rajputs.
Vághelás.

country was overrun by the Sammás and Jádejás. They suffered much at the hands of the Jádejás, and of their tribe only about a dozen families are left of which Gedi is the head. Except that they are somewhat less strict in matters of caste, a result of their closer connection with Musalmáns and half-Musalmán Jádejás, the Cutch Vághelás do not in customs or in way of living differ from ordinary Gujarát Rajputs. Besides Chávdás and Solankis their daughters marry Jhálás and Jádejás, and lately, in a few cases, Musalmáns.[1] To these three tribes may be added the GOHILS,[2] 857, of whom there are two houses of pure blood and many that have fallen into the position of family servants, *khavás*. These four clans intermarry, speak the same language, wear the same dress, eat the same food, and have the same birth, marriage, and death customs.

Sanghárs.

SANGHA'RS[3], 1321, with ten sub-divisions are found in Central Cutch. Details are given below (p. 95) under the head "Musalmáns."

Husbandmen.

Under **Husbandmen**[4] came four classes with a strength of 48,588 souls or 11·82 per cent of the whole Hindu population. Of these 29,466 were Kanbis; 1619 Sathvárás; 1047 Mális; and 11,456 Kolis.

Kanbis.

KANBIS, 29,466, are found in the east and west of the province. Of the whole number, 13,814 are the half Musalmán half Hindu Momna Kanbis, an account of whom is given below under the head "Musalmáns." Of the rest 13,864 are Levás and 1788 Ánjnás. Except

sleep, and where the plough cattle and most of the fodder and fuel are kept. In dress the Kanbi is like the Vánia, only that instead of a waist cloth, he wears loose trousers, *chorna*. Their chief meal is taken in the fields about eight in the morning, some of it being left to be finished about noon. Like the Bhansáli, when hard-worked, the Leva eats a specially large share of clarified butter, and in the cold weather takes sweet oil with his bread. He smokes and chews tobacco, but neither eats meat nor takes liquor or opium. Almost all of them are husbandmen excelling in patient hard work. They are thrifty and prosperous, most of them having, besides their plough cattle, two cows and one or two buffaloes, and many of them some store of buried treasure. Except in the cold weather when he is less busy, he begins work at daybreak, breakfasts about eight, rests for an hour, eats and rests again at noon, and then works on till dark. The women help in the fields bringing their husbands' breakfast and working with them till evening. Levás are careful to keep the rules about washing, bathing often, at least on the eleventh,

[1] Ind. Ant. V. 173. Arch. Rep. 1874-75, 193. Trans. Bom. Lit. Soc. II. 237.

[2] The Gohils, driven from Márwár by the Ráthods about the middle of the twelfth century, ... rs, took Píram in the gulf of Cambay. Driven ... hk (1347) two leading Gujarát branches still rem... Kántha, and of Bhávnagar in Káthiáwár.

[3] Bedadiya, Bhirio, Chandroga, Dhame, Galánga, Jakhania, Kaman, Nágda, Sáya, Suiya.

[4] Besides the regular cultivating classes, most Osvál Vániás and Bhansális, and some Suthárs, Kumbhárs, Bhávsárs, Áhirs, Bharvads, and other low classes live by tillage. See p. 107.

Chapter III. Population. Husbandmen. *Kanbis.*

agiáras, of each fortnight. They rest their bullocks on the 30th, *amávsáya*, of every month, but themselves take only three holidays in the year. Their family goddess is Amba Bhaváni, but many are Sváminaráyans, who at harvest time set apart some grain for the temple, and at least once go on pilgrimage to Náráyansar or Ahmedabad. Boys are betrothed before two and married before eight, and often in their first year. Besides the bride's jewelry, marriages generally cost from £7 to £10 (Rs. 70 - 100). Births are recorded by Bháts who are paid sixpence for registering the birth of the eldest son. Widow marriage is allowed. Among Leva Kanbis, if there is more than one grown son, the property is divided. A certain amount, generally about £5, is set apart for the funeral expenses of the father and mother, and they live with their sons in turn. The parents take no part in the house management, and the mother-in-law, if she quarrels with her son's wife, is made to live in a separate part of the house and is supplied with cooked food. Ánjna Kanbis, originally Rajputs, are less skilful, hard-working, and well-to-do than the Levás. Vaishnavs in religion, they allow widow marriage, and have a headman, *patel*, who settles their disputes. Sathva'ra's, 1619, said to have come from Pátan in Káthiáwar about 700 years ago, and Ma'lis, 1047, are very insignificant classes. Kolis,[1] 1145, are found chiefly in Vágad. They are of many clans, and probably the Bábria Kolis, who have given their name to Bábriávád the south division of Káthiáwár and are thought to be the Barbaras of Sanskrit writers,[2] came from Cutch. Some at least of the Koli clans would seem to be descended from the Mheds, Mers, or Mands, the most powerful tribe of lower Sind at the time of the Arab conquest (712).[3] Formerly the Cutch Kolis used to live by robbery, but of late years they have almost all settled as cultivators and labourers.[4]

Sathvárás. *Mális.* *Kolis.*

Craftsmen.

Of **Craftsmen** there were ten classes with a strength of 31,066 souls or 8·43 per cent of the whole Hindu population. Of these 3942 were Sonis, gold and silversmiths; 2094 Kansárás, coppersmiths; 5207 Suthárs, carpenters; 3407 Luhárs, blacksmiths; 3268 Darjis, tailors; 11,163 Kumbhárs, potters; 198 Sompura Saláts, masons; 555 Bhávsárs, calico printers; 681 Vánjás, weavers of silk-cloth, *mashru*; and 101 Ghánchás, makers of bamboo baskets.

Goldsmiths.

Sonis, goldsmiths, do not, as in other parts of Gujarát, belong to one class. Besides the regular Sonis, 3530, known as Vánia Sonis, there are two classes of goldsmiths, Kansára Sonis and Musalmán Sonárs, and in Bhuj, some of the best silver workers are of the blacksmith, carpenter, and shoemaker castes. The regular Sonis claim to have once been Vániás and say that about 1000 years ago they took to working in gold and silver, and so came to be called Sonis. They make and paint gold, silver, and jewelled ornaments. They are in middling condition with yearly incomes varying from £13 to £75 (Rs. 130 - 750). Though some worship goddesses, the greater part are followers of Gosáinji.

---

[1] Ind. Ant. III. 228, IV. 193. Ibn Khurdádba's (912) Kol on the Cutch coast is one of the earliest references to Kolis in Cutch. Elliot's History, I. 15.
[2] Ind. Ant. V. 171.
[3] Elliot's History, I. 128, 519-531.
[4] Arch. Rep. 1874-75, 192.

Their family goddess is Vágheshvari.[1] The caste has five headmen with power to enforce caste rules, and, with the concurrence of four respectable members of the caste, to punish petty offences by fines varying from 7½*d.* to 3*s.* (5 *ans.*-Re. 1½), and graver breaches of the rules by fines of as much as £3 (Rs. 30).

PA'TNI SONIS, 412 in number, claim to be Songhad Rajputs who, at the advice of Sidhráj Jaysing (1094-1143), followed the profession of goldsmiths. They are a sub-division of Parajia Sonis and are called Pátni from having lived at Pátan. They have branches called Chohán and Ráthod. Some are goldsmiths, some carpenters, some stone masons, and some husbandmen. They are in middling condition, their yearly earnings varying from £9 to £50 (Rs. 90-500). Some of them are followers of Vishnu, some of Sváminaráyan, and some of goddesses. Different families have different family [illegible] time of marriag[illegible] marriage and p[illegible] they bury their [illegible]

Coppersmiths.

KANSA'RA'S, with a total strength of 2094 men, claim to have once [illegible] le, they took [illegible] the goddess [illegible] wár tribe of Kansárás which they say has eighty-four branches, twenty-four of them in Cutch.[2] They have no intercourse with goldsmiths and silversmiths. Their yearly earnings are said to be about £6 (Rs. 60). They are followers of goddesses with Mahákáli as their chief divinity. They allow widow marriage. They have two headmen, *patels*, but allow them no independent authority.

Carpenters.

GUJAR SUTHA'RS, 2322, claim to be descended from Gujar, the third son of Vishvakarma the divine 'world-builder,' and state that they were once stone masons as well as carpenters, but gave up stone cutting because of an attack made on them when Sidhráj Jaysing had engaged them in building his Rudramál.[3] Their caste has, they say, 1000 sub-divisions.[4] Most are carpenters, but some work in gold and silver and repair clocks and watches. They are in middling condition with yearly incomes varying from £13 to £50 (Rs. 130-500). Some follow Shiv, some Rámánand, some Vishnu, and some

---

[1] This goddess is traditionally believed to have created two persons both of them Vániás. The elder took to making ornaments and was called *Soni*, and the younger taking to trade was called *Vepári*.

[2] The four tribes of Kansárás are according to these people Marni, Ahmedabadi, Surati, and Kákreji.

[3] A book on their caste, called Vishvakarma, says that about 3000 years ago when [illegible]

[illegible] each of three divisions.

Chapter III. Population. Craftsmen. *Carpenters.*

Sváminaráyan. Different families have different goddesses such as Verái Máta and Dhrángad Máta. They allow widow marriage. They have no headman, *patel*, caste meetings being called at the instance of four respectable members. MA'RVA'DI SUTHA'RS, 325, claim to have been Márwár Rajputs who took to carpentry when Parshurám resolved to destroy the Kshatris. They are of six branches, Bambardi, Bháti, Chohán, Ráthod, Solanki, and Tur. Though some work in wood their chief occupation is husbandry. Their yearly earnings are estimated at from £10 to £13 (Rs. 100-130). They all worship goddesses; different families having different guardians the commonest being Chámun, Mátag, Solanki, Vatchrau, and Bhanibhau. One of their after-death ceremonies is peculiar. On the twelfth day twelve earthen jars full of water, each with a metal pot, *tánsli*, containing cooked food, are given to Bráhmans, who after making a male and female calf walk round the jars, take away the pots leaving the cooked food to the boys of the caste. They allow widow marriage, and have a headman, *patel*, with very limited authority. ÁHIR SUTHA'RS, 2560, say that they once were Áhir Kshatris and took to carpentry when Parshurám destroyed the Kshatris. They are of six tribes, Chohán, Avadya, Fagnishia, Gháti, Bhala, and Todhorya. They live as carpenters and husbandmen and are in middling circumstances, their yearly earnings varying from £20 to £50 (Rs. 200-500). Almost all of them worship goddesses, their guardian deity being *Mahá Máya* whose chief place of worship is the village of Umiya. They allow widow marriage and polygamy, and have no headman, the caste choosing some of their number to settle disputes.

Blacksmiths.

GUJAR LUHA'RS, 3407, claim to be of Kshatri descent. Sprung from some Kshatris who, fearing to fall victims to Parshurám, joined the Luhárs[1] and took up the calling of blacksmiths. The caste has ten branches, Balsora, Gohil, Kapya, Makvána, Máru, Parmár, Pudária, Ráthod, Solanki, and Umrásia, and two sub-divisions, Suratiya and Machhu-Kacha. Most are blacksmiths, some carpenters, and some workers in gold and silver. Though some follow Sváminaráyan, most worship goddesses. Bhaváni Máta, who founded their caste and calling, is their family goddess. The men wear the sacred thread being girt with it at marriage without any special ceremony. The caste allows widow marriage and polygamy, has a headman, *patel*, with little authority and settles disputes at mass meetings.

Tailors.

DARJIS, 3268 strong, claim to be sprung from Kshatris who to escape Parshurám's vengeance became tailors. There are nine branches, Chávda, Dábhi, Galecha, Gohil, Lakadia, Parmár, Ráthod, Solanki, and Sonára. Though some are carpenters, most earn a living as tailors. They are a poor class with yearly incomes varying from £6 to £10 (Rs. 60-100). Most worship goddesses, but

[1] Tradition has it that the Luhár was created by *Bhaváni* to prepare the discus to kill a demon who was proof against all other weapons.

Craftsmen.

Tailors.

some follow Trikamji, and some Sváminárāyan. Hingláj, whose chief place of worship is Bhuj, is their family goddess. On the sixth day after birth a pair of scissors covered with cloth is laid down and the child made to bow before them. At marriages the bridegroom elect walks to the house of the bride. They perform no ceremonies at the time of death, but on the eleventh day grain and clothes are given to Bráhmans. They allow widow marriage. They have a headman, *patel,* but give him little authority and settle disputes at a mass meeting of the caste.

Potters.

Charakia Kumbhá'rs, 8216 strong, are bricklayers, but mostly husbandmen. They are in middling condition with yearly incomes varying from £8 to £50 (Rs. 80 - 500). In religion chiefly Rámánandis some of them believe in Thákor Mándvi. Their family goddess is Bráhmani. They allow polygamy and widow marriage, and have a headman, *patel,* with little authority. Ojha Kumbhá'rs, 1892 strong, say that their caste takes its origin from Brahma and is about a thousand years old. Most of them live by making earthen pots. They are poor, with yearly incomes varying from £5 to £18 (Rs. 50 - 180). They worship goddesses, Chavan Máta being their family goddess. On the sixth day after birth a clay horse is prepared, a round mark made on the child's forehead with oxide of lead, and the child made to bow before the horse. They allow widow marriage and polygamy, and have a headman, *patel,* with very little authority.

Masons.

Kumbhá'r Salá'ts, formerly inhabitants of Navánagar were called in by the Ráo of Cutch, because the Sompura Saláts were behind with their work. They claim to be sprung from Kshatris, who, to escape Parshurám, saved themselves by pretending to be potters. They afterwards took to stone cutting and formed a separate caste. There are eight branches, Balsod, Bhatti, Chohán, Gohil, Kacha, Ráthod, Solanki, and Tank. Most of them living as stone masons are poor, their yearly earnings varying from £6 to £18 (Rs. 60 - 180). Except a few who follow Sváminárāyan and Rámánand, they worship goddesses, their favourite family guardians being Amba, Chavan, and Párvati, whose chief place of worship is at Navánagar. Widow marriage is allowed. The caste has no headman, *patel,* four respectable members managing its affairs.

Calenders.

Bhá'vsá'rs[1] or Chhipá's, 555 strong, claim to be of Kshatri descent and are of five branches, Bhatti, Chohán, Gohil, Parmár, and Ráthod. Tailoring and husbandry are their chief occupations. They are poor, their yearly earnings varying from £7 10*s.* to £12 10*s.* (Rs. 75 - 125). They all worship goddesses. Choal Máta is their family goddess and her weapon a trident, *trishul,* is kept

[1] The Bhávsárs have a tradition that when Parshurám was exterminating the Kshatri race they were Rajputs living at Brij Mathura. Fearing their fate they became followers of one [illegible] ... [illegible] Devji being a calender, C[illegible] ... [illegible] present name they derived [illegible]

Chapter III.
Population.
Craftsmen.
Basket Makers.

by every Bhávsár at his house. The caste allows widow marriage and polygamy, and, without any headman, settles disputes at a mass meeting.

GHA'NCHA'S, 101 strong, claiming descent from a Vánia mother and a Rajput father, get their name from making bamboo baskets, *gháncha*, to hold flowers for their family goddess Bahucharáji. They are of three branches, Solanki, Jhála, and Padhiar. They are poor, but not forced to beg. Followers of Máta, their family goddess is Bahucharáji, whose chief place of worship is Chuvál near Viramgám, where she has a handsome temple built by a grateful Rajput whose infant daughter the goddess is said to have changed into a son. The caste has a headman, *patel.*

Weavers.

VA'NJA'S, 681 strong, weavers of silk cloth, *mashru*, claim to be Kshatris the descendants of the great Sahasrárjun of Puránic fame.[1] They are in middling condition earning yearly incomes varying from £6 to £80 (Rs. 60 - 800). They worship goddesses, their family goddess being Hingláj Máta, whose chief place of worship is at a village on the sea shore about 100 miles (60 *kos*) west of Kurrachee. All do not wear the sacred thread, but some are invested with them before the goddess, and others for a fee of 6*d.* (4 *as.*) by Gosáinji Maháráj. They allow widow marriage and have a headman, *patel*, with very little authority. Disputes are settled at a mass meeting of the caste.

Bards.

Bháts.

Under the head of **Bards, Songsters** and **Actors** came two classes with a strength of 9863 souls or 2·67 per cent of the whole Hindu population. Of these 619 were BHA'TS and 9244 CHA'RANS, bards and genealogists. There are two chief classes of Cutch bards, Bháts who are Hindus, and Dhádis who are Musalmáns. Bháts, on the whole a declining class, are of two kinds, Brahma Bháts and Dongra Bháts, both originally Kanojia Bráhmans. The Brahma Bháts though not now attached to any particular caste were originally the genealogists of the Lohánás, with whom and the Kshatris they dine. They are beggars, husbandmen, and soldiers, and do not allow widow marriage. The Dongra Bháts claim to have come to Cutch with the Jádejás, and are found chiefly in

---

[1] According to the Hingol Purán the wives of Sahasrárjun, the great Kshatri king, and of Jamadagni, the Bráhman sage and father of Parshurám, were sisters. Once while fetching water, for her husband was poor, Renuka, the sage's wife, thought of her sister's grandeur and her own poverty. No sooner had she thought of this than the pitcher became empty. On her husband asking why the pitcher was empty she told him she had thought of her sister's wealth and her own poverty, and the water leaked away. The sage told her she was wrong in thinking her sister better off than herself. She said 'if I want to ask my sister there is hardly food in the house for ten men.' The sage replied that he had food for ten thousand, but he did not think it wise to call a Kshatri to dinner. She persisted that they should be asked and her sister and her husband came with a very large retinue. The sage with the help of his wish-fulfilling cow, and his never-empty jar satisfied the king and all his men. Learning the source of the sage's store of food, the king carried off the cow and the jar, and forced the sage to lie on a bed of pointed nails. Distressed at the ill effects of her persistence Renuka committed suicide, and her son Parshurám taking his axe, *parshu*, swore to destroy the whole race of Kshatris. He killed most of them, but some who took shelter, hiding behind the Hingláj Máta, were called Vánja from the *Vánsa*, back, of the goddess which protected them.

Chiásar and Nándra in central Abdása, and Bhujpur in the Kánthi. They are now the genealogists of all the Sammátri or Samma-sprung castes and live on small registering fees and yearly presents. They dine with Rajputs and Khavás, and do not wear the sacred thread. Alike in their duties and accomplishments, singing festive songs prepared or improved in honour of marriages and other great occasions, reciting stories of the warlike deeds of the chiefs' forefathers, singing of love or telling old legends and tales of hairbreadth escapes, the Bhát and the Dhádi differ in this, that the Bhát recites or sings without, and the Dhádi with, the help of an instrumental accompaniment. There is also the difference that the Dhádis are only singers, and the Bháts, besides being singers, are genealogists and sometimes historians.

Chapter III. Population. Bards. *Bháts.*

Chárans.

The CHA'RAN was, according to Hindu story, created by Shiv to tend four animals of opposite dispositions, a lion, a serpent, a cow, and a goat. The lion attacked the cow and the serpent attacked t[illegible] hem by the gift of some of the fles[illegible] to Shiv, who in reward gave him [illegible] In origin the Chárans would see[illegible] and Káthis; they are the bards of the Káthis, and address the Áhirs as uncles, *máma*. According to a local story they reached Cutch about the same time as the Káthis, as Rám Parmár of Telangána (700) is said to have given Cutch to the Chárans. They are of three classes Káchhelás, Márus, and Tumers. The Káchhelás, found in east Abdása about Manjal and Kánpar, and in central Cutch, are money-lenders and traders. From their name, probably the first of the Cháran settlers in Cutch, they speak a dialect like that of the Áhirs.[1] The Márus, from the desert in the north-east, are found about Bhuj and north Abdása including Mák.[2] They speak a Márvádi dialect and live as cultivators. The Tumers, the largest sub-division, found in the Kánthi and Abdása as far west as Jakháu, are said to have come with the Jádejás from Sind. They speak Cutchi and are the Jádejás' family bards.[3] They are fair, strong, and well made, not unlike Rajputs. The men dress like Cutch Rajputs in turban, *págdi*, jacket, *kedio*, trousers, *chorno*, and waistcloth, *dhoti*, and the women in a robe, *thepádo*, bodice, *kamkho*, and blackwool blanket, *dhábli*, worn over the head. As bards, and as one of the self-mutilating castes, *trága varan*, Chárans hold a high position. The Rajput allows him to smoke

---

[1] The following are examples of this peculiar dialect: કીસે જાતોસે or કાણું જાતાસે = ક્યાં જાયછે; Where are you going? બૈસ, બેસ = sit; મુડી = માસી, Mother's sister; મોણુ = ભીન, sister; કાણુંકરતોસો = શું કરેછે. What are you doing?

[2] Mák [illegible] ıhtrána in central [illegible]

[3] [illegible] hey repeat warlike [illegible] Gladwin's Áin-i-[illegible] Akbari, II. 70.

Chapter III.
Population.
Bards.
Chárans.

from his pipe,[1] and he passes with his wares unharmed in times of trouble and lightly taxed in times of peace. Cháran women, supposed to have supernatural power, are by the lower classes addressed as *máta*, mother or mother-goddess, and several of them have after death become goddesses.[2] Chárans are as a class clean and neat both in their dress and houses, and very manly and independent. Except the bards who are idle and given to opium, they are thrifty and hardworking. They are bards, landed proprietors, traders, and husbandmen. As bards they recite the praises of Rajputs in short rude pieces, some of them in reward holding large gifts of land. Leaving their women at home, as traders they take large caravans of bullocks north to Márwár and Hindustán, and east through Gujarát to Málwa. Some of the bullocks are for sale, the rest are pack carriers taking ivory, cocoanuts, alum, and dry dates from Cutch, and bringing back corn and tobacco from Márwár and Gujarát. By the opening of cart roads and railways this pack bullock traffic has of late greatly fallen off. Some of those who formerly had pack bullocks have now settled as traders and money-lenders. Others have taken to agriculture, but they are new to the work and very unskilled. No grazier Chárans are to be found in Cutch. They are very religious paying much respect to Bráhmans whom they employ as family priests. They chiefly worship the mother, *máta*, under many titles both in her well known forms of Bhaváni, Amba, and Párvati, and under local names.[3] Their birth, marriage, and death customs are said not to differ from those of other Cutch Hindus. Widow marriage is allowed, and, especially among the Tumers, both by man and woman a divorce is very easily obtained. The Káchhelás allow the widow of the elder brother to marry the younger, but among none of them does the custom of female succession prevail in preference to male. Each sub-division has its hereditary head, called the old man, *ghardero*, and settles caste disputes when a large company is met at some high feast.

Personal Servants.

Of **Personal Servants** were there two classes with a strength of 7055 souls or 1·91 per cent, of the whole Hindu population. Of these 1368 were VA'LANDS, or Hajams, barbers,[4] and 5687 Khavás, household servants. The HAJA'MS, poor and in small numbers, found in all parts of the province, do not differ from those of Gujarát. The KHAVA's are the descendants of Rajputs who have lost their lands. As their wives have to appear in public and work in the fields, the better class of Rajputs will not give them their daughters in marriage. They have been forced to take women from the lower classes and to allow people who have lost caste or are of illegitimate birth to join them. Some of the Khavás are the personal servants of chiefs, others are soldiers, husbandmen, and labourers. They are

---

[1] Mrs. Postans' Cutch, 238.
[2] The goddesses, Khodiyár, Varudi, and Bahuchara, now worshipped in Cutch, were Cháran women.
[3] The chief Cutch 'Mothers' are Momayá, A'shápura, Shiv Karniji, Ráv Ráy, Khodiyár, Varudi, and Bahuchara. The last three are deified Cháran women.
[4] Most Cutch barbers and all washermen, except a few Bhávsars, are Musalmáns.

allowed to marry and cannot at the pleasure of their master be made over to another owner. A Khavás, sometimes in famine years or when hopelessly indebted, binds himself to serve a chief as his servant. These people called Golás become for the rest of their lives the servants of the chief who feeds them, clothes them, and pays their expenses. Female servants seldom marry. Most of them are of easy virtue and the children become the servants of their parent's master, and may by him be handed over to his daughter as part of her dowry. The ranks of the Golás are also recruited from illegitimate children of all castes and in time of famine from children of destitute parents. They are well treated and lead easy lives, some of them gaining much influence over their masters.

Herdsmen.

Of **Herdsmen** and **Shepherds** there were three classes with a total strength of 39,759 souls or 10·78 per cent of the whole Hindu population. Of these 25,072 were Áhirs, 13,371 Rabáris, and 1316 Bharváds.

A'hirs.

Áhirs, the Abhirs *or cowherds of ancient Hindu writings,*[1] with a strength of 25,072 souls, are found north and east of Bhuj, east of Kánthi, and west of Vágad. Sprung, according to Manu, from a Bráhman man and an Ambastha or Vaid woman, according to the Brahma Purán from a Kshatriya father and a Vaisya mother, according to the Bhagvat Purán from Vaisya parents, and according to an old tradition from a Rajput slave girl and a Vaisya slave, they claim to be Vaisyas, but are by Bráhmans classed as Sudras. At present, besides in Cutch and Káthiáwár they are found in large numbers in central India[2] and Rajputána, in many parts of the North-West Provinces,[3] and east in Bengal. Though now depressed and of little consequence they were once a powerful class. Ása, the Áhir ruler of Asirgad,[4] connects them with the Shepherd kings or *Gávli Rájás* of Khándesh;[5] they ruled in Central India near Mirzápur and in Nepál;[6] they seem closely related to the great Buddhist dynasty of Pál,[7] and according to the Vishnu Purán they were universal sovereigns reigning between the Andhra and the Gardabha dynasties.[8] Traces of the Áhirs are said to be found in the Abisares of Alexander's historians (325 B.C.), the ruler of the hills between Mari

[1] Sanskrit writers use Abhir as a general term for the low caste population of the north-west of India. Vivien de St. Martin's Geog. Grec. et Latine de l'Inde, 230.

[2] In Central India is a large tract called after them A'hirváda. Tod's Western India, 358.

[3] In the south of Delhi [illegible]

[illegible]

Nág tribe.

[6] Elliot's Races, I. 3. Tod's Western India, 358. Asiatic Researches, IX. 433. Inscription of Virasena the Abhira king on Cave VIII. at Násik, perhaps the third century A.D.

[7] Tod's Annals of Rájasthán, II. 409.

[8] Elphinstone's History, 157.

Chapter III. Population. Herdsmen. *A'hirs.*

and the Márgala pass, a tract known by Hindu writers as Abhisára,[1] and in the Sabiria, Ibiria, or Abhiria in Upper Sind mentioned by Ptolemy (150 A.D.), and in the Periplus (246 A.D.), and apparently identified with the Abhira of Hindu writers.[2] At the same time the absence of Áhirs in the Panjáb and Sind, their position in the east of the North-West Provinces and in Bengal, and the mention of them in Manu would seem to show that they were older than the race that gave their name to Abhisára in north-west Panjáb, and Abhiria in north-east Sind.[3] Like the Áhirs of the North-West Provinces the Cutch Áhirs claim Mathura, Krishna's birth-place, as their first seat. They say that from Mathura they came with Krishna to Girnár in Káthiáwár, and, from there going to Thar and Párkar, finally ended in Cutch. Locally they are divided into five sub-tribes, Machhua, from the river Machhu near Morvi in north Káthiáwár, living in the district of Anjár; Pránthalia, living in Vágad; Boricha in Kánthi; Sorathia, from Sorath in south Káthiáwár, in and about Anjár; and Chorida, from the island of Chorád in the Ran, living in Ádesar, Palánsva, Sanwa, Umiyu, Játáváda, Bela, and other parts of Vágad.[4] These sub-divisions do not intermarry, but, except the Sorathiás who are held in disgrace because they once betrayed their chief Ráo Navghan of Junágad to the Emperor of Delhi, they dine with each other. Well made, fair, and with high features their home tongue is a corrupt Gujaráti.[5] Poor, many of them sunk in debt, Áhirs generally live in small tiled houses with stone and mud walls, with a good store of cattle, but no furniture beyond bedding quilts, cots, and large earthen jars, the jars sometimes ornamented with figures and prettily arranged in rows. Except that the women are fond of wearing black robes, their dress does not differ from that of Vánia cultivators. His ordinary food is much like that of the Vánia and Kanbi, millet bread, and pulse, and millet with milk and vegetables. When he can afford it he drinks liquor and eats any flesh but that of the cow. Though he associates with

---

[1] Vivien de St. Martin, Geog. Greeque et Latine de l'Inde, 144; Cunningham's Arch. Rep. II. 23.

[2] Lassen says Ptolemy's Sabiria is the Abhira of Indian Geographers. (Jour. As. Soc. Beng. IX. 276). But according to the usual account the Abhira of the Puráns was the western coast of India from the Tápti to Devgad. Elliot's Races, I. 2; Bird's Mirát-i-Ahmadi, 8. On the Allahabad pillar (about 200 B.C.) Abhira is mentioned next to Prardjuna in Upper Sind. St. Martin (as above), 161.

[3] Gen. Cunningham (Arch. Rep. II. 23-33) would trace both Abhisára in the Panjáb and Abhiria in Sind to the Abárs or Sus the great Indo-Skythian race that conquered the Panjáb and Sind in the second century B.C. According to him Alexander's Abhisára, an Indianised form of Abárisáda, was called after a colony of Skythians of the Abár horde transplanted from Hyrkánia by Darius Hystaspes (498 B.C.) This branch of the Abárs, he holds, are represented by the modern Gakars. In his opinion the Abhiria of Ptolemy, the Periplus, and the Hindu Geographers, took its name from the main body of the Abárs or Sus who, in the second century B.C., conquered the Panjáb and Sind, and about 100 years later were defeated by the Yuechi and their power confined to the lower Panjáb and Sind, and who in his opinion are represented by the Játs and Meds. In support of General Cunningham's view it may be noticed that the last reading suggested for the doubtful passage in the Periplus is Abaratike not Abhiratike. (McCrindle's Periplus, and Cunningham's Arch. Rep. II. 49).

[4] Ind. Ant. V. 168. In Káthiáwár (1813) the A'hirs were divided into Nesacs who lived with cattle, and Gujars who lived in towns. The Nesacs marry their brother's widow.

[5] The following sentences show some of the particulars in which the A'hir dialect

Chapter III.
Population.
Herdsmen.
A'hirs.

Musalmáns, almost all flesh-eating Hindu castes will dine with him.[1] Thrifty, but not very hardworking, they are dirty in their ways and among themselves quarrelsome and spiteful. They have given up shepherding and though poor and with little skill, except a few who are carpenters, live as husbandmen.[2] The women help by cleaning and spinning cotton. They worship goddesses, *máta,* and Krishna or *Thákorji,* and of local divinities Habbáy of the Habba hill fourteen miles north of Bhuj; Mekan, one of twelve ascetics who buried themselves alive at Dhrang eighteen miles north-east of Bhuj; and a Rajput saint called Váchara. They are said to observe no special forms of snake worship. Children are betrothed at any age and married between twelve and fifteen. Every year on one fixed day Áhir marriages take place.[3] On the marriage day the women of the family with singing bring a wooden image of Ganpati and place it in the marriage canopy. As the bridegroom's party drives up in carts the bride's relations come out to welcome them with singing. The ceremony is performed by a Parajia Bráhman,[4] who gets a fee of 2*s.* 8*d.* (5 *koris*). The details do not differ from those observed at other Hindu marriages. During the day to the

---

differs from correct Gujaráti:

English.	A'hir Gujara'ti	Correct Guja'rati.
Punja, where are you going?	પુંજા, તું કીંહિં જાતોસો.	પુંજા, તું કયાં જાયછે.
I am going to Dagála.	જહું ડગાળે.	જાયસું ડગાળે.
What is your business?	કાણું કામસે.	શું કાંમ છે.
I am going to tell him that if he does not come to terms with me I will lodge a complaint against him.	આહેં જાતો સાંભણવા, જે કા તું મુહેં હરતને, કાં હું કરેહેં ફરીયાદિ.	એને કહેવા જાઊંછુ જે તું મારી સાથે સમજ, નહીં તો હુંફરીયાદિ કરીશ.
What will he take from me?	મુંકણે કાણું લેહે.	મારી પાસે શું લેશે.
Will go.	જિહે.	જશે.
Is gone.	ગોસે.	ગયો છે.
Is sitting.	બેઠોસે.	બેઠો છે.

Of the noun's seven cases all, except the fifth which has 'થો' instead of 'થી', agree with correct Gujaráti.

[1] They dine with Parajia Bráhmans, Rajputs, Rabáris, A'hirs, Kanbis, Chárans ... connection with A'hirs. In some districts Bráhmans will take milk, water, and even food from certain A'hirs.

[2] The North-West Province A'hirs are still herdsmen, those of Káthiáwár skilled cultivators.

[3] ... ong Pránthalia A'hirs the day is ... In other sub-divisions the day ... re said to have saved the A'hirs at ... ey were not Kshatriyas but the sons-in-law of Bráhmans.

Chapter III.
Population.
Herdsmen.
A'hirs.

sound of the drum, *dhol*, the women dance in a circle, and the men go through a stick dance, *dándiya rás*, moving in a circle and striking at each other with sticks. Two feasts are given by the bride's party and on the third day the bridegroom leaves taking his wife with him. Among them it is usual for a younger brother to marry his elder brother's widow. Some of the Áhir women are more independent than among the stricter Hindus, not covering their faces in presence of their elders and speaking freely with their husbands. Their births and marriages are registered by Rávals a kind of degraded Bháts. The caste has a headman who with a committee of the caste settles all disputes. Breach of caste rules is punished by fine and eating with forbidden persons by excommunication.

Rabáris.

RABA'RIS, 13,371 strong, also called BHOPA'S, because many of them serve in *Mátás'* temples, a wandering tribe of shepherds with a total strength of 10,000 souls, are generally found in the Banni and other rich pasture lands of north Cutch. Their story, that they came to Cutch from Marwár, is supported by the fact that the seat of their tribe goddess Sikotra is at Jodhpur.[1] The story of their origin is that Shiv, while performing religious penance, *tap*, created a camel and a man to graze it. This man had four daughters, who married Rajputs of the Chohán, Gambir, Solanki, and Parmár tribes. These and their offspring were all camel graziers. Other Rajputs joined them and formed a separate caste. Besides Rabáris and Bhopás they are called *Visotars*, because at the time of the Parshurám persecutions one of them saved the lives of twenty, *vis*, Kshatriyas. Their home tongue is Gujaráti with some Márvádi inflections. Tall and strongly made with high features and an oval face, the Rabári like the Áhir takes flesh and spirits, and does not scruple to eat with Musalmáns. He lives for days almost solely on camels' milk.[2] Except a black blanket over his shoulders the Rabári wears cotton clothes. His waistcloth, *dhoti*, is worn tucked through his legs, and not wound round the hips like a Rajput's. They live much by themselves in small hamlets of six or eight grass huts styled *vándhs* or *nyces*. They are described as civil and obliging, honest, intelligent, contented, and kindly.[3] They are very poor living on the produce of their herds.[4] They are a religious class, many of them acting as priests in *Mátás'* temples. Each family has a she-camel called Máta Meri, which is never ridden and whose milk is never given to any one

---

[1] Perhaps from their high features they are, according to one account, of Persian origin, and in support of this it is said that one of their family names is A'ga.

[2] Ind. Ant. V. 172.

[3] Tod's Western India, 324.

[4] Col. Tod notices the cattle stealing habits of the desert Rabáris. He says 'Rabári is known throughout Hindustán only as denoting persons employed in rearing and tending camels who are always Moslems. Here they are a distinct tribe employed entirely in rearing camels or in stealing them, in which they evince a peculiar dexterity uniting with the Bháts in the practice. When they come upon a herd the boldest and most experienced strikes his lance into the first he reaches, then dips a cloth in the blood which at the end of his lance he thrusts close to the nose of the next and, wheeling about, sets off at speed followed by the whole herd lured by the scent of blood and the example of their leader.' Annals of Rájasthán, II. 293.

Herdsmen.

but a Hindu. Like the Áhirs they practise polygamy and allow widow marriage. They have a headman called *shinai*, but he has little authority and most disputes are settled by a mass meeting of the caste.

Bharváds.

BHARVA'DS, 1316, are found in the north-east of Cutch. According to their own story they are of the same caste as Krishna's foster father, and came to Cutch from the North-West Provinces.[1] Their home tongue is Gujaráti. As herdsmen of goats and sheep, as husbandmen and as labourers, they are fairly well off. They worship female deities, their tribe 'mother' being called Machhu. At the betrothal the father of the bride gives milk to the bridegroom's father and pays him 2*s.* 8*d.* (5 *koris*), and the bridegroom gives to the bride's mother £1 1*s.* 4*d.* (40 *koris*). Among Bharváds the custom is for the poorer men to wait till a rich man's daughter is married, and then for all to marry their daughters on the same day, the rich man paying the expenses. They have a headman called *mir*, but settle disputes at mass meetings punishing abduction by excommunication and other breaches of caste rules by fine.

Fishers.

Of **Fishers** and **Sailors** there were three classes with a strength of 1192 souls or 0·32 per cent of the whole Hindu population. Of these 1143 were Khárvás, sailors, and 49 Máchhis, fishermen.

Khárvás.

KHA'RVA'S, or seamen, with a strength of 1143 souls, claim Rajput descent. They say that they fled from Ala-ud-din Khilji (1295-1315) into Káthiáwár, Cutch, and Hálár. Taking to a sailor's life they did much to improve the knowledge of navigation among the Cutch seamen, and formed a separate caste. There are four branches, Jelhun, Jhála, Ráthod, and Solanki. They are excellent sailors going to many parts of the Persian Gulf and the Red Sea, and even to Madagascar where Bhátia, Vánia, and Bohora traders have long been settled.[2] As a class they are said to be badly off. Most of them worship goddesses, the guardian of the Ráthods being Rhoji, and of the Solankis, Chámunda. All used to wear the sacred thread, but the practice was stopped because of the rule that no wearer of a sacred thread should live at sea. Four of them have been invested with it, three for going pilgrimages and the fourth for serving the Mahárájás. On *Shrávan vad* 10th, they set the image of the god Murli Manoharji[3] in Mándvi in a four-wheeled chariot, *rath*, and, drawing it to a pond, bathe it, and bring it back. They eat with all Rajputs except such as associate with Musalmáns. They have a headman, *patel*, and under him a *kotvál*, who calls caste meetings at the temple of Murli Manoharji.

---

[1] The tradition is that they are of the same caste as Nand Mehr the foster father of Krishna and have emigrated from Gokul Vandrávan near Delhi to Káthiáwár, Cutch, and Gujarát.

[2] Dr. J. Wilson in Bom. Adm Rep. for 1872-73, 136.

[3] About a century ago Manoharji appeared to a Khárva in a dream and told him that his image had floated on shore. Search was made and the image set up in its present temple.

Chapter III.
Population.
Miscellaneous.

Of **Labourers and Miscellaneous Workers** there were seven classes with a strength of 3155 souls or 0·85 per cent of the whole Hindu population. Of these 1579 were Bhils, 696 Vághris, vegetable sellers, hunters and labourers found chiefly in Vágad; 591 Rávaliás or Jágariás, tapeweavers; 259 Ods, diggers; 10 Thoris, woodcutters and beggars; 10 Maráthás, servants, and 10 Kaláls, liquorsellers. The Bhils originally from Pálanpur and living chiefly in the Bhuj Sadar Bazár are palanquin bearers and labourers. The Jágariás were formerly Rával Jogis, but their profession of weaving tape and beating drums, *danks*, led to the formation of a separate caste. It has six branches, Singara of 26 men, Makvána of 19, Mepa of 14, Mujaria of 6, Nara of 5, and Mayatra of 4. They are poor, their yearly earnings varying from £5 to £8 (Rs. 50-80). They worship goddesses, their guardian divinity being Manai Máta. After death the body is set close to a wall and some wheat flour, a pot of water, a bag, and two wooden shoes are placed before it. The caste has no headman, *patel*. Ods claim to be Kshatris, tracing their descent from Bhagirath[1] son of Sagar, after whom the Ganges is called Bhágirathi. The caste has four branches, Solanki, Bhati, Chohán, and Gohil. Most of them are diggers with yearly earnings varying from £10 to £15 (Rs. 100-150). They have no headman.

Leather Workers.

Of **Leather Workers** there was one class with a strength of 1237 souls or 0·33 per cent of the whole Hindu population. The Mochis came from Gujarát about 200 years ago, and from their family names Dábhi, Parmár, Chohán, Jhála, Makvána, Chudásma, and Solanki seem to have once been Rajputs. Their home language is Gujaráti. They are generally rather fair and dress like other Cutchis. They used to drink liquor and eat flesh, but since they adopted the religion of Sváminaráyan they have given them up. They are clean, sober, well-behaved, and rather idle. They make shoes in native and European fashion, saddles, water-bags, and bottles. Four houses work as gold and silver carvers, forty as embroiderers on wool and silk, making table cloths, caps, shoes, slippers, and handkerchiefs, and five as arm-polishers and gilders. They do not clean or tan hides. They earn enough for ordinary expenses and as a rule are well-dressed. They belong to the Sváminaráyan sect. Their marriage, birth, and death customs do not differ from those of other Hindus. Their family goddesses are Áshápura, Chavan, and Bráhmani. They have a headman, but disputes are decided at mass meetings. Besides the Mochis, the Meghváls and Turiyás clean, tan, and dye leather. The Meghváls

---

[1] The tradition is that king Sagar had 7100 sons. He ordered them to dig a well and swore that he would not wash his face until water came. While they were digging, a quantity of earth fell on his sons and all but Bhagirath died. Going to the Ganges to save his brothers the holy river promised to come if he would not look behind him. After a little while, on being told that the Ganges was following him, Bhagirath looked behind, and the Ganges stopped, and ordered him if he wished the salvation of his brothers to begin digging. He, with some Rajputs, became professional diggers and formed a separate caste.

also make shoes and are cobblers. The Turiyás are Muhammadans, generally earning their living as tanners and leather dyers.

Depressed Classes. *Meghváls.*

Of **Depressed Castes** there were four with a strength of 36,306 souls or 9·85 per cent of the whole Hindu population. Of these 35,142 were Meghváls, 837 Páradhis and 161 Mes, and 166 Bhangiás. MEGHVA'LS, also found in Sind, the Ganges Provinces, and Central Himálayas,[1] state that in a twelve years' drought in Káthiáwár they became degraded by carrying and skinning dead cattle. Of nine branches, Bhuchiya, Bhuringya, Dhua, Dhopra, Gora, Kopal, Rhola, Runnal, and Rosya, they weave cloth, labour, and carry dead cattle. They worship goddesses. They have no headman, but the farmer of the tax on skinners of dead cattle is [illegible] caste rules are required to [illegible] e priests Garudás enjoy the [illegible] temple at Bhujia fort (see p. 64). On his accession a Garuda *pujári* marks the new Ráo's brow with saffron and ties a turban on his head. BHANGIA'S, scavengers, are said to be sprung from a certain Válam, who about 2000 years ago started the profession of sweeping. There are six branches, Dhori, Makvána, Parmár, Ráthod, Solanki, and Vághela. They worship goddesses, different families having different guardian deities. The Páradhis and Mes half Hindu, half Musalmán, are hunters and weavers of leaf mats. A Mé eats food cooked by a Musalmán but a Musalmán will not eat food cooked by a Mé.

Beggars.

Devotees and Religious Beggars of various names, Brahmacháris, Sanyásis, Sádhus, Vairágis, Jogis, Khákhis, Atits or Gosáis [illegible] 1·85 per cent of the [illegible] Sarovar and Madh [illegible] ice. Some of them [illegible] staying a few days, pass on in their tour of pilgrimage. Of devotees settled in the district the chief are Atits, Kápdis, and Kánphatás.

Atits.

ATITS or GOSA'IS, 4877, are in Cutch divided into two classes, celebátes, *mathdháris*, and householders, *gharbáris*. The householders, all of them Shaivs, are the largest class, numbering 3760 souls. They belong to ten sects, Gir, Parvat, Ságar, Puri, Bhárthi, Van, Aran, Sarasvati, Tirth, and Áshram, and add the clan name to the personal name, as Karangar, Hira-puri, Chanchal-bhárthi. All of these clans have some of their members householders, *gharbáris*, and others monks, *mathdháris*, and take recruits from all classes of

---

[1] Vivien de St. Martin Geog. Grec. et Latine de l'Inde, 209. The Meghs, probably the Magians of Timur, are a large part of the population of Riyási, Jammu and Aknur, a pure race of low caste, apparently outcaste in other places. They are perhaps the Mekei of the Áryans and to them belong the Mekhowál (Makvánás). They claim to be Sárasvat Bráhmans. Cunningham, Arch. Rep. II. 13. Burnes (Royal Geog. Soc. IV. 93) speaks of the Megvars of South Thar as an aboriginal or Jat race. They are probably connected with the Mehárs of lower Sind and the [illegible] lny's 477) Megari or Megallæ and the [illegible] Martin, 198. Burton (Sind 323) speaks [illegible] ners, shoemakers and weavers, found in [illegible] rs were very well-to-do, with priests, [illegible] They were said to come from [illegible]

Chapter III. Population. Beggars.

Hindus. They eat flesh, drink liquor, and are either entirely or partly clad in brown. Most of them are professional beggars. But among them some are bankers, merchants, state servants, and soldiers.[1] They do not wear the thread, and allow widow marriage. They are said to have come to Cutch from Junágad in Káthiáwár about three hundred years ago, and, of their three chief settlements Kalyáneshvar in Bhuj, Ájepál[2] in Anjár, and Koteshvar in the west wrested two, Koteshvar and Ajepál, from the Kánphatás.

Kápdis.

KA'PDIS,[3] 285 strong,[4] are devotees of the temple of Áshápura Máta at Madh, about fifty miles north-west of Bhuj. Of the name Kápdi no satisfactory origin has been traced.[5] They say that they came from Gujarát about 1800 years ago, and had records so late as the great defeat of Jhára (1762) when they deserted their villages and lost their property. All they now know of their history is that Lálu Jas Ráj was their founder, and that they were patronized by Rája Gaddhesing, the father of Vikramájit (56 B.C.) After this nothing further is heard of them till, in the sixteenth century, Ráo Khengárji's father (1500), when in distress, vowed all honour to Áshápura Máta if she helped his cause. On succeeding in his enterprise he went on a pilgrimage to Madh, endowed the temple with several villages, and with the title of Rája gave its guardians the privilege of remaining seated when visited by the Ráo. About a hundred and fifty years later (1660) Mekan, a Rajput devotee of Madh, quarrelled with the head of the sect, and withdrawing from it founded a separate sub-division. Since then the original sect has been known as Áshápuris, and the new sect, after their founder's name, as Mekápanthis. Living in buildings round the temple of Áshápura Máta, the Kápdis are ruled by their high priest or Rája. Some years ago the high priest had two specially favoured disciples, Bhágbhara and Govind. While the elder

---

1 Báva Revágir Kuvargir, a leading Cutch banker, is held in great repute throughout Hindustán; and Báva Saváigir was highly trusted by the late Thákor of Bhávnagar. Ind. Ant. V. 167,168.

2 The Atits of Ajepál, known by their brick-red turbans, are a Shaiv sect. The sacred bull, *nandi*, holds a prominent place on the platform facing the door of the Ajepál shrine, and a *lingam* is engraved on the small cells, *chhatras*, built over the graves of their high priests. Burgess' Arch. Sur. Rep. (1874-75), 210.

3 This account is compiled from Sir A. Burnes' paper of 29th March 1827, in Bom. Gov. Sel. CLII., Appendix, 17-19; Mr. Money's paper in the Oriental Christian Spectator, VI., Dec. 1835; Mrs. Postans' Cutch, 1837; and Colonel Barton's Tour in Cutch, 1878.

4 Their number seems to have considerably increased during the last fifty years. Sir A. Burnes (1827) gives about 100; Mr. Money (1828), 120 to 130; and Mrs. Postans (1837), 120.

5 The usual explanation is that the name Kápdi comes from their worshipping Párvati as Kála puri or Káya puri. One story of their origin is that the Almighty, after creating Brahma, Vishnu, Rudra, and Shakti, ordered Rudra to marry Shakti. Rudra refused unless Shakti changed her form. The change was made and Rudra married her, but soon after, at her earnest wish, allowed her to take her old form. The children born, while Shakti was thus transformed, were called Kápdis or children of the fallen body, from *káya* body and *padi* fallen. According to another story Lálu Jas Ráj their founder, after the conquest of Ceylon going with Rám to Hingláj Máta on the borders of Makrán, was, as they passed through Madh, left by him to build a temple to A'shápura Máta the wish-fulfilling goddess, and to found the sect of Kápdis.

Beggars.
Kápdis.

disciple Bhágbhara was in Sind, the high priest died. Govind succeeded and on Bhágbhara's return refused to acknowledge his claims. Bhágbhara appealed to the state, and the Ráo decided that he should be high priest with the full management of the affairs of the sect, and Govind should be *rorási* or Rája elect, living separate and with a small school of disciples, *chelás*. Since then, when a Rája dies, the *rorási* succeeds him, and the eldest disciple of the deceased Rája becomes *rorási*. If the *rorási* dies before the Rája, one of his own disciples is chosen to fill his place. Except the *rorási* and his band of twenty-five disciples who have a separate establishment, the Kápdis live and eat together, and as the whole stores are in the Rája's hand, the *rorási* and his disciples depending on him for daily supplies, all clashing of authority or risk of schism is avoided. As they may not marry, the Kápdis keep up their order by recruiting. Most disciples are Lohánás, but except from the degraded classes they may be taken from any Hindu caste. To receive a new member the whole body of Kápdis meet together. The new brother is brought in, his tuft of hair, *mátápa*, cut off, and the peculiar cap of the order placed on his head. He is presented to Áshápura, takes the vows, is welcomed by the whole sect, refreshed with opium water, *kasumba*, and feasted. He has little to learn but the art of begging and some special forms of prayer. They are well-to-do and very hospitable, careful to offer food to travellers of every race and religion, and opium to visitors of rank or wealth. They let out their land, tilling none of it themselves, and leading an idle easy life, begging and looking after their monastery as, in the absence of women, cooking and other details rest with them. They are utterly unlearned, none but the Rája being able to read or write. They have some curious rules, one that if the Rája leaves Madh he cannot come back till after sunset,[1] another that no Kápdi or pilgrim may stay more than the twelve hours of the night at Hingláj. If day dawns on him in Hingláj his own goddess will drown or otherwise destroy him.[2] Except the Rája whom they burn, the Kápdis bury their dead. A Rája is mourned for twelve days, and then with feasting and merriment the Rája elect takes his place.

Bhuvás.

BHUVA'S, 678, settled in Madh and tracing their origin to the brother of the founder of the Kápdis, differ from them in marrying, wearing beards, and eating with all except the degraded classes. Like the Kápdis they lead an idle easy life, fed out of the revenues of the temple of Áshápura.[3]

Kánphatás

KA'NPHATA'S,[4] or slit-ears, 322 in number, have three separate sees, at Dhinodhar in the north-west of Bhuj, at Shivra Mandap in the town of Bhuj, and at Manphara in Vágad. Of these the most important is Dhinodhar with about fifty members and three branches,

---

[1] Mrs. Postans' Cutch, 128.
[2] Mr. Money. The origin of this rule is probably the scarcity of water.
[3] Bom. Gov. Sel. CLII., Appendix, 19.
[4] From *kán* ear, and *phata* slit. Bom. Gov. Sel. CLII. 12.

Chapter III.
Population.
Beggars.
Kánphatás.

at Baladhiya, Aral, and Mathal. Taking their name from slitting their ears and hanging from the slit a peculiar earring called *darshan,* they claim as their founder Dhoramnáth who, according to Cutch story, among other wonders destroyed Ráipur or old Mándvi and dried up the Ran.[1] Formerly the Kánphatás were a very powerful body, but as noticed above, about 300 years ago, two of their chief monasteries, at Koteshvar in the west and Ajepál in the east, were wrested from them by mendicants, *atits,* from Junágad.

The Dhinodhar monks, endowed by more than one of the Ráos, are a rich body living in a large comfortably fortified and fenced monastery on a wooded knoll overlooking a little lake at the foot of Dhinodhar hill, with temples, dwelling houses, and the tombs of their headmen, *pirs.* Among the buildings Dhoramnáth's shrine, a rough domed temple standing on a raised platform and about seven feet square and as many high, contains a marble statue of the saint, three feet high, and wearing the earrings of the sect. Besides Dhoramnáth's statue, there are small *lings* and other brass and stone idols. Here, ever since the time of Dhoramnáth, a lamp has been kept burning and worship is performed twice a day. In a shed close by is a sacred fire, the flame fed since the time of Dhoramnáth by blocks of wood.

Except for their huge horn, agate, or glass earrings, that about seven inches round and 2¼ ounces (6 *tolás*) in weight, make their ear-lobes ugly, almost painful to look at, and a necklace of *rudráksh* beads, the Kánphatás wear the ordinary Hindu dress, a coat, and waist cloth generally of a red ochre colour. The head of the monastery is, on succession, invested by the Ráo with a gold-bordered blue silk turban, a sacred woollen neck-thread, *sheli,* a scanty waist band, white waist cloth, a red or brick-coloured scarf, *shál,* and wooden pattens, *chákhdis.* His ornaments are very old and rich. His earrings, the same in shape as those worn by his disciples, are gilt and inlaid with gems. From his neck hangs a rhinoceros horn whistle, which it is one of his chief privileges to blow when he worships his gods.

Their ordinary food is millet and pulse. They are rich[2], and spend most of their yearly income of £1700 (Rs. 17,000), in entertaining strangers of all castes and creeds. To all comers, two meals of millet and pulse are served every day. High caste strangers take it uncooked, low caste strangers are fed in a large hall, and Musalmáns and members of the degraded classes in the garden. On some special days, *Gokal A'tham* in August, and *Navrátra* in October, rice and *lápsi,* that is wheat flour, molasses and butter, are cooked, and opium is distributed.[3]

---

[1] Details are given under "Mándvi" and "Dhinodhar."
[2] The expenses of their charity are met by the produce of about twenty villages, which are the property of the establishment. Some of these have been acquired by original grants and others by purchase. Mrs. Postans' (1837) Cutch, 121.
[3] Jour. R. A. Soc., V. 268.

Beggars.
Kánphatás.

Worshippers of Shiv, they have a special ritual for their goddess, the head repeating a hymn in her honour on the second of every month. Their worship is a form of abstraction, *yog*, the special tenets of their founder having long been forgotten. As they are bound to celibacy the sect is kept up by recruiting. New comers generally belong to one of two classes, orphans or the children of destitute persons who enter as boys, and lazy or disheartened men who are taken in sometimes at an advanced age. The novice starts as the disciple of some member of the sect who becomes his spiritual guide, *guru*. On joining, his guide gives him a black woollen thread, tied round the neck with a *rudra* knot, from which hangs a two-inch horn or speaking trumpet, *shringinád*, and through it he is made to repeat the words *omkár*, *updesh*, *ádesh*, or the mystic *om*, teaching, and orders. His conduct is closely watched for eight months. Then, if he has behaved well, he is taken before the god Bhairav and has the cartilage of his ears slit by one of the devotees. In the slit a *nimb* stick is thrust and the wound cured by a dressing of *nimb* oil. When the ear is well, large agate, glass, or bone rings are thrust into the slit, the hair, beard and mustachios are shaved, and by the guide, the rule, *updesh mantra*, of the sect, "Be wise, pious, and useful," is whispered in the disciple's ear, and he is called by a new name ending in *náth*. He is now a regular devotee, repeating the name, *dáda*, of the founder of the sect, serving his guide, and doing any duty he may be set to. Devotees of this sect are buried, and on the twelfth day after death a feast is given and alms distributed by the eldest disciple who succeeds to his guide's place. On the death of the head of the monastery the guides choose one of their number to succeed. The position of head is one of much local honour. The Ráo invests him with a dress, pays him a visit, and is received by the holy man seated. The present head, the twenty-seventh in order of succession, was installed in 1879. In former times when any oppression was threatened the Kánphatás, like the Bháts and Chárans used to commit *trága*, sacrificing one of their number, so that the guilt of his blood might be on their oppressor's head.[1]

Kánphatás of Shivrámandap.

The Kánphata monastery at Shivrámandap[2] in Bhuj was established in 1749 by Ráo Desalji, and given to a Jogi of Dhinodhar. This Jogi was soon after replaced by one Sevánáth Shrinagar, in whose line of disciples it still continues. Like the Dhoramnáth Kánphatás they belong to the sect of Shántináth. They worship the *ling*, the statue of a brazen horseman, *nakalank*, the coming tenth incarnation, and female divinities, *shaktis*. They eat with *sanyásis*, and feed them out of their revenues.[3]

Kánphatás of Kanthadnáth.

The third monastery of Kánphatás is that of Kanthadnáth at Manphara near Kanthkot in Vágad. When the Samma chiefs

---

...ompiled from
...ch, 120-126;

...like a Shaiv

Chapter III.
Population.

Mod and Manái came into Cutch (1300), they wished to build a fortress on Kanthkot hill. But the ground was already taken by a devotee called Kanthadnáth, and at first as his wishes were not consulted, he threw down the walls as soon as they were built. At last he was appeased and the fort finished, and called after him. The devotee's descendants became herdsmen generally staying at a well at Manphario near Kanthkot. Ráo Bhármalji (1715), once passing, was entertained by Udekanthad the head of the community, and his whole army was fed from one small dish. In return the Ráo established Udekanthad as the head of a monastery and endowed it with the lands near the Manphario. They worship Ganesh and Kanthadnáth, using Kanthadnáth's name in telling their beads. Their chief temple is at Kanthkot where twice a day Kanthadnáth is worshipped. In taking a vow of celibacy and in almost all their customs they resemble the Dhinodhar Kánphatás.[1] They recruit chiefly from Áhirs and Rajputs.

Musalmáns.

Musalma'ns, according to the latest (1872) revised figures number 118,700 souls or 24·35 per cent of the whole Cutch population. Found over the whole province they are in greatest strength in Garda, Abdása, and Banni in the west and north-west, less numerous in Kánthi in the south, and fewest in Vágad in the east.

Cutch Musalmáns are partly immigrants, partly local converts. The immigrants from Sind and Gujarát are, some of them, of more or less foreign descent, and others purely Hindu. The local Musalmán converts are from among Cutch Hindus. With few exceptions their home tongue is Cutchi. Gujaráti is spoken by a few, and Urdu by still fewer. Some are landowners, traders especially to Bombay and Africa, and craftsmen, but most are cattle-dealers, soldiers, peasants, and servants. Except the trading classes, chiefly Memans and Khojás, and some Banni and Garda proprietors who are in easy circumstances, Cutch Musalmáns are generally much poorer than Cutch Hindus. By faith more are Sunnis than Shiás. At their chief family occasions, especially at marriages, most classes perform many Hindu ceremonies. At the beginning of a marriage the women meet in the early morning and sing songs. This is called *dhol-chháp* literally drum-beating. Dates are then handed round, and on all relations' houses gardeners' wives *bakálans*, tie *ásopal*, Polyalthia longifolia, garlands. Then the bridegroom loaded with ornaments is seated in a bower, *chauri*, and dates are again handed round. Few of them give their children much schooling or take to new pursuits. As a whole they are neither a rising nor a pushing class.

Syeds.

Syeds, numbering 1819 souls, are found over almost the whole of Cutch. According to tradition they represent different Syeds, who from time to time came from northern India and Sind. Of their history and dates no exact information is available. They have lost the special Syed appearance and differ little from other Cutch Musalmáns. Their home language is Cutchi. Generally

[1] Some of them are (1826) allowed to marry. But the fathers will not eat with their children until their ears are slit and other dedicatory rites performed. Burnes MS.

neat and clean, some are hardworking, fairly honest, sober, and thrifty. Religious teachers, husbandmen, servants, and beggars, they are in middling condition, many of them in debt, but all with some credit. Sunnis in name, some are Shiás at heart. Marrying generally among themselves they form a separate and well-managed community. Their sons sometimes marry the daughters of Shaikhs and other foreign or local classes, but their daughters as a rule marry Syeds only. Except that the higher families portion their widowed daughters and do not let them re-marry, all follow Sunni customs. They do not give their children much schooling or take to new pursuits.

Shaikhs.

SHAIKHS, numbering 75,549 souls, found in almost all Cutch villages, are said to be the descendants of local Hindu converts. In the north and east, leading a wandering life, they are strong wild-looking men, dark, with high noses, thick lips, long necks, and long streaming locks of hair. Their home tongue in the north is like Sindi, and in the east a rough Gujaráti. Though dirty and untidy most are hardworking, honest, and thrifty. They are cattle-dealers in the north, and in the east cultivators, cattle-dealers, and servants. Few want food or clothing and few are rich. Most have some credit and some debts, spending more than their savings on their family ceremonies. All are, at least in name, Sunnis, following religious guides, *pirs*, to whom some special fees and certain small yearly sums are paid. Early marriage is customary, for girls about five, and for boys about eight years. Marrying only among themselves they form separate communities generally settling their disputes by headmen chosen from themselves. Like Gujarát Musalmáns, pregnancy ceremonies are performed on the seventh or ninth month after conception, and the same rejoicings as in Gujarát mark the birth of the first son. On the sixth day the *chhathi* ceremony is held and relations feasted. Among the poor cooked food is distributed to relatives, who in exchange send uncooked grain, which is generally given to the midwife. Boys are circumcised in their third or fourth, and sometimes in their seventh, year. Sacrifice, *akika*, and initiation, *bismilláh*, ceremonies are rare. At betrothals and marriages many Hindu customs are observed. They are not a rising class. Very few give their children much schooling or take to new pursuits. A sect of Shaikhs numbering 1327 souls and inhabiting Sumrásar, a village about ten miles north of Bhuj, are professional beggars. In dress they differ from other Shaikhs only in wearing turbans of twisted black wool. They go from door to door beating small drums, *daflás*. Sunnis by faith they pay special reverence to Dáwal Sháh Pir.[1] Their ceremonies do not differ from those of other Shaikhs.

[1] The real name of this saint was Malik Abd-ul-latif the son of Muhammad Kuraishi, one of Mahmud Begada's nobles (1459-1511), whose title Dáwar-ul mulk has been changed into Dáwal Sháh Pir. In reward for his [illegible] Bukhári made him his disciple, [illegible]
Gházi a famous [illegible]

[illegible] eld in [illegible]

Chapter III.
Population.
Musalmáns.
Moghals.

MOGHALS, 391 strong, scattered over different parts of Cutch are settled chiefly in Bhuj. Coming from Ahmedabad, Sind, and the North-West Provinces about 100 years ago, they are said to have at first been Shiás, and to have by degrees changed to the popular Cutch faith, and to be now staunch Sunnis. Their home tongue is Hindustáni much mixed with Cutchi and Gujaráti. Most of them servants, they are generally hardworking, honest, and cleanly. They are fairly well off, with in most cases, a certain amount of credit. They are all followers of the same religious head, *pir*, and marry generally among themselves. On special occasions, when there is a want of girls in their own class, they associate with Patháns. In their customs there is nothing peculiar. They seem content with their position as servants and do not take to any new pursuits or send their children to school.

Patháns.

PATHA'NS, numbering 936 souls, found chiefly in Bhuj, Mándvi, and Vágad, are said to be the descendants of Patháns brought from Ahmedabad by Ráo Khengárji in 1534, when, with the help of Sultán Bahádur (1526 - 1536) of Ahmedabad, he established himself as ruler of Cutch. Though by intermarriage they have lost their special size and strength, their long faces and sharp eyes still distinguish them from other Cutchis. Their home tongue is still Hindustáni though much mixed with Cutchi and Gujaráti. Almost all of them are soldiers, fairly hardworking, well-behaved, cool-tempered, and hospitable. Their condition is middling, all with some credit but many of them in debt and none able to save. Sunnis in faith some are religious, but without any special spiritual head. Marrying generally among themselves they form a separate community. Their customs do not differ from those of other Sunni Musalmáns. Among the more respectable families re-marriage is uncommon, widows dressing in white and wearing no ornaments. They give their children very little schooling, and are in no respect a rising class.

Momnás.

MOMNA'S, numbering 14,000 souls, are found in greatest numbers in the irrigated country to the north-west, south-east, and south-west of Bhuj, and chiefly in the *girásia* villages. Descendants of Hindus of various castes, they are, according to one account, said to have been converted to the Musalmán faith by Imámsháh, and a portion of them to have, after the great Momna revolt and defeat (1691) in Gujarát, fled to Cutch and settled at Shikra in Vágad. According to another account they were Leva Kanbis converted and called Momnás or *Momins*, believers, by Pir Sadr-ud-din who is said to have become their independent pontiff, *imám.*[1] Slightly made and dark, the Momnás shave the head except the top knot, and the face except the upper lip. The men wear coats, trousers, and three-cornered over-hanging turbans. Dark in colour, their women wear petticoats, jackets, and head cloths. Their home tongue is Gujaráti

[1] Bom. Gov. Sel. CLII. 47. According to their own account their ancestors the Gujarát Leva Kanbis were converted at Pátan by a Syed who met them there, and by taking them to the Ganges and bringing them back in a trice, induced them to become Musalmáns.

Chapter III. Population. Musalmáns. *Momnás.*

without any noticeable peculiarities. Untidy, but sober, quiet and hardworking, Momnás work chiefly as husbandmen and labourers. Very few are rich or well off, and many are in debt, but as a class they have enough for their daily wants. Shiás in faith they are Musalmáns in little more than name, their habits, feelings, and general mode of thought being Hindu. The ordinary form of salutation among themselves is the Shrávak phrase, *Johár johár,* and with others the ordinary Hindu form, *Rám, Rám;* although not knowing why, they keep the *janmáshtami* and *diváli* holidays dressing in their best and feasting. Though according to their own accounts they believe in Shet Syed of Pátan, the cultivators devote one-twentieth part of their income, and the labourers a rupee a year each to Imámsháh's shrine at Pirána.[1] The rich among them often, and the poor once in their life, go to visit his tomb at Pirána. Marrying among themselves they form a separate body with, at Mánkuva near Bhuj, a headman, *patel,* who settles all disputes. He has also the power of fining and excommunicating any one who breaks caste rules. His sanction is also necessary for widow marriage, any widow marrying without his consent being excommunicated. Murder and adultery are punished by excommunication, the offender being allowed to rejoin on paying a fine. They do not associate with Musalmáns, eat no flesh, do not circumcise, say no five daily prayers, and do not keep the *Ramzán* fast. On the sixth day after birth a red powder, *gulál,* cross is made on the ground by the women of the family and at the end of a month a Sárasvat Bráhman names the child.[2] The marriage day is fixed with the consent of both fathers. Four days before the appointed time a booth is built, and a garland hung round the bridegroom's neck. Women sing songs and dates are distributed. On the marriag[illegible] relations and friends, forming [illegible] to the bride's house where t[illegible] Bráhman and then by a Syed, a descendant of Imámsháh one of whom lives at every Momna settlement. The dying are bathed and a lamp fed with clarified butter is placed before them. God's name is uttered, and when life has gone the body is tied on a new cot, covered with a cotton cloth, and while the bearers repeat the words *Sáhib, Sáhib,*[3] is carried to the burial-ground, and buried. As in Gujarát, instead of a mosque, a dwelling, *khána,* with a lamp always burning in it, is set apart, and a seat, *gádi,* of Imámsháh kept in it, where the men every evening, and the women occasionally meet and worship. The cultivators set apart a fifth of the gross income of their farms as a gift to the *khána.* They give their children no schooling and take to no fresh callings.

Khojás.

Khojás, honourable or worshipful converts, numbering 7253 souls, are found all over Cutch, chiefly on the south coast in Mándvi,

---

[illegible] ud-din's seat, *masnad,* [illegible] ushah and Sadr-ud-din [illegible] is wife Rángad, a *sati* [illegible]

[illegible] it that burns in their [illegible]

Chapter III.
Population.
Musalmáns.
Khojás.

Mundra, and Anjár, and have an old and large settlement in Bhuj. Some of them claim Persian descent and say that they fled from Persia when their power was overthrown by Haláku the Tártár (1255). But most are probably of Hindu origin, some Sindis, others Cutchis, converted to the Khoja faith 400 years ago by Pir Sadr-ud-din. According to one account a detachment of them came from Sind about 1550 under the guidance of a certain Pir Dádu. Of middle size, strongly made and of fair complexion, they wear the beard short and the moustache long. They dress like other Cutchis and at home speak Cutchi without any marked peculiarity. They are well off, in no way scrimped for food or clothes. Many are able to meet special expenses, but some are forced to borrow. Thrifty and hardworking they are quiet and orderly. Most of them are traders, but if they seem likely to gain by it they are ready to take up any new calling. Several of them of late, prospering in trade, have, near Bhuj, sunk wells and built rest-houses. Shiás of the Nazárian Ismáili sect, they follow His Highness Ágha Khán whom they worship and obey as their unrevealed *imám* and hereditary chief, descended in direct line from Ismáil the son of Jáfar Sádik, the last of the revealed *imáms*, and from the 'Old Man of the Mountain,' *Shaikh-al-jabal*, otherwise known as Hasan-i-Sabbáh the originator of their faith and converter of their ancestors the terrible Assassins of Alamut. Their converter Pir Sadr-ud-din, a missionary, *dái*, of one of His Highness Ágha Khán's ancestors, is said to have introduced a religious book of ten incarnations, *dasavatár*, containing the nine incarnations of Vishnu and the incarnation of the most holy Ali as the tenth.[1] They have no mosques, but say their prayers, which consist of hearing the tenth chapter of the *dasavatár* and reciting the pedigree of His Highness Ágha Khán, in their assembly houses, *jamát khánás*. Sadr-ud-din, dying at Uchh in the Panjáb, some of his descendants settled at Kadi in the Gáikwár's territory, and were named Kadiwáls. One of the Kadiwáls, Ghulám Ali Sháh by name, came in 1792 to Kera in Cutch and being received by the Khojás with much honour settled there.[2] At his shrine a yearly fair is held in August (*Chaitra Sud* 11). Marrying among themselves, the Khojás form a distinct community whose caste disputes are settled by mass meetings. They have a treasurer or steward, *mukhi*, and an accountant, *kumária*, whose duty it is to collect and forward for transmission to His Highness Ágha Khán, as *imám*, wherever he may chance to reside, the contributions raised on his account by the community. They have lately shewn themselves anxious to give their children

---

[1] The reason of the Khoja religion being so much like the Hindu, and of the writing of this treatise of *dasavatár*, is explained by the fact that the Shia missionaries, *dáis*, were always instructed to assume or admit the truth of the greater portion of the religious tenets of those whom they wished to convert. Hence the above treatise, intended to convert to the Ismáili faith a body of not very learned Hindus, assumes the nine incarnations of Vishnu to be true as far as they go, and supplements the imperfect Vishnavite system by superadding the cardinal doctrine of the Ismáilis, the incarnation, *avatár*, of the most holy Ali. Sir H. B. E. Frere, MacMillan's Magazine, XXXIV. 346 and 434.

[2] Details are given under the head "Kera."

more schooling than formerly, and are on the whole a prosperous and rising class.

Musalmáns.
Sammás.

SAMMA's, numbering 7000 souls, are found in the east and west of the province. With the bulk of their tribe they were probably converted to Islám in Sind about the close of the fourteenth century and are among the late settlers in Cutch. Of more than average height and strength they are dark with flat noses and faces, long necks, thick lank hair, and long beards. They speak a mixture of Cutchi and Sindi. Careless and untidy, they are brave, hardworking, honest, hospitable, and though hot-tempered generally well-behaved. Cultivators, cattle-breeders and dealers, they are as regards food and clothing well off, but most of them have to borrow to meet the expense of their leading family ceremonies. Sunnis in faith the Sammás of the west keep their Hindu bards and have also spiritual guides, *pirs*. Those in the east honour the ordinary *maulvis*. Generally marrying among themselves their sons sometimes take wives from among the Musalmán tribes of Notiárs, Hingolás, and Abdás, and from Sodha Rajputs. They never give their daughters to any but Sammás. Disputes are very rare and are settled by their headman the Jám, who lives at Kunária. They keep to their old Rajput names and at public dinners eat from separate pots. But their birth, marriage, and death customs do not differ much from those of other Musalmáns. They give their children no schooling and show no signs of improving their position.

Memans.

MEMANS, numbering 6178 souls, are partly immigrants from Sind, partly Cutch converts chiefly Lohánás by caste. The Sind Memans are said to be Lohánás converted in 1433 (838 H.) and named believers, *momin*, by the celebrated saint Syed Yusuf-ud-din the descendant of Syed Abd-ul-kádir Jiláni, the saint of saints, Piránpir of Baghdád. The story of their conversion is that Sundarji and Hansráj two men of the Lohána caste, lived at Nagar Tatta then the capital of Sind governed by Markabkhán a ruler tributary to the Ghazni kings. Seeing some miracles performed by the saint, who is said to have come there in 1422, they became Musalmáns (1433) and [illegible]

[illegible] Under his grandson Rato, they, at the invitation [illegible] numbers were [illegible] they shave their [illegible] peculiarities. Neither very neat nor cleanly, they are hardworking, honest, sober, and quiet. Memans follow all professions, those living in villages being cultivators. Their state is middling, with enough for food and clothes, but pressed to meet special demands. Sunnis in faith they are religious and follow the regular Kázi. In their marriage and other ceremonies they do not differ from other Sunnis. They form a distinct [illegible]
five. [illegible]
rising [illegible]
countr[illegible]
as tra[illegible] Bombay, the Malabar coast, Haidarabad, Madras, Calcutta, and Zanzibár, have in their native villages built

Chapter III. Population. Músalmáns. *Memans.*

mosques, rest-houses, caste-houses, *jamát khánás*, wells and ponds, and set apart funds for the charitable distribution of grain. They dress like other Cutch Musalmáns and, except that at public feasts they use sweetmeats instead of mutton, there is nothing special in their food. They perform the sacrifice, *akika*, but seldom the initiation, *bismilláh*, ceremony. They have a special spiritual guide, *pir*, living in Bhuj, who goes by the name of Bhid Válo Pir, his own name being Muhammad Sháh, to whom fixed yearly payments are made.[1] They are also in the habit of becoming disciples, *murids*, of *maulvis* whom they pay certain yearly fees.

Khatris.

The few Musalmán KHATRI families found in different parts of Cutch, are said to have come from Sind about the middle of the sixteenth century (1544), and to have adopted Islám because of some dispute with their priests, Bráhmans of the Sarásvat caste. The men shave the head and wear the beard, and to look at do not differ from other Cutchi Musalmáns. They wear the common Cutch dress and their women dress like the Meman women. They are fair with flat faces, long ears, and high prominent foreheads. They speak Cutchi with no noticeable peculiarities. Generally neat, they are hardworking, honest, sober, thrifty, and orderly. They work as dyers, carpenters, turners, and cultivators, and their women are skilled in embroidery and frilling. As a class they are well-to-do, able to meet all expenses and to save. Sunnis in faith they are religious following the ordinary Sunni *maulvis*. Marrying among themselves they form a distinct community, settling disputes by persons chosen for the purpose. Hindu Khatris wishing to join their class are sometimes admitted. Their customs do not differ from those of other Sunnis. Though well-to-do they are not a rising class, giving their children no teaching and taking to no new pursuits.

Kumbhárs.

KUMBHA'RS, numbering 6000 souls, are found in almost all Cutch villages. They are said to have come from Sind about the middle of the sixteenth century. Probably converts from the Hindu caste of the same name, they claim descent from Halimah, the Prophet's nurse. Both men and women are well-made and have good features. Their home tongue is Cutchi. Hardworking, but seldom neat, they are honest, a few of them thrifty, mild-tempered, and, according to their means, hospitable. Potters and ass-breeders they are in middling condition not stinted for food or clothes, some of them indebted, but almost all with credit. Sunnis in faith, besides a special *pir*, they honour Sunni *maulvis*. Forming, as regards marriage, a distinct community, disputes are settled by an officer chosen by themselves, and named prince, *mehtar*. In their food, dress, and customs, they

[1] They have another saint Syed Buzurg Ali, the lineal descendant of their first converter Syed Yusuf-ud-din to whom, though they honour him more than the other guide, they made no payments. Being in a very poor state, the friends of this *pir* lately (1873) published a book, called the Ibráz-ul-Hak, containing the history of the Meman conversion, the pedigree of the *pir*, and a copy of a document passed to Syed Yusuf-ud-din by the Memans, binding themselves and their descendants, to maintain, even if in doing so they were to be sold as slaves, the *pir* and his descendants. Since this book was published the Memans have begun to fulfil the promise made by their forefathers.

Musalmáns.
Sanghárs.

do not differ from other Cutch Sunnis. They never teach their children, and though not a rising are a steady class.

SANGHA'RS, numbering 4000 souls, both Hindus and Musalmáns, are found chiefly along the central part of the north shore of the gulf of Cutch. According to some accounts they came before, according to others they came with the Jádejás from Sind (about 1300). Some years after their arrival they are said to have been converted to Islám by Minchu one of their number who lived at Jakháo. Those in the west are more civilised than the rest. They speak Cutchi with a rather harsh Sindi accent. Dirty, and not overhonest, they are hardworking, hot-tempered, and hospitable. Most of them are cattle-breeders, husbandmen, and servants. As a class they are poor, able to meet ordinary charges, but forced to borrow for special expenses. The Sanghárs of Vágad and Abdása are Sunnis. Those of the south and other parts believe in *maulvis* and have spiritual guides, *pirs*, but most of them worship *jakhs* or white horsemen.[1] They used to intermarry with Rajputs, but now marrying only among themselves they form a distinct community. Their disputes are generally settled by persons appointed by the caste. Their children have Hindu names, and about a fourth of them do not circumcise. The sacrifice, *akika*, ceremony is unknown and early marriages are common, the ceremony being performed both according to the Musalmán and the Hindu rites. Except that they bury their dead, some of them first touching their feet with fire, none of their funeral customs are Musalmán. They are not a rising class, neither teaching their children nor taking to new pursuits.

These Sanghárs, though as Musalmáns they claim Arab descent, would seem to be of Hindu origin. They are said to include members of several Rajput tribes and to have once formed four distinct castes with many sub-divisions of which their seventy-two family names, *nukhs*, is a trace.[2] The name is thought to come from *sangh* a troop or band, and to mean herdsmen. But they are probably the same as the Sangár Rajputs who appear in two of Tod's tables, and are still powerful in part of the North-West Provinces.[3] This tribe would seem to be the same as the Sangádás or Sangárás found by Nearchus (325 B.C.) to the west of the Indus, and by the other detachment of Alexander's troops between the east and west mouths of that river, and, since then, under the names

[1] Their place of [illegible]

[2] Ind. Ant. v. 195.

[3] Rajasthán [illegible] ... the Gangetic provinces, and eastern [illegible] Supplementary Glossary, 51.

Chapter III.
Population.
Musalmáns.
Sanghárs.

Sangamárs, Sangas, Sangamans and Sangerians, known almost entirely as pirates.[1] In the beginning of the eighth century (712) it was the excesses of the Sangámaras, *Tangámaras,* associated with the Meds and Kerks, that brought upon Sind the Arab invasion and conquest.[2] Early in the ninth century under the name of Bawárij, from *Baira* a boat, they cleared the seas as far as Sokotra chasing the Arab ships bound for India and China.[3] In the eleventh century, also under the name Bawárij, Biruni (1030) places their head-quarters at Cutch and Somnáth.[4] They are probably Marco Polo's (1290) 'desperate pirates of Gujarát,' one of whose 'atrocious practices' was, in case they might have swallowed their jewels, to force their merchant prisoners to take *Tamarindi* mixed with sea water which induced a violent purging.[5] As in the ninth century, they frequented Sokotra, a place of great trade, where they encamped and sold their plunder to good profit for the Christians bought it knowing well it was Saracen or Pagan gear.[6] Towards the close of the seventeenth century, under the name of Sangeries or Sanganians,[7] they caused perpetual trouble to Indian merchants and sailors. In 1690, Ovington describes them as living between Sind and cape Jagat, infesting all the western coast and cruizing to Ormaz.[8] Their boats were so fast that they were seldom taken. Though pirates they were faithful to their promises. In 1720 Hamilton[9] says, Sangánia is their province, Bet their seaport, and a queen their governor. All are pirates, recruited from criminals and villains. Before boarding a ship they drink *bhang,* and when they wear their long hair loose, they give no quarter. In 1788 Rennell[10] describes them, as, from their chief ports of Bet and Aramra, cruizing as far as the Persian Gulf.[11] With the Sangárs

---

[1] See Jour. R. A. S., I. 212, 203; McCrindle's Nearchus, 177; Vincent, I. 198. The identification is probable. Though no Cutch Sanghárs are seamen most of their north Káthiawár clansmen are.

[2] Elliot's History, I. 376, 508; Reinaud (Memoir Sur. l'Inde, 181) says from a high antiquity the Indus mouths and the Gujarát coasts were a meeting place for Indian pirates. In the time of the Baghdád Khaliphs they infested the Tigris and occasionally made raids as far up the Red Sea as Jidda. Though Alexander's writers make no mention of their piracies they are said in earlier times to have been so troublesome as to have forced the Persian kings to block the Euphrates mouth. (Vincent, I. 505), And, in the sixth century (560 A.D.), it was their outrages that made Khosru Navshirwán of Persia insist on the transfer to him of the Beluchistán coast. Reinaud on the Periplus, Ind. Ant. C. & C 1, 335.

[3] Masudi (913), Prairies d'Or, III. 37.

[4] Elliot's History, I. 65.

[5] Yule's Marco Polo, II. 328.

[6] Yule's Marco Polo, II. 341. Muntakhabu-l-lubáb (about 1690) speaks of the Bawáril or Sakanas, a lawless sect belonging to Surat notorious for their piracies who boarded small trading craft from Bandar Abbasi and Maskat, but did not venture to attack large pilgrim ships. Elliot, VII. 355.

[7] C. Niebuhr (1763) gives the less usual but more correct form Sangeries. Pinkerton, IX. 204.

[8] Voyage to Surat, 438, 446. They would seem at this time to have been important enough to give the name Sanga to the whole of Cutch. Thus Ogilby in 1670 says (Atlas, V. 208) Gujarát is bounded on the north by Diul-Sindi, Sanga, and Chitor.

[9] New Account, I. 132. According to Vincent (II. 392) they had been driven from Cutch and settled on the opposite coast of Káthiáwár.

[10] Map of India, 293.

[11] The following cases illustrate the Sanganian piracies in the seventeenth and eighteenth centuries. In 1680 Mr. Petit, high in the English Company's service at Surat, on a voyage to the gulf of Persia, was seized by the Sanganians. They refused

Chapter III.
Population.
Musalmáns.
Sanghárs.

were associated other tribes of pirates. Of these the chief were the Vághers of Dwárka and the Vádhels of Aramra. At the close of the eighteenth century (1799) they were once or twice attacked by British ships of war, but though the pirate fleets were destroyed their castles were not taken.[1] Later on they were (1809) for a time reduced to order by Colonel Walker. But they again broke out as pirates. In 1816 Dwárka and Bet surrendered to a British detachment. Afterwards, when Okhámandal was made over to the Gaikwar, Vághers rose on the garrison, and were not finally suppressed till, in 1820 (Nov. 26), a British force took and destroyed Dwarka and Bet.[2]

Jats.

Jats, 3000 strong, are found all over Cutch but chiefly in Garda and Banni to the north of Bhuj. They are all Musalmáns, converts from ... s, who form the bulk of the low class ... Sind. They would seem to have come ... with or after the Sammás (1300). But of their arrival nothing certain has been traced. Cattle-dealers by trade, most of the Jats have no fixed abodes and keep moving in search of forage. The men are tall and stout, with regular features, fair complexion, high noses, thin lips, rounded cheeks, lank black hair, and thick full beards, worn sometimes long, sometimes short. The women are stout and handsome. Their home tongue is Cutchi, much mixed with Sindi, on account of their frequent dealings with the Saráis of Sind. Besides cattle-dealing, a few are traders, husbandmen, and servants. As a class they are well-to-do, not scrimped for food or clothes, and able to save. In religion they are Sunnis with a separate spiritual head, *pir*. They also pay reverence to

---

boats, one with 150 men and ten guns, the other with ...
Coming up with Say's ...
targets, scrambled on boa...
leaving the captain and ...
pirates nearly cut off his ...
as there was no resistanc...
him with opium and w...
there, they brought the c...
taken the treasure. Say ...

... Next day they boarded the English vessel from five points and fighting desperately were not shaken off without a loss to the English of seven men killed and seven wounded (Low's Indian Navy, I. 101). In 1797, Lieutenant Hayes, while crossing the entrance of the gulf of Cutch, was attacked by four Sanganian ships, each more than double the size of, and carrying twice as many men as, his vessel. After a fierce attack lasting for three hours they were driven off ...

Chapter III. Population. Musalmáns. *Jats.*

the tomb of a Jat woman, Máta Bhámbhi, about seven miles west of Bhuj, where, at a fair held every year, they meet to pay vows made on behalf of their children. This tomb is respected by other Sunnis. The ashes of the incense burnt at the shrine, if eaten and applied to the wound, are said to cure hydrophobia. In marriage and other respects they form a distinct community and settle their own disputes. They keep to most of their forefathers' customs eating more milk, curds, and clarified butter, than grain. They wear two sheets, *chádars*, one on the upper and the other on the lower part of the body, and on their heads they tie a scarf, *fália*. To avoid the expense of washing, the sheets and scarf are coloured a dark yellow. Unlike the other women of Cutch, Jat women wear a gown, *ghághru*, and a head scarf, *odni*. They never wear bodices. They have also a peculiar ornament, a thick flat silver necklace called *háns*. Except a little of the Kurán and some other religious books they teach their children nothing, and are in no way a pushing or a rising class.

Miánás.

MIA'NA's, numbering 3000 souls, are spread over the whole province. They are said to be formed of Musalmán families converted from different castes from Sind, Hálár, and Káthiáwár. Of late years they are said to have received recruits from several of the warlike classes of Cutch Hindus. More active and hardworking than other Musalmáns, they are tall and strong, rather ruddy, with regular features, round cheeks, and thick curling beards. Their home tongue is Cutchi. They are dirty in their habits, hardworking, hot-tempered, and though less so than formerly, unruly. Soldiers, sailors, and husbandmen, many of them are still highway robbers. Without thrift, and with little credit, most of them are poor and in debt. Sunnis in faith they have a special spiritual guide, *pir*, honouring at the same time different Sunni *maulvis*. They generally marry among themselves. Except that they bury their dead, their customs are Hindu rather than Musalmán. The men wear tight and short clothes and the women, who have no character for chastity or modesty, instead of a gown, *ghághru*, wear only a waist-cloth, *pernu* or *dhebado*. Formerly the terror of the country, they have of late years settled to a much quieter and more orderly life, though they still show no signs of trying to improve their position, or any wish to have their children taught.

Bohorás.

BOHORA's of the Dáudi sect, numbering 1947 souls, are found chiefly in Bhuj, Mándvi, and Anjár. They are said to have come from Gujarát and Káthiáwár about 300 years ago. Of medium height, lean, and wheat coloured, with very little hair on their faces, they differ much from other Cutch Musalmáns. Their language is Gujaráti with the same peculiarities as among the Surat Dáudi Bohorás. Neat, tidy, and hardworking, the Bohorás are sober, skilful, quiet, and orderly. Except a few who hold land tilled by others, all are traders chiefly occupied in making and selling alum, saltpetre, and soap, in weaving, and in dealing in iron, timber, oil, dyes, and ink. Shiás of the sect of Mustáli-Ismáilis they are followers of the Mulla of Surat to whom, besides one-fifth of their income, *khums*, they make fixed yearly payments. Regarding marriage and other ceremonies they form a distinct community. Small caste squabbles are settled by persons specially appointed by the Mulla

Chapter III.
Population.
Musalmáns.
Bohorás.

who himself decides any serious disputes. They dress like Gujarát Dáudi Bohorás, in white, rather high and well-folded turbans, waistcoats, and coats, *juládi,* loose trousers, *tammáns,* and, over their shoulders, shawls instead of cotton shoulder cloths. Their women do not wear the ivory bracelets or the red scarf, *odni,* common in Cutch, nor do they use the veil cloak, *burka,* common in Gujarát. The Bohorás wear the beard long and the moustache close cut. They mix much with Sunnis and at least outwardly differ little from them in their customs.

Bhadalás.

BHADA'LA's, numbering 1000 souls, are chiefly found in Mándvi. Their tribe is made up of families of several castes who seem at different times to have come from Sind, Hálár, and Gujarát. According to tradition some were Musalmáns before they came and others were converted after their arrival in Cutch. They are strong and dark, much like other Sunni Musalmáns in feature. Their home tongue is a somewhat peculiar form of Cutchi.[1] They live in houses built of unburnt brick, very neatly covered by their women with white clay. They are almost all sailors most of them engaged in the coasting trade, but many of them ready for a voyage to Aden and Zanzibár, and some of them captains of great skill and courage, acquainted with the use of the compass and quadrant. Some are also fishermen. Their women sell fish and make coir ropes and palm-fans. They are in middling condition, well fed, and well clothed, but rather pressed to meet their special expenses. Sunnis in faith they are religious and pay special reverence to Pir Murád Sháh their spiritual guide, to whom, on the return from a voyage, every crew makes certain payments. Vows to the water angel, *daryápir,* are also common. Marrying only among themselves they form a distinct community whose disputes are settled by a committee chosen by the caste. Though some of their women still wear the Hindu dress they are said of late years to keep much more carefully to Musalmán customs, those belonging to well-to-do families never appearing in public. They do not teach their children or enter on any fresh pursuits, and on the whole are said to be falling off in numbers and condition.[2]

Sumdás.

SUMDA's, numbering 500 souls, are found chiefly in Bhuj and Mándvi. They are the descendants of the Hindu tribe who ruled in Sind from 1032 to 1351.[3] [illegible]
fled [illegible]
arr[illegible]
remained Hindus, till their headman and 1500 followers, crossing the Ran to the east of Lakhpat, fell short of water, and were suffering the pangs of extreme thirst when the Musalmán saint Baha-ud-din appeared and quenched their thirst from a single water-pot. On his

---

[1] The principal peculiarities are the use of the word *re,* for *pan,* but; *bhalo,* for *ha,* yes. For *Me rotli khádhi,* I ate bread, they would say, *A'u máni hadh* in the masculine, and *os khadhis* in the feminine.

[2] With their head-quarters at Aramra in west Káthiáwár the Bhadálás were, with the Vághers and Sanghárs, among the most dangerous pirates in western India. See above p. 95.

[3] Like many Sind Musalmáns they claim descent from the Arab tribe of Kuraish.

Chapter III.
Population.
Musalmáns.
Sumdás.

return to Vadsára, the Jám and all his clan became Musalmáns. His tomb, where a yearly fair is held, is still to be seen at Vadsára. Dirty, hardworking, honest, and well-behaved, they are soldiers, sailors, grass and wood cutters, and cultivators. Their state is middling, not scrimped for food, but poorly clad and on special occasions forced to borrow. Sunnis in faith they are not religious. They have a spiritual guide, *pir*, whose ancestor is said to have come with them from Sind. Marrying generally among themselves, but occasionally giving their daughters to Syeds, they form a distinct community settling disputes at mass meetings. In their dress and customs they do not differ from other Musalmáns. They do not teach their children and are in no way a pushing or rising class.

Kers.

KERS,[1] numbering only a few families scattered over the province, are said to have been Rajputs, the descendants of Manái who, about the beginning of the thirteenth century, came from Nagar Samai in Sind, and settled at Pátghad, now Artdo, governed at first by Manái's uncle and afterwards by Manái himself. Manái, who had a strong leaning to the Musalmán faith, is said to have been converted, along with many Rajputs of different clans. The Kers speak a mixed Cutchi and Sindi dialect. Generally neat and clean, they are idle, honest, thrifty, hot-tempered, hospitable, and well-behaved. Cultivators and cattle-breeders, they are well-to-do, having enough for food and clothes, and able to save. Although with good credit they seldom borrow. None are in debt or beg. Sunnis by faith they are religious and honour *maulvis*. They give their daughters in marriage to the descendants of *pir* Baha-ud-din a Musalmán saint. Their chiefs, *tilats*, occasionally marry Jádejás' daughters. Caste disputes are settled by their Jám. They circumcise their sons but give their children Hindu names. At their betrothals, marriages, and deaths, they have many Hindu rites, and their women always dress like Rajputs. Their numbers are said to be falling off.

Pársis.

PA'RSIS, 40 strong, found in Bhuj, came to Cutch with the British (1816) and settled at Anjár then under British management, where there still is a house known as the Pársi *váda*. Three of the Pársis, including the Ráo's physician, are state servants, one belongs to the Agency, and the rest are merchants. Except one or two well-to-do families the state of the Cutch Pársis is middling.

Christians.

CHRISTIANS, 13 strong, found in Bhuj, are for the most part British officers. One is the head master of the arts school, and one, a German, is a contractor.

Villages.

In the province of Cutch there is one village or town to about every six square miles, each village containing on an average 475 inhabitants and about 163 houses. With the exception of the people of six towns, numbering 91,085 souls or 18·69 per cent of the entire inhabitants, the population of Cutch, according to the 1872 census returns, lived in 1019 villages, with an average of 388 souls to each village.

[1] *Ker*, in the sense of sinners, was applied to the descendants of Manái when they took the land that had been set apart to atone for the murder of Manái's uncle.

Villages.

Cutch villages are, as a rule, small and fenced by thorn hedges with one or two openings facing the east. The gates, made of thorns and moving on wooden hinges, are during harvest time closed at night. Some villages have high round watch-towers, *kothás*, generally out of repair.[1] Outside the gate is a Hanumán, a large shapeless stone, a Mahádev's, and sometimes a Shitládevi's, temple, and a pond generally dry in the hot season, except a hole dug in its bed. To meet the cost of repairs, some ponds and wells have lands and Acacia arabica, *bábul*, groves attached. At the entrance gate are the houses of the Meghvál, the Káthodia, the Pinjára, the Kumbhár, and other low caste non-cultivating classes. Then follow, in the case of large villages, the houses of the barber, the tailor, the carpenter, the blacksmith, and the cultivators. In the centre are the houses of the village shopkeeper, the Bráhman, the devotee, *atit* or *gorji* in Jain villages, a temple generally dedicated to Rám or Krishna, and sometimes a Musalmán mosque. The houses, built of stone and mud, have, except in the Kora sub-division and in Pachham and a few other places on the Ran, tiled roofs. Near the gate is a large fold, *váda*, for sheep and goats, of which every village has one or two flocks. Fodder and cattle are kept in separate enclosures, where a member of the family usually sleeps.

Dwellings.

There was, in 1872, a total of 167,378 houses, or, on an average, 25·75 houses to the square mile. Of the total number, 37,785 houses lodging 99,790 persons or 20·47 per cent of the entire population, at the rate of 2·64 souls to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 129,593 houses, accommodating 387,515 persons or 79·52 per cent with a population per house of 2·99 souls, included all buildings covered with thatch or leaves or whose outer walls were of mud or sun-dried brick.

Communities.

The chief village officers paid by the state or the people, are the headman, *patel*, the accountant, *taláti*, the messenger, *haváldár* and [illegible] *gi*, the guard, *pasáitás* [illegible] the revenue officers, [illegible] Most headmen enjoy land paying only a quit-rent, and, though not hereditary, the office is often handed down from father to son On festive occasions, the headman holds a place of honour amongst the villagers and is with his family asked by them to dinner parties, or presented with uncooked

[1] In 1821 [illegible] almost insurmo[illegible] as all built of [illegible] four, six, or eigh[illegible] [illegible] rts were garrisoned by [illegible] generally filled with [illegible] guns of small calibre, [illegible] 828. The 1819 earth- [illegible] 'S there was scarcely a [illegible] utchi for fuel, have no [illegible] *lath* makers of south Gujarát and the Konkan

Chapter III.
Population.
Communities.

rations. Either Bhátiás, Lohánás, Vániás, Khojás, or Memans by caste, the *talátis* are farmers of the petty dues that are levied in every village. They sometimes, but not more than other educated villagers, help the headman to prepare the village accounts. Guards, *havúldárs*, have only lately begun to be paid in cash. In proprietary, *girásia*, villages they are still paid in grain, and in some places during harvest time they get bread from the cultivators in turn. Musalmán or low class Hindu messengers, *pantyás*, are found in every village, and are paid by the villagers in grain worth about 10*s*. (Rs. 5) a month. They serve as messengers and see to the wants of official travellers. Craftsmen, *vasváyás*, literally settlers, including barbers, carpenters, potters, and others, are paid in grain or uncrushed corn heads for ordinary, and in cash for special work. In some old villages they enjoy rent-free lands. Trackers, *pagis*, employed only in large villages, are more under the orders of the village landlord than of the villagers. Generally paid in grain and sometimes in cash, their income amounts to about 16*s*. (Rs. 8) a month. They are not bound to make good to the villagers their losses by theft, but when a theft has been traced to a village its Kolis and Káthodiás as the least trustworthy classes are held responsible. In *girásia* villages, except when the person whose property has been stolen is his tenant, the proprietor makes up the loss. Guards, *pasáitás*, found in some villages especially in Vágad, enjoy rent-free lands. *Káthodiás*, always carrying arms, trace robberies, and in return are allowed some abatement in ordinary village payments and land tax. *Bhaváyás*, strolling players, come from Gujarát in the dry season and receive some customary payments from the cultivators. *Dhrus*, said to take their names from the polar star, are stationary revenue officers, with the charge of from three to four villages. The headman's assistant, *chaudhri*, gets no pay, but is occasionally asked to dinner by the villagers. The common village fund is called the gate, *jhámpa*, fund. Except Káthodiás all villagers contribute to it, cultivators paying twice as much as the rest. Charities, public institutions, except those of the Jains and Musalmáns, and expenses connected with the visits of official travellers are paid from this fund. Besides on death and marriage occasions the villagers meet twice a year, on *Gokal A'tham* in the village temple, and on new year's day at the house of the biggest man, who, if the proprietor, *girásia*, or the state agent, *mehta*, gets presents of cocoanuts from the villagers. At funerals, except in the case of the lower castes, a man from each family goes with the party to the burning ground. At marriages the villagers meet in the marriage hall, *mándvo*, and get presents of dates.

Movements of the people.

From the uncertainty of the rainfall and from the pushing, vigorous character of the people, there is much more migration in Cutch than in most parts of the Bombay Presidency. The higher class of traders, among Hindus, Bhátiás, Osvál Vániás, and Lohánás, and among Musalmáns, Khojás, Memans, and Bohorás, are always ready to leave their homes in search of employment. Many of them have permanently settled in Bombay. And among the young men, a very large number, both of Hindus and Musalmáns, leaving

Movements of the people.

their families in Cutch go to push their fortunes not only in Bombay and other parts of India, but in Persia, Arabia, Africa, and China. Many of them amass considerable fortunes and return to spend their gains in jewelry, feasts, house and temple building, and the purchase of land. Besides traders a few high class Hindus leave Cutch in search of employment as clerks or in Government service. Like the traders, many of the leading artisans, masons, blacksmiths, coppersmiths, and weavers find work out of Cutch, and in years of scarcity large numbers of the poor are often for the time forced to leave their homes and seek a living either in Gujarát or in Sind.[1] Of the classes who in ordinary seasons move about the province, the chief are, of artisans, carpenters, [illegible] and weavers who with little capita [illegible] services or selling their wares ; o [illegible] carts, Chárans, Lohánás, and Memans with their pack bullocks, potters with their asses, and Sindis with their camels; and of the lower classes, shepherds, Ods or wandering diggers, cotton cleaners, and labourers, especially field labourers in harvest time. Of immigrants, polishers, blacksmiths known as Gadáliás, and Ods, come from Márwár and return within the year; and in the cold and hot seasons traders from Cabul and coppersmiths from Káthiáwár come and sell their fruit and brass vessels, and return before the rains set in.

---

[1] According to the returns in 1862, 25,000 left; in 1863, 35,000; in 1864, 23,000; in 1865, 23,750; in 1866, 18,600; in 1867, 20,267; in 1868, 20,000; in 1870, 15,000; and in 1875, 50,000.

CHAPTER IV.

AGRICULTURE.[1]

Chapter IV.

Agriculture.

Arable Area.

THE Cutch arable area is estimated at about 1,450,000 acres, of which about 600,000 belong to the Ráo and 850,000 to smaller chiefs and landlords. As most of the soil is sandy and easily tilled, holdings are large averaging about thirty-five acres. The dry crops are generally sown in July, *A'shád,* and harvested at the beginning of October, *A'so.* About the time of the early harvest, cold weather crops are sown, all of them in watered garden lands. Watered hot-weather crops, sown in March, *Chaitra,* and reaped in June, *Jeth,* are liable to suffer from an early rainfall.

Seasons.

Tools.

The ordinary field tools are: the plough, *hal;* the weeding plough or hoe, *kalia* or *rámp;* the seed drill, *dantál;* the weeder, *vikhedo* or *dhundiu;* the hoe, *kodáli;* the scythe, *dátardu;* the hand hoe, *kharpi;* the rake, *dantáli;* the scraping hoe, *pávdo;* the leather water bag and lift, *kos*[2]; and for harvest work, a high stool; a leather-covered cane or iron winnowing fan, *supdu;* and a leather or leather-covered bamboo basket. Though its value is best understood in garden-land villages manure is carefully preserved throughout the country. In the dry weather, sheep and cattle are fed and stalled in the fields, and litter is laid about them and afterwards stored. House and yard sweepings are in most places carefully gathered. In the hot weather they are spread on the land, and the field ploughed or worked with the hand hoe, *kodáli.* Less commonly, the soil is first loosened and then manured, an acre of watered land getting on an average from 30 to 40 cart-loads (11 to 15 tons) of manure. Bird dung, gathered from the floors of ruined buildings and from under trees where birds roost, is much used in growing melons, and rotten fish and castor-seed cakes are sometimes dug in round mango-tree roots. Bones and lime can be had in plenty, but until lately they were never utilized. Except that salt-earth is sometimes mixed with water to ripen irrigated crops and to improve clayey lands, salt is never used as a fertilizer. Salt lands are often improved by filling them with fine dust or blown sand, and

Fertilizers.

---

[1] Materials for great part of this chapter have been supplied by Mr. Vináyakráv Náráyan Náib Diwán.

[2] The chief parts of the water-lift are, besides the leather bag, *kos,* two untanned leather ropes, a larger, *varat,* and a smaller, *varatdi;* two uprights supporting a wheel one foot nine inches in diameter and with a one foot long iron or wood axle, and close to the ground a wheel two feet two inches long and about six inches in diameter on which the smaller rope works.

Chapter IV.
Agriculture.

gardens, *vádis*, by throwing into them road scrapings and pond silt. In no part of the province is the land burnt before it is sown. And except in one or two places as at Játáváda in Pránthal, lands are seldom flooded that they may be enriched by the silt. In the alluvial coast tracts, *kánthi*, that it may be thoroughly turned, the soil is often dug instead of ploughed.

Ploughing.

After spreading his field with manure the husbandman ploughs it once or twice. The plough, drawn by one pair of bullocks, does not go more than three inches deep. A skilled cultivator rakes off roots, weeds, and dry sticks, and levels the ground. A less careful worker uses only the hoe, *kalia*, or in poor lands, fit only for pulse, does nothing till the rain falls. After the first rainfall (June - July) millet, *bájri*, is sown, the seed being mostly covered by the harrow. After the millet is in, comes the sowing of cotton and of *guvár* and *korad*, two kinds of early pulse. When millet, *bájri*, and pulse, *guvár* and *korad*, are about a foot high the space between the rows is loosened by a weeder, *vikhedo*. Millet is sometimes weeded by the hoe, both before and after the loosening, and is occasionally more than once loosened with the weeder, but for pulse one loosening is thought enough. When cotton plants are about a foot high, the earth about them is loosened by the weeder, hoed and weeded a second time, and after the second weeding, to wither the surface roots and drive down the main roots the best husbandmen again plough and level the field. In garden lands, *vádis*, millet, *bájri*, is chiefly grown. Cotton and Indian millet, *juvár*, are seldom raised as garden crops. If the rainfall is timely, millet wants no water in the beginning of the season. But if there are no signs of rain before the end of June, *Jeth*, the field is ploughed and levelled, divided into beds, *kyárás*, and the seed sown and watered. When the plants are about a foot high, the soil is twice weeded by the hand hoe, *kharpi*.

Weeding.

Watered Crops.

Harvests.

The harvest operations are : for cotton three pickings about the end of February at intervals of ten or fifteen days; for millet about the beginning of October, first the cutting of the heads and afterwards of the stalks; for Indian millet, also early in October, either the cutting of the heads and afterwards the rooting up of the stalks or the cutting of heads and stalks together about a foot from the ground; for early pulse, *mag* and *guvár*, in October, the close cutting over by a shovel, and for *korad*, almost at the same time, the digging out by the hoe, *kharpi*.

Crops.
Cereals.

The chief products are : of early, *kharif*, crops, millet, pulse, and cotton, and of late, *rabi*, crops, wheat, barley, gram, and rapeseed. Rice is not grown. Common millet, *bájri*, Penicillaria spicata, one of the staple crops, is of two kinds, a small, *bhithro*, and a large, *mahudo*. Large millet sown in middling soils grows best when the land is slightly salt. Millet wants water and flourishes best as a garden crop. It is generally grown by itself. But in Abdása and Vágad it is sown with *mag* and *korad*. In Abdása each crop is reaped as it ripens, and in Vágad all three are cut together and separated after cleaning. In a mixed field, according to the quality

Chapter IV.
Agriculture.
Crops.
Cereals.

of the soil, from two-thirds to three-fourths of the whole crop is millet. The yield of millet varies from sixty-fold in middling soil, to 250 fold in watered land. Indian millet, *juvár*, Sorghum vulgare, is chiefly grown in clayey soils. It is rarely watered and is for the most part sown by itself. There are five chief sorts, *juvár* and *puchár*, sown in June or July soon after millet and cotton; *gundáli* sown before the setting in of the cold weather or about the end of August (*Shrávan*); *chastio* sown about the end of February and grown by irrigation; and *ratud* sown in July and August with other grain as a dry crop, or in the hot season as a watered crop. The average yield of *juvár* is about sixty-fold. Wheat, *ghau*, Triticum æstivum, is chiefly irrigated. Unwatered wheat is grown only in parts of Vágad liable to flooding. Some soils in the coast alluvial lands, *kánthi*, are suited to the growth of wheat, but they are of small area, and by the beginning of the cold weather the land is generally too dry for sowing wheat. Wheat is generally reaped in February (*Máha*). The average produce of irrigated wheat is about fifteen-fold rising to thirty-fold in very good seasons. Barley, *jav*, Hordeum hexastichon, though less than wheat, is grown by irrigation. The climate, soil, and water seem suited to it. Like wheat it is reaped in January (*Máha*). Sometimes, lest either crop should fail, a field is sown half with barley and half with wheat. *Nágli*, Eleusine corocana, and *banti*, Panicum spicatum, both cold weather crops, are grown only in small quantities and never without watering. They are found in the south alluvial plain, *kánthi*, and in the plain, *mák*, north-west of Bhuj about Dhinodhar.

Pulse.

Korad, Phaseolus aconitifolius, an early crop, is in the most sandy parts grown from year to year in nearly the same fields. It is for the most part sown by itself, but is sometimes mixed with *guvár*. *Guvár*, Cyamopsis psoralioides, an early, *kharif*, crop is largely grown in sandy loam, sometimes by itself, sometimes mixed with *korad*. A crop of *guvár* is thought to do good to the soil. *Mag*, Phaseolus radiatus, like *guvár*, an early crop, is grown in sandy loam. It is sown with millet and sometimes with the variety of Indian millet known as *puchár*. In Cutch, gram, Cicer arietinum, a cold weather crop, is very little grown. *Adad*, Phaseolus mungo, and *chenna*, Panicum miliaceum, are sometimes grown in the cold weather in fields that have already yielded an early crop.

Oil-seeds.

Castor-oil seed, *erandia*, Ricinus communis, an early crop, is generally sown in the same field as cotton. In parts of Abdása and Vágad it is in a very few cases sown by itself. When sown together the proportion of castor seed to cotton seed varies from one-tenth to one-fifteenth. Two kinds of gingelly seed, *tal*, white and black, Sesamum indicum and Verbesina sativa, are grown in the rainy season. Sesamum is sown by itself chiefly in Vágad and parts of Abdása; in other places it is sown with cotton or millet. Rapeseed, *sarsav*, Brasscca napus, is grown as a cold weather crop in watered lands, sometimes by itself and sometimes with wheat.

Fibres.

Cotton, *ru*, Gossypium herbaceum, sown in clayey soils, is grown chiefly in Vágad, Kánthi, and eastern Abdása. It is of the yearly

Chapter IV.
Agriculture.
Crops.
Fibres.

variety called *aroda*, and like Dholera cotton is picked in its capsule. It is almost all grown as a dry crop and generally with castor seed, though of late years in some places the practice has been started of growing it by itself. It is picked twice or sometimes thrice about the end of February. The average outturn of clean cotton for the whole province may be estimated at from fifty to eighty pounds an acre.

Miscellaneous.

Sugarcane, *serdi*, Saccharum officinarum, is grown only in small quantities, chiefly in central Cutch in the country cultivated by the Momna Kanbis, and about Anjár and Mundra. Tobacco, *vajjar* or *bajjar*, Nicotiana tabacum, is grown only in small quantities. Among vegetables, carrots, *gájar*, Daucus carota, rank first, Cutch being famous for its carrots used for fodder and pickling. [illegible] onions, *kánda*, Alli[illegible] crop sometimes [illegible] *imba*, Mangifera indica, and guava, *jámphal*, Psidium pyciferum, are by the help of water largely grown. The date palm, *khároki*, Phœnix sylvestris, is cultivated in some parts of the sandy water-bearing yellowish-brown soil. Inferior to those from Arabia, Persia, and Sind, the Cutch date is better than any other grown in western India. It is eaten as it ripens without drying or storing. The cocoanut, *náriel*, Cocos nucifera; grape, *darákh*, Vitis vinifera; pomegranate, *dádham*, Punica granatum; lemon, *limbu*, Citrus bergamia; *papia* or *káth chibda*, Carica papaya; and plantain, *kela*, Musa paradisiaca, are cultivated in small quantities. Melons of various kinds grow in profusion at all seasons. The best varieties, the grape and musk melons, are raised in river beds ripening in April, May, and June. The fruit of the *pilu*, Salvadora persica, about the size of a currant and yellowish or dark red, is pleasant, but sticky and so harsh as to blister the mouth.

Husbandmen.

[illegible] of number are Osvál [illegible] and Vághelás; Áhirs; [illegible] Kumbhárs; Suthárs; and Bhávsárs. Of these, Vániás, Girásia Rajputs, Levás, and Karadia Rajputs are the most prosperous. In intelligence Vániás hold the first place, but in industry they rank below Leva Kanbis. Girásia Rajputs are a well mannered class, some of them men of capital. In some respects, Áhirs and Karadia Rajputs rank next to Girásiás. But though stupid, Momna Kanbis are better cultivators. Bhansális, Kumbhárs, Suthárs, and Bhávsárs are indifferent husbandmen, the Kumbhárs adding to the profits of their fields by [illegible] others cultivate. On the whole the cultivators of Cutch are not generally in debt.

Bad Seasons.

As the Cutch water-supply depends almost wholly on the rainfall, and as the rainfall is most uncertain, droughts are common. The saying is that a famine comes once every ten years. Blights are rare, but much damage is often done by locusts, and sometimes a

Chapter IV.
Agriculture.
Bad Seasons.

little by frost. Of the early famines very little is known. In 1577 Cutch passed through a time of much distress. The well-to-do were ruined, and even large landlords, *Jághirdárs*, were forced to seek help from the Ráo. During the latter half of the eighteenth century there were seven famine years, 1746, 1757, 1766, 1774, 1782, 1784, and 1791. The 1746 famine was severe. To relieve the poor the Ráo had large quantities of food cooked near the Bid or grain market gate at Bhuj, and allowed all who came to eat what they liked, and take home enough for one other person. The building erected on the cooking spot is still called *Tota Váli Varandi.* In 1791 the rains failed and the country swarmed with black ants which were eaten in large quantities by the cattle. During the present century there have been many bad years. In 1803 a scarcity caused by locusts was in the next season followed by a failure of rain. Jamádár Fateh Muhammad, then at the head of the state, opened shops in Bhuj and sold grain at about twenty-six pounds the rupee (4 *pátis* the *kori*). Large numbers migrated to Sind and returned after rain fell. Nine years later (1813) came the fiercest and most destructive famine on record. Destitute and unruly bands passing to Sind plundered the villages, and grain was sold only in well guarded stores. Prices once rose to ten pounds the rupee (1½ *pátis* the *kori*). To relieve the distress, work was offered on the Desalsar lake at Bhuj, on a daily wage of four-fifths of a pound (½ *páti*) of grain. Well guarded grain shops were also opened in Bhuj, Mándvi, Mundra, and Anjár, and private charity helped by giving daily doles of food. The distress, increased by bands of destitute wanderers on their way to Sind, was most severe. Many sold their children for food. A cat or dog was a delicacy and even human flesh was eaten. In 1815, still known as *underiu* or the rat year, a promising early harvest was destroyed by rats, which swarming over the fields carried off the ears of corn and stored them in their holes. In 1820 heavy rain rotted the grain and Indian millet and wheat were frost-bitten, grain prices rising to about thirty-nine pounds the rupee (6 *pátis* the *kori*). In 1825 the failure of rain caused great scarcity. To relieve the distress a large number of wells were dug, the Hamirsar lake was deepened, the workers receiving a daily wage of four-fifths of a pound (½ *páti*) of grain, and food was distributed both by the state and by private persons. In 1826 rats again appeared, but did less damage than in 1815. In 1834 the promise of a good harvest was destroyed by locusts, who ate every green thing, crops, grass, and tree leaves. One flight swept through Bhuj filling some of the houses so thickly as to put a stop to all cooking. Grain rose to twenty-six pounds the rupee (4 *pátis* the *kori*). 1839, 1841, and 1842 were years of want. Ráo Desalji employed the destitute in building several palaces and in working at the Hamirsar and Desálsar lakes. Between two and three thousand workers were employed, the daily wages being at the rate of 1⅗ pounds (1 *páti*) of grain for a man and four-fifths of a pound (½ *páti*) for a boy. 1846, 1849, and 1858 were years of short rainfall and failure of crops, with grain at from twenty six to thirty-nine pounds the rupee (4 to 6 *pátis* the *kori*). In 1861 an almost complete failure of rain caused much distress. Work was offered on the

Bad Seasons.

Desalsar and Hamirsar lakes, the labourers being paid a daily wage of $1\frac{3}{5}$ pounds (1 *páti*) for a man and $\frac{4}{5}$ of a pound ($\frac{1}{2}$ *páti*) for a boy. Grain duties were remitted and at state stores grain was sold at from thirty-three to thirty-nine pounds the rupee (5 to 6 *pátis* the *kori*). Between 1862 and 1877 came a succession of unfavourable seasons. In 1868 the state opened a store, *pedhi*, and sold grain at the rate of twenty-six pounds the rupee (4 *pátis* the *kori*). In 1869 the promise of a good harvest was destroyed by locusts, and in the two following years the rain was scanty and the crops bad. The 1872 crops were damaged by locusts, and from scanty and unseasonable rain those of the next three years were so poor that many people were forced to leave Cutch. In 1877 the rain, though abundant, was unseasonable, the early crops failed and the scarcity pressed hard on the poorer classes. A kind of lark, *banda*, did much damage scraping the seed out of the fields. To relieve the distress half the grain import dues were remitted, wells were dug and works opened, chiefly the Tuna-Anjár and Mándvi-Bhuj roads. Local subscriptions were collected; some rich merchants sold grain at low prices; and supplies were forwarded for distribution by Cutch residents in Bombay.

CHAPTER V.

CAPITAL.

Chapter V.
Capital.
Investments.

EXCEPT the fortunes made by traders settled in foreign parts, there is not much saving in Cutch. Townsmen spend their surplus income in making ornaments, house building, trading, and money lending. Villagers invest their savings in lending money or grain.

Capitalists.

Men of capital are, among Hindus chiefly Bráhmans, Vániás, Bhátiás, Lohánás, and Gosáis, and among Musalmáns, Khojás, Memans, and Bohorás. They number about 500, of whom about 400 have an estimated capital varying from £3000 to £5000 (Rs. 30,000 - 50,000); about eighty-five from £5000 to £30,000 (Rs. 50,000 - 3,00,000); and about fifteen of more than £30,000 (Rs. 3,00,000). The Cutch banker keeps five books: (1) the journal, *ávro,* bringing together for each day from the cash book, *rojmel,* from the bill register, *hundini nodh,* and from other expansions, all transactions both cash and adjustments ; (2) the ledger, *khátávahi,* containing an abstract of all entries made in the *ávro* arranged in the order of their dates under the names of the persons to whom they refer; (3) *Rokadvahi,* containing all ready-paid items; (4) the bill register, *jángadvahi,* showing all bills of exchange issued and discharged; and (5) the *háthvahi* or note book. Some bankers keep only two books, and only a few have a separate interest book, *viájvahi.* Money lending is a branch of most merchants' business. In towns the chief money-lenders are of Hindus, Vániás, Bhátiás, Atits, Bráhmans, and Lohánás, and of Musalmáns, Bohorás, Memans, and Khojás. In villages the chief money-lenders are, of Hindus, Rajputs, Vániás, Lohánás, Bhátiás, and Kanbis, and of Musalmáns, Memans and Khojás. Small traders add to their capital by borrowing money at interest, using the advances partly in trade, and partly in lending at higher rates.

Exchange Bills.

About fifty Cutch firms hold the place of bankers issuing exchange bills, *hundis,* and lending money to traders. Bills of exchange for sums varying from £1 to £700 (Rs. 10 - 7000) are freely issued and taken generally at a discount of from $\frac{1}{8}$ to $\frac{1}{4}$ per cent. Bills, for as much as £20,000 (Rs. 2,00,000), are sometimes though rarely accepted. They are of two kinds, *námjog,* in which the payee's name, and *sháhjog,* in which some distinguishing mark of the payee's, is entered. Some bills are paid at once, some, though payable at sight, are not paid till the day after presentation, and some are payable after a period of from one to ninety-one days. In the case of both of

these bills, the banker pays at his own risk. If a bill is lost a second called *peth* is given. A bill can be rejected either on presentation, or on the expiry of the term. But if the banker once binds himself on oath to accept the bill, he cannot reject it even though the issuer of the bill becomes insolvent in the interval. Bills are sold like any other commodity by making entries in the books of the seller and the buyer. In Mándvi, Anjár, and Mundra, the bill passes through the hands of a broker whose rates are one-twelfth per cent.

Interest.

On loans a common craftsman has, on personal security, to pay yearly interest varying from nine to twelve per cent; a cultivator from six to twelve per cent; and a day labourer from twelve to fifteen per cent.

Currency.

The Ráo has a mint at which gold, silver, and copper coins are manufactured. The gold coins are the *rávsái mohor* equal to 100 silver *koris*, the half *mohor* equal to fifty silver *koris*, and the golden *kori* equal to 26½ silver *koris*. The silver coins are the *pánchio* equal to five silver *koris*, *ardhpánchio* equal to 2½ *koris*, the *kori* worth about one-fourth [1] of the Imperial rupee, and the half *kori*. The copper coins are the *dhabu* equal to one-eighth of a *kori*, the *dhingla* equal to $\frac{1}{16}$th of a *kori*, the *dokda* equal to $\frac{1}{24}$th of a *kori*, and the *trámbia* equal to $\frac{1}{48}$th of a *kori*. Up to the death of Ráo Desalji II. (1860) these coins had on one side the name of the Emperor of Delhi in Persian, and on the other the name of the Ráo in Devnagri characters. Since 1860 the name of Her Majesty the Queen-Empress Victoria has been substituted for that of the Delhi Emperor. Besides British Indian coins there are gold guineas, dollars of three kinds, *mohars* and *magarabis*, and silver dollars, *dharárás*, *vitás*, and *agariás*; but they are not current and are taken by money changers at no fixed rates of discount.

Bankruptcy.

Among Cutch bankers and traders cases of bankruptcy are rare. When a trader finds that he cannot meet his liabilities, he shuts his shop and storehouse, calls his creditors, and shows them how matters stand. The creditors choose some persons to audit the accounts, and if the bankrupt refuses to show his books, he is liable to be criminally prosecuted. When the inquiry is over, except the necessaries of life, his movable and immovable property is attached and divided rateably among his creditors. In cases, when he promises to pay so much in the rupee or by instalments, he is, by offering a surety, allowed to keep possession of his property.

Wages and Prices.

Twenty-five years ago carpenters and masons used to get 6*d.* (4 *annas*) a day, and ordinary day labourers 3*d.* (2 *annas*). The present daily wage of a carpenter or mason is 1*s.* 3*d.* (10 *annas*) and of a labourer 6*d.* (4 *annas*). As a rule labourers are paid in cash. During the present year (1879) at Bhuj the prices of the chief grains were: millet, *bájro*, Penicillaria spicata, seventeen and a half pounds the rupee; Indian millet, *juvár*, Sorghum vulgare, twenty-three pounds; Sindhi red rice, fifteen, and white, thirteen pounds; *mag*, Phaseolus radiatus, twenty-two pounds; *korad*,

[1] 379 *koris* are equal to 100 Imperial rupees.

Chapter V.

Capital.

Phaseolus aconitifolius, twenty-eight pounds, and wheat, Triticum æstivum, fifteen pounds the rupee.

The prices of millet, *korad*, and rice are available only for the years given in the following table :

Cutch Produce Prices, Pounds for the Rupee, 1745-1878.

Produce.	1745.	1746.	1747.	1755.	1756.	1757.	1764.	1765.	1766.	1772.	1773.	1774.	1781.	1782.	1790.	1801.	1804.	1811.
Bájro	83	32	42	50	48	75	97	94	65	167	77	66	120	87	35	34	49	48
Korad	94	...	...	54	50	100	125	...	98	25	94	91	120	107	53	...	57	56
Rice (Red) ...	62	40	59	45	45	48	31	53	42	42	34	42	44	44	30	45	38	45

Produce.	1812.	1813.	1823.	1824.	1825.	1833.	1837.	1838.	1839.	1840.	1841.	1844.	1845.	1847.	1848.	1852.	1853.	1860.
Bájro	17	20	39	23	34	32	50	27	50	37	38	58	37	50	67	54	44	22
Korad	16	19	58	28	32	50	69	37	53	40	29	88	45	58	60	100	62	28
Rice (Red) ...	20	19	42	23	34	34	45	23	...	29	26	34	31	36	37	36	39	23

Produce.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.
Bájro	21	30	16	15¾	22	27¾	22	21½	18	22½	24½	29¾	32¼	34	32½	32¼	17	17
Korad	26	33	48	34	15	22	26	25	23	18	20	25	38	37	33	32	34	23
Rice (Red) ...	19	28	29	14	16	19	19	27	22	17	21	25	31	33	27	25	24	19

Bájro, millet, and pulse, *korad*, Phaseolus aconitifolius.

Weights.

Gold and silver are sold by weight. The weights differ in different places. A piece of gold weighing 100 *gadiánás* at Mándvi and Mundra will weigh at Bhuj 106 *gadiánás*. These metals are weighed according to the following scale : four *mags*, one *rati* ; three *ratis*, one *vál* ; and sixteen *váls*, one *gadiáno*. Groceries, spices, alum, and all metals except gold and silver are sold by weight according to the following scale : four *paisábhárs*, one *navtánk* ; two *navtánks*, one *páser* ; two *pásers*, one *ardhser* ; two *ardhsers*, one *ser*[1] ; six *sers*, one *páki pánchseri* ; two *pánchseris*, one *dassero* ; two *dasserás*, one *adhmani* ; two *adhmans*, one *manki*[2] ; and twenty *mans*, one *khándi*. Pearls and precious stones are sold both by weight and number. In buying jewels a *páka* rupee contains 3¾ *koris*, and a *kácha* rupee three *koris*. Opium is sold by weight according to the following scale : thirty-seven and a half *juna dokdás*, one *ser* ; and forty *sers* one *man*. In Mándvi silk is sold by weight according to the following scale : thirty-five *juna dokdás*, one *páka ser* ; and forty *páka sers*, one *páka man*. Ivory when whole is sold according to the following scale : thirty-two *juna dokdás* one *ser* ; and fifty *sers* one *man*.

Measures.

Grain is sold by cylinder-shaped capacity measures. The scale is : two *chothlás*, one *paválu* ; two *paválás*, one *pátvi* or *páli* ; two *pátvis*, one *tokadiu* ; two *tokadiás*, one *choiu* ; two *choiás*, one *máp* ; four *máps*, one *náni sai*[3] ; four *náni sais*, one *chosiu* ; two *chosiás*,

[1] At present a *ser* is equal to forty *paisás*.
[2] There are two *mans*, a *páko man* of forty-eight, and a *kácho man* of forty, *sers*.
[3] In Bhuj the *sai* containing eight *máps* is called *moti sai*.

one *háro*; two *hárás*, one *kalsi*; and ten *kalsis*, one *mudo*. Excepting flannel and woollen cloth which are sold by the yard, cloth is sold by the *gaj*. A Cutch *gaj* commonly called the *lákhásai gaj* is divided into twenty-four parts called *tasus*. In some places a *gaj* of the size of a man's fore-arm, called *háthio*, is used. Trimming, *kinári*, is sold in bundles of eighteen *váls* each. Wood is sold by measuring its length and thickness by the *hisábi gaj*, which is 29¼ inches long. In Mándvi and Anjár wood is measured according to the following scale: twenty *visvásis*, one *visvo*; and twenty *visvás*, one *gaj*. In Mundra the scales are: twenty-four *visvásis*, one *visvo*, and twenty-four *visvás*, one *gaj*. In all state towns and villages the weights and measures are made and stamped by the state, and are thence purchased by the dealers for their own use.

CHAPTER VI.

TRADE AND MANUFACTURES.

SECTION I.—TRADE.

Chapter VI.

Trade.

Roads.

THE only metalled roads in Cutch are thirty-six miles between Bhuj and Mándvi, and ten miles between Anjár and Tuna. Of fair weather tracks there are in all sixteen extending over a total distance of 762 miles. The chief are a road between Bhuj and Anjár, twenty-four miles; between Mundra and Mándvi, twenty-four miles; between Anjár and Shikárpur by Bhacháu, forty miles; between Bhuj and Lakhpat by Madh, eighty miles; between Bhuj and Mundra, twenty-three miles; between Anjár and Mundra, twenty-four miles; between Mándvi and Jakháu, forty miles; between Bhuj and Bela by Rápar, ninety-six miles; between Bhuj and Lakhpat by Kothára, ninety miles; between Kothára and Náráyansar, forty miles; between Luna and Mándvi, sixty-five miles; between Bebur and Mándvi, fifty-four miles; between Khávda and Bhuj, thirty-two miles; between Bela and Anjár, seventy-four miles; between Anjár and Rohar, ten miles; and between Bela and Palánsva, thirty-six miles. Except in the Ran, where there is the risk of a chance plundering party, the roads may at all times, by day and night, be safely travelled.

Rest-houses.

In the districts of Abdása and Kánthi, along some of the public thoroughfares, charitable persons have built rest-houses, *dharmshálás*. The state has built a travellers' bungalow and a large rest-house at Daisra, half way between Bhuj and Mándvi, a smaller rest-house at Bit Assambia, between Daisra and Mándvi, and a travellers' bungalow at Mándvi.

Vessels.

Of the different boats used in Cutch, one, the *kotia* comes ready made from the Malabár coast. The rest are built in Cutch, at Mándvi, Mundra, Tuna, and Jakháu. The builders are Musalmáns called Vádhás and Hindu Suthárs. The timber both for the hulls and for the masts comes from the Konkan, Kánara, and the Malabár coast. The sails are made of cotton, woven in the villages round Mándvi. The hulls are coloured with tar, and sometimes with paint, and caulked with cotton dipped in oil. When necessary, they are repaired by rubbing the upper parts of the hull with a mixture of cement, oil, and *gugal*, Balsamodendron mukul. In Cutch harbours, besides canoes, jolly boats, fishing boats, and ferry boats, six kinds of deep-sea trading vessels are found: the *padáv, návdi, kotia, ganjo, bagala,* and *batela*. Canoes, *hodi*, dug out of a single tree trunk from 12 to 22½ feet long and from 2¼ to 3 feet

Vessels.

broad, from about 7 to 18 cwts. (12 - ½ *khándis*) burden, and costing from £5 to £12 10*s*. (Rs. 50 - 125), are rowed by paddles, generally by a crew of three or four men, and are used chiefly for fishing and carrying passengers to and from ships. Cutch-built jolly boats from 10½ to 19½ feet long and 3⅜ to 4½ broad, and from about 14 cwts. to 1½ tons (2 - 4 *khándis*) burden, cost from £20 to £40 (Rs. 200 - 400). Besides four oars, they have a mast with one sail and a crew of from four to seven men. They are chiefly used in harbours to take sailors from one ship to another. The ferry boat, *tara*, built in Cutch is from 9 to 12 feet long and 4½ to 6 feet broad, and from about 1½ to 2 tons (4 - 6 *khándis*) burden. Costing from £20 to £30 (Rs. 200 - 300), it has paddles worked by one or two sailors. The fishing boat, *machhva*, is of two kinds, a large and a small, both built in Cutch. The small fishing boat 9 to 18 feet long and from 3¾ to 6¾ broad, is from $14\frac{2}{7}$ cwts. to $2\frac{1}{7}$ tons (2 - 6 *khándis*) burden, and has a mast with one sail, four oars, and a crew of from two to four men. They are used for carrying passengers to and from ships and sometimes for fishing. The large *machhva*, about 27 feet long by 10½ broad, about 28½ tons (80 *khándis*) burden, and costing from £20 to £60 (Rs. 200 - 600), has one mast and two sails and a crew of four or five men. They cruise between the Cutch and Sind ports, and are used to bring mangrove and other sea-growing timber. Of deep-sea trading boats there are the *padáv*, from 27 to 37½ feet long by 10½ to 15 broad, of from 28½ to 62½ tons (80 - 175 *khándis*) burden, and costing from £500 to £950 (Rs. 5000 - 9500). It has two masts and three sails and a crew of from four to seven men. They trade with Káthiáwár, Konkan, and Malabár ports. The *návdi*, from 27 to 40½ feet long by 10½ to 12½ broad, of from about 28 to 80 tons (80 - 225 *khándis*) burden, and costing from £500 to £1600 (Rs. 5000 - 16,000), has one mast and three sails, and a crew of from four to twelve men. The *návdi* trades with Bassora, Zanzibár, and Maskat. The *kotia*, from 27 to 40½ feet long by 10½ to 16½ broad, varying from about 28 to 80 tons (80 - 225 *khándis*) burden, and costing from £500 to £1650 (Rs. 5000 - 16,500), has three masts and two sails and a crew of from four to twelve men. The *kotia* sails to Zanzibár, Maskat, and other ports, and is the chief trading vessel in Cutch. The *ganjo*, from 37½ to 48 feet long by 15 to 19½ broad, varying from 62½ to 125 tons (175 - 350 *khándis*) burden, and costing from £1000 to £2800 (Rs. 10,000 - 28,000), has three masts and three sails, and a crew of from eight to fifteen men. The [illegible] rts. The *batela*, from [illegible] ing from about 28 to [illegible] from £500 to £2400 (Rs. 5000 - 24,000) has two masts and three sails, and a crew of from four to twelve men. The *batela* trades to Zanzibár, Maskat, and other distant ports. The *bagala*, from 42 to 57 feet long by 16½ to 19½ feet broad, varying from about 90 to 285 tons (250 - 800 *khándis*) burden, and costing from £1700 to £3800 (Rs. 17,000 - 38,000), has two masts and three sails and a crew of from ten to twenty-four men. The *bagala* trades to Zanzibár and Maskat, and other distant ports.

CHAPTER VI.

TRADE AND MANUFACTURES.

SECTION I.—TRADE.

Chapter VI.

Trade.

Roads.

The only metalled roads in Cutch are thirty-six miles between Bhuj and Mándvi, and ten miles between Anjár and Tuna. Of fair weather tracks there are in all sixteen extending over a total distance of 762 miles. The chief are a road between Bhuj and Anjár, twenty-four miles; between Mundra and Mándvi, twenty-four miles; between Anjár and Shikárpur by Bhacháu, forty miles; between Bhuj and Lakhpat by Madh, eighty miles; between Bhuj and Mundra, twenty-three miles; between Anjár and Mundra, twenty-four miles; between Mándvi and Jakháu, forty miles; between Bhuj and Bela by Rápar, ninety-six miles; between Bhuj and Lakhpat by Kothára, ninety miles; between Kothára and Náráyansar, forty miles; between Luna and Mándvi, sixty-five miles; between Bebur and Mándvi, fifty-four miles; between Khávda and Bhuj, thirty-two miles; between Bela and Anjár, seventy-four miles; between Anjár and Rohar, ten miles; and between Bela and Palánsva, thirty-six miles. Except in the Ran, where there is the risk of a chance plundering party, the roads may at all times, by day and night, be safely travelled.

Rest-houses.

In the districts of Abdása and Kánthi, along some of the public thoroughfares, charitable persons have built rest-houses, *dharmshálás*. The state has built a travellers' bungalow and a large rest-house at Daisra, half way between Bhuj and Mándvi, a smaller rest-house at Bit Assambia, between Daisra and Mándvi, and a travellers' bungalow at Mándvi.

Vessels.

Of the different boats used in Cutch, one, the *kotia* comes ready made from the Malabár coast. The rest are built in Cutch, at Mándvi, Mundra, Tuna, and Jakháu. The builders are Musalmáns called Vádhás and Hindu Suthárs. The timber both for the hulls and for the masts comes from the Konkan, Kánara, and the Malabár coast. The sails are made of cotton, woven in the villages round Mándvi. The hulls are coloured with tar, and sometimes with paint, and caulked with cotton dipped in oil. When necessary, they are repaired by rubbing the upper parts of the hull with a mixture of cement, oil, and *gugal*, Balsamodendron mukul. In Cutch harbours, besides canoes, jolly boats, fishing boats, and ferry boats, six kinds of deep-sea trading vessels are found: the *padáv*, *návdi*, *kotia*, *ganjo*, *bagala*, and *batela*. Canoes, *hodi*, dug out of a single tree trunk from 12 to 22½ feet long and from 2¼ to 3 feet

broad, from about 7 to 18 cwts. (1 2 - ½ *khándis*) burden, and costing from £5 to £12 10*s*. (Rs. 50 - 125), are rowed by paddles, generally by a crew of three or four men, and are used chiefly for fishing and carrying passengers to and from ships. Cutch-built jolly boats from 10½ to 19½ feet long and 3⅜ to 4½ broad, and from about 14 cwts. to 1½ tons (2 - 4 *khándis*) burden, cost from £20 to £40 (Rs. 200 - 400). Besides four oars, they have a mast with one sail and a crew of from four to seven men. They are chiefly used in harbours to take sailors from one ship to another. The ferry boat, *tara*, built in Cutch is from 9 to 12 feet long and 4½ to 6 feet broad, and from about 1½ to 2 tons (4 - 6 *khándis*) burden. Costing from £20 to £30 (Rs. 200 - 300), it has paddles worked by one or two sailors. The fishing boat, *machhva*, is of two kinds, a large and a small, both built in Cutch. The small fishing boat 9 to 18 feet long and from 3¾ to 6¾ broad, is from 14$\frac{2}{7}$ cwts. to 2$\frac{1}{7}$ tons (2 - 6 *khándis*) burden, and has a mast with one sail, four oars, and a crew of from two to four men. They are used for carrying passengers to and from ships and sometimes for fishing. The large *machhva*, about 27 feet long by 10½ broad, about 28½ tons (80 *khándis*) burden, and costing from £20 to £60 (Rs. 200 - 600), has one mast and two sails and a crew of four or five men. They cruise between the Cutch and Sind ports, and are used to bring mangrove and other sea-growing timber. Of deep-sea trading boats there are the *padáv*, from 27 to 37½ feet long by 10½ to 15 broad, of from 28½ to 62½ tons (80 - 175 *khándis*) burden, and costing from £500 to £950 (Rs. 5000 - 9500). It has two masts and three sails and a crew of from four to seven men. They trade with Káthiáwár, Konkan, and Malabár ports. The *návdi*, from 27 to 40½ feet long by 10½ to 12½ broad, of from about 28 to 80 tons (80 - 225 *khándis*) burden, and costing from £500 to £1600 (Rs. 5000 - 16,000), has one mast and three sails, and a crew of from four to twelve men. [illegible] Maskat. The *kotia*, fro [illegible] varying from about 28 [illegible] costing from £500 to £1650 (Rs. 5000 - 16,500), has three masts and two sails and a crew of from four to twelve men. The *kotia* sails to Zanzibár, Maskat, and other ports, and is the chief trading vessel in Cutch. The *ganjo*, from 37½ to 48 feet long by 15 to 19½ broad, varying from 62½ to 125 tons (175 - 350 *khándis*) burden, and costing from £1000 to £2800 (Rs. 10,000 - 28,000), has three masts and three sails, and a crew of from eight to fifteen men. The *ganjo* trades to Zanzibár, Maskat, and other ports. The *batela*, from 42 to 45 feet long by 10½ to 18 broad, varying from about 28 to 125 tons (80 - 350 *khándis*) burden, and costing from £500 to £2400 (Rs. 5000 - 24,000) has two masts and three sails, and a crew of from four to twelve men. The *batela* trades to Zanzibár, Maskat, and other distant ports. The *bagala*, from 42 to 57 feet long by 16½ to 19½ feet broad, varying from about 90 to 285 tons (250 - 800 *khándis*) burden, and costing from £1700 to £3800 (Rs. 17,000 - 38,000), has two masts and three sails and a crew of from ten to twenty-four men. The *bagala* trades to Zanzibár and Maskat, and other distant ports.

Chapter VI.
Trade.
Vessels.

Small boats generally belong to sailors, and large ships to traders. In trading to Calcutta sailors are paid monthly salaries; for other voyages they get a lump sum, *khalás,* for the trip. Besides this sum each man is given an allowance, *bhatta,* of nearly 3½ pounds (2 *pátis*) of grain a day. The grain is either *bájri,* Penicillaria spicata, wheat, or rice, whichever is cheapest. The captain, *málam* or *nákhvo,*[1] is paid twice as much as the sailor. According to the present rate, in addition to the lump sum, the sailor's monthly *bhatta* amounts to about 10*s.* 6*d.* (20 *koris*). The captains, besides a lump sum, *khalás,* and an allowance, *bhatta,* are paid a customary fee, *káyado.* The captains of Cutch trading boats know how to use the compass, and from a quadrant and pike staff can at noon calculate the latitude and longitude. They also have charts and a book on navigation called captain's tables, *málamni hisábni chopdi.*[2] Vessels that go no further than the Malabár coast have no navigating captains, *málams,* but their commanders, *nákhvo,* are good sailors, skilled in the use of the compass. Cutch sailors are partly Hindus, partly Musalmáns. The Hindus come from the south coast of Káthiáwár and are called Khárvás. Among the Musalmán sailors those from Sind and Jáfarabad in south Káthiáwár are called Bhadálás. Part of them seem to be of a special tribe, the rest are Hindu converts, who, though Musalmáns in habits, may still be known by their Hindu surnames. Two other classes, Miyánás and Vághers, follow the calling of seamen.

Steamers.

Except between June and September when they do not ply, a British India steamer of from 600 to 900 tons, calls at Mándvi once a week on its way from Bombay to Kurrachee, and another on its way from Kurrachee to Bombay. On the way from Bombay the steamer stops off Verával, Mángrol, and Porbandar in Káthiáwár generally taking about forty-eight hours on the way.[3] At Mándvi it has to lie a mile or two from the shore. The traffic is almost entirely in passengers. Besides the British India ships several small steamers, from 150 to 300 tons burden, some paddle and some screw, during the fair season (October - May) trade between Bombay and

---

[1] The *málam* is the navigator, the *nákhvo* has charge of the men. Small vessels have only a *nákhvo.*

[2] Of the Cutch sailors and the voyages performed by them, Sir Alexander Burnes wrote in 1835: 'It will strike a European with some surprise when he finds these distant voyages performed by such vessels, and the more so, perhaps, when it is added that they are navigated with precision and no small skill by pilots who have acquired the use of the quadrant, and steer by charts. Some of these latter, indeed, exhibit an originality that would not, I am sure, be disputed by Eratosthenes, the first constructor of a map whose name has been handed down to posterity.' He describes one of their charts as 'a specimen of naval surveying unequalled in any of the cabinets of Europe,' and one which may supply some notion of the charts lost in the Alexandrian library. The natives of Cutch informed Sir Alexander Burnes that their communications with foreign nations had existed for many years, but that the knowledge of astronomy, navigation, ship-building, and other arts had been introduced into the country by a young Rajput of Cutch, now familiarly known as Rámsing Málam, who, a century since, had been carried to Holland, where he learnt those arts. Various charts and books, said to have been Rámsing's property, were also shown, which fully corroborated the traditions of the people. Jour. Ro. Geog. Soc. VI. 27, 28.

[3] To Verával 24 hours; to Mángrol 27; to Porbandar 36; and to Mándvi 48.

Mándvi. They do not go beyond Mándvi and on their way call at Diu, Verával, Mángrol, and Porbandar. The time taken is generally about forty-eight hours. Like the British India ships they chiefly carry passengers though they sometimes take a little cotton and other cargo. In spite of steam competition, considerable trade still remains for the sailing boats, and in 1878-79 twenty-three new vessels aggregating 761 tons (2130 *khándis*) were built at Mándvi, against twenty-one vessels aggregating 1412½ tons (3955 *khándis*) built in the previous year.

Chapter VI.

Trade.

Harbours.

There are in all nine harbours, *bandars*. Of these the most important, though little more than a roadstead, is Mándvi on the gulf of Cutch thirty-six miles south-west from Bhuj. To improve the harbour, a breakwater to be called the Mándvi Albert Edward Breakwater was begun on the 31st January 1878, and nearly 450 feet of the work have been completed. When this breakwater is finished, Mándvi harbour will be little inferior to Kurrachee. At the end of 1877 there were, belonging to the Mándvi port, 260 vessels of an aggregate burden of about 15,140 tons (42,390 *khándis*), or to each vessel an average capacity of about 58 tons (163 *khándis*). Next in importance to Mándvi is Tuna about thirty-five miles south-east of Bhuj. Mundra, the third port, about twenty-six miles south of Bhuj, is a safe and sheltered harbour during the stormy season (June - October). The others, Rohar, Vávánia, Jinjuda, Koteshvar, Jakháu, and Lakhpat are minor ports. Lakhpat on the Sind frontier, about seventy-five years ago a great seat of commerce, has lost its importance partly from the development of trade at Kurrachee and partly from the shoaling of the mouth of the Kori river.

Light Houses.

There are two light-houses in Cutch, a diopteric light of the fourth order at Mándvi and a lantern at Tuna.

Trade, *1818.*

Early in the present century (1818) Cutch is said[1] to have had a brisk trade with Bombay, the Malabár coast, and Arabia, employing upwards of 800 boats of from about 14 to 180 tons (40 - 500 *khándis*). The exports were chiefly cotton, silks *masru*, coarse cotton piece-goods, alum, and clarified butter. The imports were bullion from Mokha, ivory, rhinoceros horn and hides from east Africa, dates, cocoanuts, grain of all kinds, and timber from the Malabár and Konkan coasts. In 1835 Mándvi had no fewer than 250 vessels varying in size from 25 to 200 tons. They carried a large lateen sail with two masts. A maritime communication was kept up with Zanzibár and the whole east coast of Africa, with the Red Sea and Arabia, with the Persian Gulf, Makrán, Sind, and with India as far as Ceylon.[2] The most valuable branch of traffic was with the

1835.

1 Captain MacMurdo 1818, Trans. Lit. Soc. of Bombay, II. 220, 221.

or less per head, and so much for each bale of cloth was exacted. Besides this the

Chapter VI.
Trade.
Trade.
1837.

eastern coast of Africa or 'Swally' as it was called in Cutch, the chief exports being cotton cloth, and the imports ivory, rhinoceros hides, and dollars.[1] In 1837 the Mándvi trade was chiefly with Bombay, Malabár, Sind, Makrán, Arabia, and Zanzibár.[2] The chief exports to Bombay were cotton, wool, red and white rice, wheat, and of pulses, *math* Phaseolus aconitifolius, *mag* Phaseolus radiatus, gram, *adad* Phaseolus mungo, clarified butter, and oil. From Daman Cutch brought of timber, teak and *kher* Acacia catechu, of a red colour much used in sugar mills, fine rice, and a fine cloth called *basti* worth about £3000 (Rs. 30,000) a year. Timber was the chief article of trade, fifty or sixty vessels coming every year to Mándvi with cargoes worth about £10,000 (Rs. 1,00,000). From Cochin came teak, blackwood *sisam, punai,* and *dhupla* for masts and yards, wooden basins, and jackwood worth altogether about £20,000 (Rs. 2,00,000) a year, about 5,000,000 cocoanuts, 360 tons (1000 *khándis*) of coir ropes, 2000 bundles of dried cocoanuts, 25,000,000 betel-nuts *supáris,* and 2062½ tons (33,000 *mudis*) of rice; also cloth, *samada* a substance used by sword-cleaners, and *patang* wood Cæsalpinia sappan, from which the red powder, *gulál,* thrown about at *holi* time and also used as a dye is extracted. From Sind came white and red rice, millet, turmeric *haldi,* lotus seed *pabadi,* and salt-fish. Cutch exported to Sind iron, steel, lead, tin, sugar, rice from Malabár called *jirásar,* betel-nuts, coir ropes *sindári,* cocoanuts, wooden basins *katrot,* dates *khajur,* dried dates *kháriks,* teakwood rafters and bamboos, silk-cloth *masru,* cloves, cardamoms, cinnamon *dálchini,* cubebs *kabábchini,* frankincense *lobán,* sandalwood, boxes of silk thread, English thread, snuff, sometimes cotton in times of scarcity in Sind, cloth from the Malabár coast, white handkerchiefs; and of Bombay cloth, madapolams *mádarpát, básta, dori,* satin, sail-cloth, velvet, and chintz. About forty or fifty boats traded to the Makrán coast. The exports were teak, blackwood, jackwood, boxes with locks, shields made of rhinoceros and elephant hides from Zanzibár, silk-cloth *masru,* madapolams from Bombay, turmeric, cumin seed from Márwár, ginger and black pepper from Malabár, dark blue cloth, and metals. In exchange there came from Makrán clarified butter, rapeseed, wheat, and pulse. Only four or five boats were employed in the African coast trade. The goods exported from Cutch were about 500 bales a year of cloth of different kinds. The imports were *bábul* Mimosa arabica, gum *kher,* and aloes *eriya,* used to adulterate opium and as a dye. To Mokha were sent

---

Vániás were subjected to the most severe privations. After landing they were not permitted to wear a turban; if they died they were not allowed to be burned or buried, but a hole was dug into which they were put in an erect position and for which privilege they had to pay heavily. They had to drink water brought in skins of animals only recently killed by the Muhammadans. But their love of gain and the great profits derived from the trade overcame their sense of these hardships. In return for their cloth, the staple article of commerce, the Vániás got goats, coffee, gum, and clarified butter, but chiefly dollars which the Somális brought from Harrar, a two months journey in the interior. Sir Alexander Burnes. Jour. Ro. Geog. Soc. VI. 25, 27, 28.

[1] Ditto ditto, 27.

[2] Lieut. R. Leech, Bom. Gov. Sel. XV. 211-226.

Trade.
1837.

every year about 10,000 bales of cotton and cloth, 400 bales of thread, 200 bamboo boxes *kandyás* of snuff, 200 bales of sal ammoniac, 200 *mans* of borax, 250 *mans* of lac, lotus nuts, dried rice cakes, and about 10,000 wood and ivory combs.[1] Hemp smoking mixture, *gánja*, was much exported, nearly 300 *mans* a year, and toddy, local and Malabár, about 150 casks each containing from 500 to 1000 bottles. Sesamum and grain were also exported. The imports were raisins *khismis drákh* and *lál drákh*, almonds, dates, sweet tamarinds, berberries, Bengal madder *majith*, aloes, sesquicarbonate of soda *sáji khár*, and coffee. Zanzibár supplied Cutch with ivory, rhinoceros skins, cocoanuts, Indian millet, sometimes a rice called *sohili*, cakes of wax, sesamum oil, lemon pickle, cloves, *mats*, *chandroz resin* from the Pinus sylvestris, and ox hides. There were about six vessels employed in this trade. They made one trip a year, starting in November-December, *Pos*, and coming back in April-May, *Vaisákh.* They took from Cutch, cloth, iron nails, anchors, cumin seed, and boxes with locks, twine for sewing sails, brass wire and brass bars for armlets and anklets, opium, shoes, and leather buckets.

1879.

The present trade of Cutch, though in some respects showing a falling off, is in its main features little changed. Of its two main branches, the sea and the land trade, the sea trade season lasts from August to May, all trade in the gulf of Cutch being at a standstill in the two stormy months of June and July. During the fair season there is a weekly coasting steamer from Kurrachee to Bombay. Of the different sailing-boat routes the first to open is, in August soon after cocoanut day, to Sind, Káthiáwár, and the Konkan; then in September to Bombay and the Malabár coast; and in November-December to the Arab ports and Zanzibár. The present trade to these ports is, with Kurrachee, of exports, Indian millet, pulse, *chimad* seeds used as a medicine, earthen jars, sails, silk and cotton cloth, and snuff; and of imports, millet, wheat, rice, gram, rape seed, lotus seed, fruit, clarified butter, gingelly oil, and mats. With Káthiáwár, of exports, gum, cloves, dates, ivory, wax, dyed cloth, *masru* both silk and silk-cotton, embroidery, gold and silver work, and shields; and of imports, wheat, gram, pulse, *adad* Phaseolus mungo, *chola* Vigna catiang, and molasses. With Daman, Balsár, and other Konkan ports, the exports are castor-oil seed, *guvár* Cyamopsis psoralioides, and *mag* Phaseolus radiatus; and the imports rice, gum, *khánkhan* a dye, *tuver* Cajanus indicus, ginger, cumin seed, anise seed *suva*, timber, leaves for native cheroots, and molasses. With Bombay the exports are alum, white clay, oxide of iron *kányo* a brown mineral dye, pulse *korad* Phaseolus aconitifolius, cotton, cotton seed, garlic chiefly produced about Anjár, onions, *gugal*[2] Balsamodendron mukul, *chimad* seeds used as an eye lotion, wool, embroidery, and gold and silver work; and the imports, metals, rice,

Chapter VI.
Trade.
Trade.
1879.

wheat, spices, sugar, sugarcandy, molasses, cloth, woollens and articles of European manufacture, carriages, furniture, fireworks, umbrellas, stationery, and matches. With the Malabár ports, Kárwár and Cochin, the imports are timber, cocoanuts, rice, betel-nuts, cardamoms, ginger, coffee, pepper, chillies, myrobalans *harda*, molasses, snuff, coir, and red powder *gulál*. There are no exports direct to Malabár. With the Persian Gulf the only article of export is dyed cloth, the imports are dates, wheat, gram, rice, millet, and raisins. With the Arab ports, the exports are *mag* Phaseolus radiatus, tobacco, inferior cotton, and dyed cloth; and the imports, rock salt *saindhav*, red ochre, grain, dates, raisins, pomegranates, dry rose flowers, and figs. With the African ports the exports are salt, horses, earthen pots, dyed cloth, and silk; and the imports, *chandroz* resin from the Pinus sylvestris, timber, wheat, rice, millet, *mag* Phaseolus radiatus, tobacco, cocoanuts, cloves, molasses, sugar, wax, and ivory.

Land Trade.

The Cutch land trade is chiefly across the Ran to Sind, and Thar and Párkar. As noticed in the account of the Ran the chief lines are: one in the west from Nara in Cutch to Luna at the west end of the Banni and from there pretty straight north to Rahim-ki-bázár near Ali Bandar on the Kori river; and the other further east from Sumrásar in Cutch north across the middle of the Banni along the west of Pachham to Baliári in Thar. A third route lies from the island of Bela north to Nagar. Though sometimes crossed even when flooded, these routes are little used except in the fair season between September and March. The traffic is almost entirely by camels, the centres of trade to which Cutch caravans go being Umarkot in Sind and Thar. Besides these routes there are across the little Ran in the east several tracts fit in the fair season for the passage of carts. Along these trade passes chiefly to Pálanpur, Ahmedabad, and by pack bullocks to Ujain and Márwár.

The trading season lasts from the middle of September, *Bhádarvo*, to the middle of June, *Jeth*. The brisk season for cotton and seed is in April and May (*Chaitar* and *Vaisák*), and that for other goods from October to April (*A'so* to *Chaitar*). With Sind the chief exports are alum, dates, cocoanuts, madder, sugar, molasses, ivory, gold and silver work, embroidery, and cloth both cotton and silk; and the chief imports, carbonate of soda *kháro*, rice, millet *juvár* Sorghum vulgare, maize, sesamum, turmeric, coriander seed, indigo, cheap molasses, lotus seed *pabadi*, bullocks, and buffaloes. With Thar and Párkar the chief exports are dates, cocoanuts, ginger, betelnuts, pepper, chillies, garlic, sugar, molasses, and cloth; and the chief imports, millet *bájri* Penicillaria spicata, *mag* Phaseolus radiatus, *tal* Sesamum indicum, *math* Phaseolus aconitifolius, *guvár* Cyamopsis psoralioides, *khánkhan* a dye, *gugal* Balsamodendron mukul, gum, and clarified butter. With Pálanpur the exports and imports are the same as Párkar. With Ahmedabad the chief exports are alum, *kanyo* a brown mineral dye, ivory, gold and silver work, and embroidery; and the imports, rice, tobacco, safflower, cumin seed, dry mangoes, and gold and silver brocade. With Márwár the chief exports are alum and ivory, the chief import is dyed cloth.

Chapter VI.
Trade.
Land Trade.

Of late years, probably, chiefly owing to the centering of traffic along the railway lines, the through trade between the Cutch coast and Central India has much fallen off. To revive it the state has lately (1877), on goods sent inland from Cutch, granted a drawback of two-thirds of the duty paid on importing the articles by sea. The ivory trade with Márwár, formerly of considerable importance, has also of late years declined. The decline began some years ago on account of a dispute with the farmer of the ivory dues. Many of the workmen went to other places, but a few have (1877) been persuaded to return to Mándvi. Taking the sea and land trade together the leading Cutch imports are metals, timber, grain, tobacco, dates, cocoanuts, betelnuts, spices, dry fruit, dye stuffs, sugar, molasses, ivory, animals, and silk and cotton cloth. The exports are alum, salt, clay, corn, cotton, castor oil seeds, tobacco, cocoanuts, dates, spices, garlic, sugar, wool, horses, ivory, earthen pots, cloth both cotton and silk, shields, embroidery, and gold and silver work. The chief changes in the trade of the past twenty-five years are, besides the falling off in the through trade, in the local trade under imports an increased demand for European goods, cotton cloth, plain, coloured and printed, and broadcloth, and for tables, chairs, couches, cots, and other articles of European house furniture. There is also a decline in the imports of timber and ivory, and the export of ivory and dyed cloth.

Course of Trade.

In the export trade the field produce pulse, cotton, cotton seed, and garlic, is by a Vánia or Bohora merchant generally bought in their villages from the growers, and re-sold by him to one of the wholesale traders in the sea ports and other trade centres. Occasionally when produce is in special demand the export traders send agents into the villages and buy up what they can. Bombay and Cutch are very closely connected in trade, most of the leading Cutch merchants having either agents, branches, or their chief houses in Bombay. The importers, generally Bhátiás, Vániás, Lohánas, and Khojás are men of capital with agents or branch houses in Bombay and Zanzibár. They generally re-sell to country town and village dealers, chiefly Lohánás and Vániás, who sell either in country towns and villages, or at fairs. The internal trade centers in the towns of Mándvi, Mundra, Anjár, Jakháu, and Nalia. In small villages only those articles which are bought for the daily consumption of the villagers can be obtained. The system of retail trade prevails to a great extent. When large purchases have to be made for a marriage or other ceremony, or when timber is wanted for house building, people generally buy in the sea-port towns. Some Bohorás and others during the fair season move about as pedlars, selling cloth, spices, and articles of hardware.

Most wholesale dealings in bills of exchange, metal, grain, cloth, butter, and oil are conducted through brokers, *daláls*. The broker is paid by one or both parties according to the custom of the particular branch of trade. The rates are one-half per cent on gold and silver, one per cent on jewels, and one-twelfth per cent on exchange bills. The grain brokerage varies, depending on the

prevailing prices. Brokers are held responsible for the correctness of their weights and measures. They cannot practise without the leave of a revenue officer, who has power to suspend or even dismiss them, and they have to agree that while working as brokers they will carry on no independent trade. In some places they have to pay the state a certain percentage of their earnings.

Insurance.

It is the practice in Cutch to insure ships and cargoes against loss at sea, and sometimes goods carried across the Ran are also insured. At Mándvi the state has appointed six members of the merchant guild, *maháján*, to superintend insurance transactions. These are settled through brokers, and a person who has once bound himself on oath to a broker is never released. The brokerage rates in insurance by land are one-twelfth per cent, half paid by the underwriter and half by the insured. Imported goods are not insured. Until the goods are safely delivered to the consignee the insuring agent is liable, but only in the case of their being robbed, burnt, or otherwise lost. The two chief modes of insurance are *avang* and *vimo*. In *avang* the underwriter pays some money in advance, which with interest at about $\frac{1}{3}$ per cent (6 *annas*) is returned by the insurer when his goods have safely arrived. In *vimo* the money is paid after the goods or ships have been lost. Responsibility begins when the goods are shipped. It is not necessary that they should be insured at their real value. Insurance rates are higher in the busy than in the slack season, and are always raised in the rains and stormy weather. Usually the *avang* rate varies from $3\frac{1}{4}$ to eight per cent, and the *vimo* from $3\frac{1}{4}$ to four per cent.

Guilds.

In most Cutch towns there is a merchant's guild, *maháján*. At the sea ports some of its members are appointed by the state to fix, in insurance questions, the amount to be paid for damage to the ship or cargo. Their awards are respected by both parties. The guild derives an income from a tax known by the name of *dharmo lago*. This is levied by the state along with the excise duties and its proceeds are handed over to the guild manager. The income is spent partly in offerings to the Valabhácharya Mahárájás and partly in the support of animal homes. Most of the leading members of the guilds are Vániás and Bhátiás.

SECTION II.—MANUFACTURES.[1]

Of the manufacture of alum some details have been given under the head "Productions" (p. 19,20).

Cutch has long been famous for the superior design and workmanship of its gold and silver ware. The ornaments most in demand are cups, flagons, flower vases, cigar cases, egg stands, tea and coffee services, muffineers, rose-water sprinklers, and salvers. This industry is (1879) carried on only in Bhuj and there only by a very few families. The best gold worker in Bhuj is by caste a carpenter, and

[1] This as well as the Population, Agriculture, and Trade Chapters owe much to additions and corrections supplied by Mr. Ratanji Kesavji Kothári of Bhuj.

Gold and Silver Work.

of the rest one [illegible] shoemaker. Besides these, [illegible] by the Ráo to make common jewels and other women's ornaments. The three first named goldsmiths are men of capital, making and selling on their own account. The rest are workmen, earning from 9*d.* to 1*s.* (6 - 8 *annas*) a day. Especially when the demand is brisk, the leading craftsmen keep a large staff of workers. They buy what gold and silver they want from Vánia, Bhátia, and Khoja merchants, who bring most of it from Bombay and the rest from Zanzibár. The workmanship, whatever be the nature of the article, is much the same and varies only with the skill and patience of the artist. Some of them amuse themselves with eccentricities in the shape of animals; others copy European patterns, entirely unsuited to their style of art. The best eschew novelties, and keep to old favourite shapes and traceries. All work on the same plan. Moulded into the required shape, the silver plate is filled with a wax called *kil*, the design is traced on the surface of the silver and worked by driving it in from outside by a small nail and hammer. This work over, the plate is softened by fire, the molten wax poured out, fresh wax filled in, and the design again worked on it. Sometimes the operation is repeated a third time. When the design is properly executed, the wax is taken out, and the outside of the vessel polished. The rough inner surface is sometimes covered by a coating of polished silver. It is then ready for sale. The sharper and deeper cut the tracery, the better is the work. The present market value of the articles is 3*s.* 6*d.* (Re. 1 - *annas* 12) for every rupee's weight of silver. A school of design has lately (1877) been started at Bhuj, and it is hoped that it may raise to its former level the silversmith's art, lowered of late years by the use of European patterns, and the ease with which cheap work can be sold. The sons of many carpenters, goldsmiths, and Rajputs have joined this school. The lessons are given by a Christian teacher sent from the Bombay School of Art. Private silversmiths generally work articles ordered from Bombay, or other parts of the country, or, if they have no orders, make articles and either directly or through agents try to sell them. The prices charged leave them a good profit. Their instruments vary in value from £5 4*s.* to £13 (Rs. 52 - 130). Including twenty-four elevenths, *agyáras*, and twelve dark fifteenths, *amás*, they rest from work forty-five days in the year. Though proverbially ready to cheat, the goldsmiths, especially those who do European work, are said to be thrifty and hardworking. They form four guilds, *jamáts*, *Vánia-sonis*, *Kansára-sonis*, *Suthár-sonis* and *Musalmán-sonárs* of the Meman sect found chiefly in Abdása. Each of the above guilds has an alderman, a code of rules, and a fund formed from a marriage cess, the hire of vessels used at feasts, and fines for breaches of rules. This fund is, according to the will of the alderman and the committee, *panch*, spent on religious objects, building or repairing places of worship, buying a store of public cooking vessels, and on guild feasts. Almost all goldsmiths are able to save. Very few send their children to school, and none of them have risen to high position.

Four hundred Hindu families from Márwár came to Bhuj about 250

Chapter VI.
Manufactures.
Copper Work.

years ago. Taking refuge in the temple of Maha Káli, they were ordered by her to work as coppersmiths. At present about 100 families remain, who follow this craft in Bhuj, Anjár, Mándvi, Roha, and Lakhpat. They work in copper, brass, bell-metal, tin, and pewter, and prepare jars, plates, dishes, cups, and large pots, *hándis*. In making these articles, suitable pieces of metal are hammered on a wooden block, moulded into the required shape, and their joints cemented. The metal is brought from Mándvi and Anjár by Vánia, Bhátia, and Lohána merchants, who get it from Bombay and sell it retail to the coppersmiths. A few use English tools, but their tools are generally bought from local blacksmiths. Some have capital, and others are labourers. The workmen earn about 1*s*. (8 *annas*) a day. Many are able to save, and only a few are poor. Their pots and other produce are largely sold at fairs. Including twenty-four elevenths, *agyáras*, and twelve dark fifteenths, *amás*, they keep fifty holidays in the year. They are hardworking and thrifty, but have no very high character for honesty. They have a trade guild and a fund raised and spent in the same way as the goldsmiths' fund.

Iron Work.

There are fifty-three families of blacksmiths, descended from one Surji, who 300 years ago came to Bhuj from Junágad in Káthiáwár. Of these one works as a goldsmith and two as carpenters. Most of them make locks, keys, pots for household purposes, and field and artisan's tools. A few make spades, shovels, knives, scissors, razors, and other cutlery after English patterns, and of good workmanship. Good swords, daggers, spears, and muskets are also made; but none are exported. In 1837 Bhuj iron-workers were able to turn out a flint or even a percussion lock, which many an Englishman would not be ashamed to own as his production.[1] Although they have no capital, the Luhárs are well-to-do. The rains (June - October) is their busy season. They earn from 6*d*. to 2*s*. (4 *as*. - 1 Re.) a day, and are on the whole a saving community. Village Luhárs are generally paid in grain. Although not very honest, the Luhárs are thriving and hardworking. Including twenty-four elevenths, *agyáras*, and twelve dark fifteenths, *amás*, they keep forty holidays in the year.

Gilding.

There are eight families of gilders said to have come from Delhi to Bhuj. Of these seven are Musalmán and belong to the blacksmith class. They cover brass ornaments and sometimes copper and brass pots either with gold or silver. In gilding or silvering, Delhi-made gold or silver leaves, or Cutch-made wire is pressed into the lines of a pattern, cut by a sharp pointed iron tool into the face of a metal vessel and then polished. They have no capital of their own and are generally forced to borrow money from traders. Most of them work and sell on their own account. Others hire themselves out as workmen, earning on an average about 1*s*. 3*d*. (10 *as*.) a day. During the year, Musalmáns keep eleven and Hindus ten holidays. With no very good name for honesty, these people are hardworking and thrifty.

[1] Mrs. Postans, 48. Dr. Burnes (1830) mentions a Bhuj gun-lock passing for English. Hist. of Cutch, viii.

Polishing.

Twenty Musalmán families came from Sind with the Jádejás as polishers. They polish and sharpen knives and swords. They are poor and without capital. In January and February when their trade is at its best, they earn from 9*d.* to 1*s.* (6 - 8 *as.*) a day. They keep all the Muhammadan holidays. Very few send their children to school. They are thrifty and hardworking.

Mason's Work.

Cutch masons are well known for their skill in stone cutting and for the delicacy and excellence of their designs. They are Hindus of two classes, *somparás*, immigrants from Márwár, and *kumbhárs*, people of Cutch. Living in a province very rich in building-stone, the Cutch masons have carried the art of stone-carving to great perfection. The bases and capitals of the pillars and open tracery in the new Bhuj palace, and in some Cutch Shrávak temples show much variety of design and fineness of work. They are a sober, hard-working, and thrifty class with a trade guild much like that of the goldsmiths. Many Cutch masons go to different parts of western India in search of work.

Carpentry.

Carpenters, *suthárs*, chiefly from Gujarát, have been settled in Cutch from a very early date. Nearly 2000 families, 1200 Hindu and 800 Musalmán, are scattered over the province. Except *bábul*, *pipal*, *bordi*, *kandoánt*, and *khijdo*, almost all the timber used in Cutch comes from Daman and the Malabár coast. Of the 2000 families about sixty are said to have capital, varying from about £20 to £1000 (Rs. 200 - 10,000) earned in many cases by working in foreign parts. The rest are workmen earning from 1*s.* 7*d.* to 2*s.* 7*d.* (*as.* 12 *pies* 8 - *Re.* 1 *as.* 4 *pies* 8) a day. Rising at six they work from eight to twelve, rest, and again work from two to six. Skilled carpenters generally save, investing their money in ornaments. Among the Hindus, caste influence is strong, and caste dinners are given on occasions of marriage and death. They may follow any other craft, but are not allowed to drink wine. They rarely send their children to school. It is said that, in former times, a carpenter, *suthár*, was not thought to be skilled in his calling, unless he had read a book called Rájvallabh, treating of the principles of carpentry mixed with much religious teaching. Originally in Sanscrit, this book was translated into Prákrit. No Gujaráti version has been made, and as the carpenters are uneducated, it is now seldom read.

Cotton Spinning.

About 200 Musalmán families, chiefly from Márwár spin cotton in Bhuj. All of them labourers, in their brisk season, February and March, *Phágan*, they earn from 4½*d.* to 6*d.* (3 - 4 *annas*) a day, but the demand for their work is not very steady. Including fifty-two Fridays they keep about sixty holidays in the year. Children are very seldom sent to school. Wine is forbidden.

Cotton Weaving.

Dark-blue and black cotton cloth used to be woven in large quantities for export to Zanzibár. Three varieties known as *jodi*, *sadiamu*, and *bungan* were much valued for the fastness of the dye. Of late the trade has fallen off. But it is hoped that the recent lowering of dues may help to restore it.

Embroidery.

There are about fifty families of Hindu embroiderers. About 250 years ago a Musalmán beggar, *fakir*, skilled in embroidery, is said

Chapter VI.
Manufactures.
Embroidery.

to have come from Sind, and taught his art to some families of the shoemaker, *mochi*, caste, who both in Bhuj and Mándvi are famous for their skill. They work in silk, with a hooked needle like a broad awl on silk cloth, *mashru*, on broadcloth, net, and canvas. With a silk thread in one hand, the artist works with the other without any design sketched on the cloth or even placed before him, and with wonderful speed forms letters, leaves, fruit, flowers, animals, and human figures. Some of them keep for sale a stock of caps, tapes, cushions, bodices and robes, while others make them to order. Fifteen of the families are well-to-do, making up and exporting large quantities of embroidery, and with from about £5 to £50 (Rs. 50 - 500) invested in their business. In their busy season, January, the marriage time, the workmen earn from 1*s*. ½*d*. to 2*s*. 7½*d*. (*as*. 8 *pies* 4 - Re. 1 *as*. 5) a day. Including twelve dark fifteenths, *amás*, they keep eighteen holidays in the year. Hard-working, sober, and thrifty, they invest their savings in developing their business. So highly is their skill valued that Káthiáwár and other chiefs employ them, and their work is in great demand over all India and is sent to Zanzibár.

Braid Weaving.

Thirteen Hindu families of the braid weaving, *jágria*, caste, are said to have come from Márwár under an invitation from His Highness the Ráo. Some of them are settled in Bhuj and some in Anjár. They are workmen, carrying out orders from traders, and when engaged, earn from 3*d*. to 9*d*. (2 - 6 *annas*) a day. They do not always get work, have no busy season, and are not in a position to save. When their work is slackest, generally in October, February, and April, they make considerable sums as exorcists, driving out spirits by beating the small *dáks*, drum. They keep four holidays in the year and do not give caste dinners. Wine is forbidden them. Their children are not sent to school.

Dyeing.

There are about 165 families of dyers, 112 of them Musalmáns, the descendants of converts from the Khombhátri and Khatri castes, and 53 of them Hindus of the Khatri caste. Some 250 years ago, the Ráo asked their ancestors to come from Sind to Bhuj. Of the whole number of dyers only a few are well off, the rest are workmen earning from 4½ to 7½*d*. (3 - 5 *annas*) a day. The Hindu and Musalmán Khatris generally dyeing in fast indigo, dark-blue and black colours, are better off than the Musalmáns of the Khombhátri caste, who dye women's robes, scarves, and handkerchiefs, in light soon fading shades. The Khatris have work throughout the year, but during the rainy season the Khombhátris are nearly idle. The busy season of both is in the month of January, *Posh*. The Hindus keep ten, and the Musalmáns eleven yearly holidays. As a class they are hardworking and thrifty, and both have guilds for settling their trade disputes.

Silk Weaving.

Silk weaving is carried on to a large extent only in Mándvi. The raw silk comes from China, Bengal, and Bokhára, generally through Bombay merchants. The silk weavers are of the Khatri caste, most of them well-to-do. Some save money and invest it in their business; others work for wages among their own caste people

getting from $6\frac{1}{4}d.$ to $9\frac{3}{4}d.$ (*as.* $4 - 6\frac{1}{4}$) a day. Silks are dyed by Khatris, partly Hindus partly Musalmáns, in pits dug on the banks of the dry river Rukhmávati where the water is said to give specially clear and lasting colours. Some of the silk is used locally, and the rest sent to Gujarát, Káthiáwár, and Bombay. The dealers are Shrávak and Vaishnav Vániás, and Pátodis a class of Khatris. Of late silk weaving has greatly fallen off. An attempt has been made to revive it by lowering duties. Their busy time is in the marriage season, during the months of December and January (*Mágsar* and *Posh*). Including twenty-four elevenths, *agyáras*, they observe forty yearly holidays.

Silk Printing.

The Mándvi Khatris to a small extent print silk by knotting. The process is the same as in other parts of Gujarát ; the consumption is almost entirely local.

Shield Making and Painting.

There are in Bhuj about fifteen Musalmán families of painters, *kamángar*, who are said to have come from Delhi. They make toys, shields, and sticks, and colour them with different dyes. Shield-making is one of the special Cutch industries. The *kamángars* import rhinoceros and elephant hides from Zanzibár, work them into semi-transparent discs of various sizes, paint them, and without any help from leather workers mount them as shields. The fewer the flaws and stains the greater is the value of the shield. Measuring generally about $2\frac{1}{2}$ feet across, the rhinoceros shields vary in price from 2*s.* to £10 (Rs. 1 - 100). Those for nobles and chiefs are gold or silver mounted, and sometimes studded with gems. Shield makers have no particular busy season, and in the rains are more or less idle. Their average daily earnings are about 1*s.* (*as.* 8). They keep eleven yearly holidays, and though hardworking and thrifty, are not able to save.

Oil Pressing.

There are 300 families of oil pressers, thirty of them Ghánchis and the rest Chákis and Bohorás. They make oil from sesamum, rape seed, castor seed, and cocoanut kernels. They have no capital and all are workmen earning from about 6*d.* to 1*s.* (*as.* 4 - 8) a day. They are busy in December, January and February, but at other times do not always get work. Including fifty-two Fridays, the Musalmáns keep sixty-eight holidays. Though hardworking, thrifty, and temperate, they are not able to save. They rarely send their children to school.

Bracelet Making.

There are seventy-five families of wood and ivory bracelet makers, *chudgars* or *maniárs*, twenty-five of them Hindus and the rest Musalmáns. They live at Mándvi, Bhuj, and Anjár. The Musalmáns' ancestors were Rajput horse-dealers, who about 250 years ago were converted to Islám, and according to the story, were taught bracelet making by a holy man of Kodinár near Junágad. Since then they go by the name of *maniárs*, from *mani*, the Sindhi for a bracelet. They work chiefly in ivory and blackwood, and also make small boxes of rhinoceros hide. Ivory bracelets are of two sorts, edged and without edges. The edged are always covered in the middle by gold foil, those without edges have no gold. Blackwood bracelets are always edged, and covered either with brass,

Chapter VI.
Manufactures.
Bracelet Making.

silver, or gold. The materials are supplied by Mándvi and Anjár traders, chiefly Vániás and Bhátiás, who bring the ivory from Zanzibár and the blackwood from the Malabár coast. The *maniárs* are men of capital with from about £5 to £50 (Rs. 50-500) invested in their business. They earn from 6*d.* to 2*s.* 6*d.* (*as.* 4 - Re. 1¼) a day. Including twenty-four elevenths, *agyáras*, and twelve dark fifteenths, *amás*, the Hindus observe forty holidays, and the Musalmáns eleven. Although hardworking they are not in a position to save.

Tanning.

Fifteen Musalmán families of tanners, said to have come from Hálár in Káthiáwár, live in Bhuj and Anjár. They buy the leather from butchers and Dheds, and dyes from Musalmán or Hindu grocers, *gándhis*. Their trade depends on the leather supply, which is generally as much as is wanted for local consumption. They earn from about 4½*d.* to 7½*d.* (*as.* 3 - 5) a day. Including fifty-two Fridays they keep fifty-eight holidays in the year. They are hardworking and sober.

Basket Making.

There are twenty-five Rajput families of basket makers, thirteen at Mándvi and the rest scattered over the province, said to be the descendants of six brothers, who, 300 years ago, first made bamboo baskets for Máta Baucharáji. They work with bamboos brought from the Malabár coast by Vánia and Bhátia merchants. They buy a year's supply at a time, bury them below high tide mark, and take them out when wanted. Their busy season is from November to February. They generally work at home, and keep nearly sixty holidays in the year. They are hardworking and thrifty, and as a class are fairly well-to-do.

Shoe Making.

There are five hundred families of Gujarát Hindu shoemakers, settled chiefly at Bhuj. The Meghváls, another class of Hindu shoemakers do not mix with them. About seventy-five of them have capital, varying from £10 to £50 (Rs. 100 - 500) invested in ornaments or lent at interest. They earn from 9*d.* to 1*s.* 3*d.*, (*as.* 6 - 10) a day. They keep sixteen holidays in the year, and are sober and hardworking.

Candles and Matches.

In 1877 an attempt was made, with some state help, to start a candle and match factory in Bhuj. But it did not pay and had to be closed.

Confectionery.

About 150 families, five of them Musalmáns, make sweetmeats either in their shops or in their customers' houses. Hardworking and thrifty, some of them have capital and are able to save, investing their earnings in ornaments. They earn from about 6*d.* to 2*s.* 7*d.* (*as.* 4 - Re. 1-4½) a day. Including twenty-four elevenths, *agyáras*, and twelve dark fifteenths, *amás*, they keep about forty holidays in the year.

CHAPTER VII.

HISTORY.

Chapter VII.
History.
Legends.

The history of Cutch may be roughly divided into two periods, an ancient and a modern, before and after the Samma or Jádeja conquest about the beginning of the fourteenth century. In old Hindu writings the country is, under the name of Kachchha or coast land, spoken of as a desert with few and wild people. So it remained till a holy man, losing himself in the forests on his way from the Náráyan Sarovar or lake of Náráyan in the extreme west, cleared the country by fire. From the ashes sprang crops of grass so rich that large numbers of pastoral tribes settled in Cutch.[1]

Early Notices.
325 B.C.-640 A.D.

The earliest historic notices of Cutch are in the Greek writers. In examining the eastern branch of the river Indus, Alexander (325 B.C.) came to a great lake, formed either by the spreading of the river or the flowing together of the neighbouring waters. The entrance was easier than the entrance of the western mouth, and, to ensure a regular supply of fresh water, wells were dug along the coast.[2] About 150 years later (142-124 B.C) Cutch was part of Menander's kingdom, which stretched from the Jamna to Sauráshtra.[3] Soon after this (120 B.C.) the Græco-Baktrian empire was overthrown, and Skythians, known to the Indians as Sáka or Min, passing south established themselves in Cutch and other parts of north Gujarát. Defeated by Vikramáditya, about 56 B.C, they came back between twenty and thirty years later, and under Yeukaotschin founded a dynasty which in turn was, in the first century of the Christian era, overthrown by Párthians whose power stretched from Sind as far south as Broach.[4] In the first century after Christ, Pliny's (77 A.D.)

---

[1] McMurdo, Bom. Lit. Soc. Trans. II. 218 (New Ed.).

[2] Arrian, VI. xx. 3. Rooke's Trans., 168. The wells seem to have been dug to the west of the Indus mouth and not as Vincent (Com. of the Ancients, I. 178) supposed in Cutch. Vivien de St. Martin Geographie Greque et Latine de l'Inde, 177, Note 5.

[3] V. de St. Martin as above, 193, Note 3. For three or four hundred years traces of Bactrian temples, altars, fortified camps, and large masonry wells remained. C. Wilford, quoted in Burgess' Arch. Sur. Rep. 1874-1875, 190. C. Wilford, As. Res. IX. 183, explains Strabo's (66 B.C.-24 A.D.) *Tejaráshtra* as the country of [illegible] settlements in Cutch. See below, "Places of [illegible] 212) for Tejaráshtra reads Saraostus and [illegible]

[4] McCrindle's Periplus, 108, Note 39. Of the Skythian conquest traces remain in the names of Indo-Skythia and Skythia given by Ptolemy (Bertius, 7102) and the author of the Periplus (Vincent, II. 392) to Sind and the country north of Cutch. The return of the Skythians (30-20 B.C.) closely corresponds with the [illegible] of the M[illegible] to their o[illegible] writers, [illegible] Punvarángad under "Manjal," p. 235.

Chapter VII.
History.
Early Notices.
325 B.C. - 640 A.D.

Odambari are generally taken to have been the people of Cutch, and Ptolemy's (150 A.D.) town of Orbadari to the east of the Indus to have been their head-quarters.[1] Ptolemy[2] knew the gulf of Cutch as Kánthi, a name still applied to the strip of land along its north shore, and to the Kanthkot fort near the south shore of the Ran. About a hundred years later (246) the author of the Periplus speaks of the outer part of the gulf of Cutch as Barake.[3] Further in, he says, is the gulf of Eirinon (the Sanscrit *iriṇa* 'a salt marsh', the modern Ran), divided into two parts, a greater and a less, both unexplored, dangerous to ships, shallow, and with violent eddies. The country along the coast of the gulf, which both he and Ptolemy call Surastrene,[4] was rich, yielding in abundance corn, rice, sesamum, butter, and cotton for ordinary manufacture, the people were tall and black, and they had many herds. Except perhaps at a port near Kurrachee where Ptolemy has a station of the Kánthi ships, the Greeks would seem to have had no direct trade with Cutch. The gulf of Eirinon is spoken of as a place to be shunned, and all trade centred in Broach.[5] Soon after the time of the author of the Periplus, Cutch was conquered by the Sáh (140 - 380 A.D.)[6] kings of Sauráshtra, and then, probably after forming part of the Gupta dominions, came about the end of the fifth century under the Valabhi kings.[7] In the seventh century (about 640) Cutch was part of the province of Sind. It is described by the Chinese pilgrim Hiouen Thsang as lying 267 miles (1600 *lis*) south-west of the capital of Sind, at that time Alor near Bhakar on the Indus.[8] He calls it *Otien-po-chi-lo,* which M. Julien renders Adhyavakila, and General Cunningham would connect with Pliny's Odambira. The circuit of the province is given at 833 miles (5000 *lis*) and that of the capital at five miles (30 *lis*). The capital's name is *Kie-tsi-shi-fa-lo* perhaps Koteshvar.[9]

---

[1] V. de St. Martin as above, 246. The form of the word in Bostock's Pliny (II. 48) is Odonbeores. The name seems to survive in the *Audumbaras,* a Bráhman sub-division pretty widely spread over north Gujarát. The Audumbaras are mentioned in the Harivámsa as a royal race. V. de St. Martin, 246. Lassen (Indische Alterthumskunde, III. 144) identifies Orbadaru with Rádhanpur.

[2] Bertius' Ptolemy, Asia Map X. and 199.

[3] Barake is probably Baravavæ the Magadhi form of Dwárka. Burgess' Arch. Sur. Rep. 1874-75, 194.

[4] Vincent's Commerce of the Ancients, II. 392; Bertius' Ptolemy, 202.

[5] Vincent's Commerce of the Ancients, II. 392 - 395; Bertius' Ptolemy, Asia Map X.

[6] The Girnár Rudra Dáma inscription, dated 72 (probably 150 A.D.) describes the territory of the Sáh kings as stretching from the Tápti to Sind. Asvakachha mentioned in the list of subject lands is supposed to be Cutch. Burgess' Arch. Sur. Rep. 1874-75, 131.

[7] Ditto, 138. From an uncertainty as to the reckoning of eras these dates are doubtful.

[8] Julien's Hiouen Thsang, I. 207, 208.

[9] Cunningham's Ancient Geography of India, I. 303. Julien reads the name of the capital Khajiswara, and Lassen Kachcheswara. See below, "Places of Interest." Mr. Burgess quotes another part of Hiouen Thsang's itinerary (Julien, 205, 206) as referring to Cutch. It is a place Kie-ch'-a said to be about 500 miles (3000 *lis*) in circuit, and with a capital 3½ miles (20 *lis*) round. The name comes closer to Kachh than that of the other passage, but the account of the country seems strangely inapplicabl[illegible]kly peopled and rich, under Málwa, and like it in climate, [illegible]oduce, [illegible] people's customs. Arch. Sur. Rep. 1874-75, 190.

Chapter VII.

History.

The Arabs, 711-1020.

The next mention of Cutch is that early in the eighth century (about 714), on the death of Pramár of Telegu, Cutch was given to the Chárans.[1] Soon after this the Káthis would seem to have passed into Cutch from Sind, and with their head-quarters at Pávargad, were probably the ruling tribe, especially in the centre and south of the province.[2] At this time the chief other Cutch tribe would seem to have been the Chávdás in the east, whose power by the help of the kings of Panchásar and Anhilváda, probably increased in the eighth and ninth centuries. In the tenth century, when, by the accession of Mulráj Solanki, the Chávdás were ousted from Anhilváda they retired to Cutch[3] Shortly afterwards (about 950), when pressed by the Chálukyás of Kalyán, Mulráj Solanki occupied Kanthkot.[4] During this time the Arabs, beginning with raids on the Káthiáwár and Gujarát coasts, had completed the conquest of Sind. In the ninth century they had made settlements on the Cutch coast, and in the beginning of the tenth the province was considered part of Sind.[5] Al Biruni (970 - 1039) speaks of Cutch by its present name and notices that one branch of the Indus flows into the Sind Ságar on the borders of Cutch.[6] The chief references to Cutch in the writings of the Arab travellers of the tenth and eleventh centuries are connected with its pirates, who, with their head-quarters at Cutch and Somnáth, were, from the word Baira a boat, known as Bawarij.[7]

Early in the eleventh century (1023) Bhimdev I. (1022 - 1072) of Anhilváda fled before Mahmud of Ghazni to Kanthkot (Kanda Kot). Like Mulráj he held the whole of Vágad and two of his grants dispose of Cutch villages. About the close of the century

---

[1] Chand quoted in Tod's Annals of Rájasthán, I. 84. According to Musalmán historians Cutch was part of the dominions of the king of Alor. Bom. Gov. Sel. XIII. 8.

[2] Burgess' Arch. Sur. Rep. 1874-75, 191. With the Káthis the Áhirs were associated. Ditto. About 750, says Colonel Tod, the Káthis crossed the Ran in their passage from Multán, and established themselves in the regions of the Sauras Western India, 155.

[3] About 942, writes Major J. W. Watson, one of the queens of Samantsinha, by tribe a Bhatiána, fled to her father's house in Jesalmer with her infant son, then a child of [illegible] man's estate became [illegible] He conquered nine [illegible] le the [illegible] e reigned for many years. [illegible] Vibhurája. Vibhurája was [illegible] Seshkaranji. Seshkaranji [illegible] by his son Akherája, and Akherája was succeeded by his son Tejasi, Tejasi by Karamsinha, and Karamsinha by Tákhansinha, Tákhansinha by Mokamsinha, and Mokamsinha by Punjáji, Punjáji lived in the reign of Sultán Alá-ud-din Khilji (1295-1315). Burgess' Arch. Sur. Rep. 1874-75, 192.

[4] Burgess' Arch. Sur. Rep. 1874-75, 192; Ind. Ant. VI. 184. According to one account (Rás Mála, 41-43), Mulráj in his fight with Gráh Ripu killed Lákha the ruler of Cutch. But see Burgess' Arch Sur Rep. 1874-75, 192.

[5] Ibn Khurdádba (912) in Elliot, I. 14, and Al Biláduri (840) in Elliot, I. 129. One of the Arab settlements was probably Sándhán. See below, "Places of Interest."

[6] Elliot, I. 49 - 65.

[7] They are mentioned, Reinaud's Fragments. 120, by Al Masudi (957) and Al [illegible] e close of the thirteenth century, [illegible] encamped and sold the spoil, the [illegible] well that it was Saracen or Pagan.

hapter VII.
History.

the province was, 'as far as Mánikbái,' overrun by Singhar the fourth Sumra prince of Sind.[1] But his power did not last long as Cutch is said to have formed part of the dominions of Sidhráj Jaising of Anhilváda (1094 - 1143).[2] Not many years later, (about 1180), according to one version of Anhilváda history, in the famous fight between Prithiráj and Bhim Dev II., Balla of Cutch with 3000 horse fought on Bhim Dev's side.[3] And in the thirteenth century, on succeeding to the power of the Solankis, the Vághela dynasty (1240 - 1304) seem to have maintained the old Anhilváda supremacy in Cutch.[4]

mma Conquest, 1320.

The modern history of Cutch may be said to date from its conquest by the Sind tribe of Samma Rajputs. This took place or at least was completed, during the fourteenth century. Sammás are said to have begun to come into Cutch several centuries before, probably during Musalmán rule in Sind (712 - 1051).[5] Early in the thirteenth century, at the time of Shams-ud-din Altamsh's (1211 - 1236) conquest of Sind, other bands of Sammás seem to have retired into Cutch.[6] According to local tradition the reason of the Sammás coming to Cutch was a quarrel among the sons of a Sind Samma chief by name Lákha. On Lákha's death two of his younger sons, Mod and Manái plotted against the rightful successor, their elder brother Unad or Umar. Their plot failing they were forced to fly to Cutch, where Mod's uncle Vágam, a Chávda chief, ruled in Pátgad on the Ran. Vágam received his nephews kindly. But after a short time they rose against him, took his fort, and put him to death. This outrage brought on the brothers the wrath of Vágam's over-lord the Vághela of Gunthli. To please him the brothers promised to double Vágam's tribute, and agreed that one of them should remain hostage in Gunthli. Part of the tribute

---

[1] Burgess' Arch. Sur. Rep. 1874-75, 197. Mánikbái is unknown. It is also written Nánik Nái. Bom. Gov. Sel. XIII. 41. [2] Rás Mála, 138.

[3] Tod's Western India, 200. Tod, following Chand, makes out that Bhim was killed, and one Balla, apparently the Cutch chief, set in his place. Ditto, 204. But see Rás Mála, 178.

[4] See an inscription at Rav, dated 1271. Átmárám Keshavji's Cutch Itihás, 18.

[5] The Sammás came about the ninth century. Dr. Burnes' History of Cutch, 1; Bom. Gov. Sel. XV. 92. As a class the Sammás gladly accepted Muhammad Kásim's rule (712 - 715) (Chach Náma in Elliot, I. 191), so at that time they are not likely to have moved into Cutch in any large number. Two causes probably helped to drive the Sammás south into Cutch: the ruin in eastern Sind caused (about 1000) by the change in the course of the Indus, and the persecutions, in 1005, 1175, and 1237, (Elliot, II.575) by orthodox Musalmáns of the Karmatians to which sect some at least of the Sammás seem to have belonged. (See below, "Jádejás").

[6] For Shams-ud-din's conquest of Sind see Tabakát-i-Násiri in Elliot, II. 326, and Elphinstone, 373, 374 (1866, 5th Ed.). Besides by Shams-ud-din, Sind was at this time conquered by Nasir-ud-din, Shams-ud-din's wife's uncle, and by Jalál-ud-din the refugee ruler of Khárizm. This date (1225) agrees very closely with the traditional account of the arrival of the Sammás in Cutch given in the text. It also fits in well with statements in the confused Musalmán histories of the Sind Sumra dynasty (1025 - 1315), that about the middle of the thirteenth century there were Sammás in Cutch more or less dependent on the Sumrás. Tárikh-i-M'asumi in Elliot, I. 218. Tuhfatu-l-Kirám in Elliot, I. 340; see also ditto, 486. The arrival of the Sammás, says MacMurdo (Trans. Bom. Lit. Soc. II. 218), took place before the end of the thirteenth century and probably much earlier. Tod (Western India, 470) places Umar as far back as 1053. But even according to Col. Tod's table, counting back from Ráo Khengárji (1537) the first certain date, 1053 is nearly a century too early.

was a payment of fourteen cart-loads of grass. One year, under the grass, warriors were hid. Leaving their hiding place at night they took possession of the fort of Gunthli and drove the Vághelás across the gulf into Káthiáwár.[1] After this success Mod ruled as chief of western Cutch. Sád who came next, was, about 1305, after a reign of fifteen years, succeeded by his son Phul, and he, about 1320, by Lákha Phuláni. Meanwhile, according to the Musalmán historians of Sind, the Sumrás whose head-quarters were at Muhammad Tur,[2] after being defeated by Alá-ud-din Khilji (1295-1315) about the close of the thirteenth century, so oppressed the Sammás, the ancient landholders, that they retired to Cutch. Shortly after another Musalmán invasion took place, Muhammad Tur the Sumra capital was destroyed, and the Sumrás' wives and children were sent for protection to the Sammás of Cutch.[3] On their arrival in Cutch the Sammás at first settled in the desert. After a time they begged the chiefs, who were Chávda Rajputs, to grant them a tract of land. This was agreed to, and on condition of making over the grass to the Chávda chief as tribute they were allowed to keep the grain. The story of their capture of Gunthli and their rise to power in Cutch is the same as that already given from Cutch traditions.[4] The two accounts so far agree that the year 1320, when, according to Musalmán accounts, the last bands of the Sammás arrived, is, according to Cutch tradition, the date of the accession of Lákha Phuláni the hero of Cutch legend, who, ruling at Kerákot, completed the conquest of Cutch, subdued the Káthis, and was slain about 1340 fighting in Káthiáwár.[5]

Chapter VII.

History.

Lákha Phuláni, 1320-1340.

At the time of the Samma conquest Cutch is described as a land of deserts and hills. It would seem to have been thinly peopled by Káthis in the south and by Chávdás and Vághelás in other parts. The Káthis were driven across the gulf, but the Chávdás remained 'once the masters now the tenants,' and were consulted when any well or pond was to be dug.[6]

Pura Gáváni, 1340-1350.

Lákha Phuláni was succeeded by his nephew Pura or Punvaro Gáváni, who after a short reign was killed by the Yakshás.[7] Pura left two younger brothers Detha and Setha, but as neither of them was

---

1 ... VII. 102.
... north of
... invasion
... (1361)
... III. 337.
... of the Sumrás, and soon after (1315) the change of dynasty from Sumrás to Sammás seems to ... Elliot, I. 272.
4 ... are given under the head "Gunthli."
5 ... murdered by his son-in-law. Burgess' Arc... their success in Cutch the Sammás would seem at this time to have assumed the government of Sind. See below, "Sammás."
6 Tárikh-i-Táhiri : Elliot, I. 267, 268.
7 By Yakshás, properly a class of superhuman beings (see Rás Mála, 8), Musalmáns are probably meant. In Cutch the name Yakshás seems also to be applied to a much older race of northern invaders.

in the east, Otháji's[1] head-quarters were Ajápur to the north-east of Bhuj not far from the Haba hills, and Gajanji lived at Bára near Tera in the west.[2]

Mahmud Begada's conquest, 1472.

Early in the fifteenth century (1410) Muzafar Sháh (1390 - 1411), the founder of the Ahmedabad dynasty, defeated the chief of Kanthkot. In spite of this defeat, though nominally subject to Ahmedabad, Cutch remained independent till, in 1472, Mahmud Begada (1459 - 1511), going against them with only 300 cavalry, attacked and defeated a force of 4000 archers. The Cutchis submitted, and being asked by Mahmud what their religion was, said they were men of the desert, without teachers; the king promised to send them teachers, and many of the chiefs who went back with him to Junágad embraced Islám.[3]

Ráo Khengár I., 1548 - 1585.

In the beginning of the sixteenth century the Cutch chief would seem to have been on no friendly terms with the Arghun dynasty (1519 - 1543), the overthrowers of the Tatta Sammás. According to the Sind historians on one occasion, about 1530, Sháh Husain (1522 - 1544) entered Cutch, and inflicted on the Ráo a severe defeat.[4] At this time[5] the representatives of the three branches of the Jádeja family were Jám Dádarji, Jám Hamirji, and Jám Rával. Of these Jám Hamirji and Jám Rával were neighbours and rivals, and in 1537, Rával, by a solemn promise of friendship drawing Hamir into his power, killed him. At the time of Jám Hamir's death, Aliyáji,[6] the eldest of his four sons, was on a visit to his sister, the wife of the Ahmedabad king; [illegible], was on a visit at Viráwáh in Párkar. [illegible] hebji and Ráyabji, were secretly carrie[illegible] Khengár, returning from Párkar, took [illegible] where they were joined by a number of their family and followers. At an Ahmedabad hunting party, Khengár, though only a lad of fourteen, slew a tiger with his sword. Pleased wi[illegible] grant him any thing he mig[illegible] followers might settle for a [illegible] was made over to him in perpetuity, and Khengár was ennobled with the title of Ráo. From Morvi Khengár kept constantly attacking the villages of Jám Dádarji, who was then on friendly terms with Jám Rával. He also tried to get leave to settle in Rápar, and after an unsuccessful attempt, succeeded. He next, by the help of his relation the Hothi chief, tempted the Rápar chief out of his fort, and slaying both him and his sons took his possessions. After a fourteen

---

[1] Otháji is said to have ruled at Ajápur about 1385. Burgess' Arch. Sur. Rep. 1874-75, 200.

[2] Bom. Gov. Sel. XV. 10. Dádár's successors were Jiháji, Bárách, Jádáji, Bhat, Rávaji, Lákha [illegible] (1430), Mulvaj [illegible] and Aliyáji. [illegible] Kubera, Hard[illegible]

[illegible] d that they had long before [illegible] ove p. 64).

[illegible] 06 - 108. The Cutch Prince is [illegible] Burton's Sind, 17.

[5] Bom. Gov. Sel. XV. 11.

[6] Bom. Gov. Sel. XV. 11.

Chapter VII.

History.

1631-1718.

Ráo Bhojráj, 1631-1645.

Ráo Khengár II., 1645-1654.

Ráo Ráyadhan I., 1662-1697.

much pleased with the old chief, gave him his own horse, a male and female elephant, a dagger, a sword with diamond mounted hilt, and four rings.[1] At the same time, on the condition of giving pilgrims a passage to Mecca, he freed Cutch from tribute. On his death in 1631 Bhármal was succeeded by Bhojráj, who, ruling till 1645, was succeeded by his nephew Khengár II. Dying in 1654, Khengár was succeeded by Tamáchi, and he by Ráyadhan in 1662. These successions passed without a contest and during this period Cutch seems to have enjoyed unbroken peace. The only event of importance was, in 1659, the arrival of the unfortunate prince Dára, a fugitive from Aurangzeb. Tamáchi at first received him kindly, but afterwards, turning against him, forced him to leave Cutch.[2] [illegible] young, and during his father's [illegible] son, contrived the murder of [illegible] others had left sons who were entitled to succeed; but as they were young, Prágmalji, on his father's death in 1697, found no difficulty in seizing the throne. When Kányoji, the son of Raváji whom Prágmalji had murdered, became a man, he left no means untried to win back his birth-right. On assuming power in 1697 (S. 1754) Prágmalji had placed him in command of Morvi, on the southern shore of the gulf of Cutch, a possession still held by his descendants.[3] From Morvi, Kányoji made almost yearly raids into Cutch. But the ruler of Bhuj was too strong for him, and he was always worsted. During this reign Tamáchi, the sixth in descent from Hála, driven from Hálár, came to Prágmalji, who sending his son Godji with a strong force restored him. After a successful reign of eighteen years Prágmalji died in 1715.[4] He was succeeded by his son Godji, to whose vigour and courage the success of the last reign had been almost entirely due. Of Godji's short reign of three years (1715-1718) the chief event was despoiling Háloji, the son of Prágmalji's eldest brother Noghanji, of his estate of Mundra. Háloji unable to resist retired to Abdása, and there founded the towns of Kothára, Kotri, and Nagarchi. His descendants are known as Háláni Jádejás.[5]

Ráo Prágmal I., 1697-1715.

Ráo Godji I., 1715-1718.

Ráo Desal I., 1718-1741.

Dying in 1718[6] Godji was without opposition succeeded by his son Desal (1718-1741), a man in the prime of life, handsome, and of pleasing and courteous manners. At this time the revenues of the Ráos of Cutch were extremely small. Before the reign of Godji they were chiefly derived from the trifling trade of their seaport Anjár; from the Kora sub-division; from

[1] Watson's History of Gujarát, 70. The Ráo is said to have been ninety years old. He can hardly have been so much as he went on ruling for fourteen years.

[2] Bernier, Bombay Reprint, 1830, 142.

[3] Burgess' Arch. Sur. Rep. 1874-75, 200.

[4] About 1700 Hamilton describes Cutch or Cutchnagar as admitting of some trade, and [illegible] a periwinkl[illegible] into rings fo[illegible]

[5] Burgess' [illegible]

[6] Another account gives 1716. Bom. Gov. Sel. XV. 102.

Chapter VII.

History.

Ráo Desal I., 1718-1741.

Moghal Expeditions, 1730.

to Mándvi and Bhuj he withdrew.[1] The failure of these two attempts, followed by seven years of peace, lulled the Ráo and his friends into unreadiness. Then the Viceroy, Sarbuland Khán (1723-1730), at the head of an army of 50,000 men, and bringing with him Kányoji, the Morvi chief, as a claimant to Cutch, advanced towards Bhuj. The Ráo was ill prepared to meet him, and though the Jádejás loyally gathered at Bhuj, they and their followers were little able to oppose so strong an enemy. To add to the Ráo's difficulties his minister failed him, declaring that he knew of no means for raising money or men. Among the women of his palace, Desal had one favourite wife, whom his bounty had greatly enriched. Telling her his difficulty she freely offered her whole wealth, and her manager, Seth Devkarn a Lohána by caste, bowing before the Ráo, engaged, if service were given him, to guide the state safely through its present dangers. The Seth was made minister, and, by his power over his rich caste-fellows, gathered such large sums that, by offers of pay and opium, the whole fighting population of the country was quickly drawn to Bhuj.

Encamping on the borders of the lake outside the city, they were divided into two armies. One was sent to strengthen the garrison of the Bhujia fort, and the other kept to guard the town whose walls were yet unfinished. The day after the defence was arranged, the Musalmán army appeared before the city. An attack was made on the Bhujia fort, and two of its bastions were taken. Next day the garrison, in a successful sally, won back the two bastions, and drove out the Musalmáns with the loss of their leader the Viceroy's nephew. Cheered by this success, the Ráo, choosing three thousand of the best Jádeja horse, and binding round their brows the orange turban of self-sacrifice, dashed into the enemy's camp, and caused such loss and confusion that the invaders retired. At Lákhona, where they halted, their supplies were cut off, and their camp attacked and plundered by troops of Miyána horse. Seeing how matters went, their guide Kányoji left the Musalmáns, and gaining his pardon joined the Ráo. The Viceroy soon after escaped to Gujarát, and great numbers of his men following him in disorder were pursued and slain by the Cutch horse.[2]

Freed from the risk of foreign invasion the Ráo rewarded Devkarn Seth by giving into his hands the whole management of the country. Knowing his love of wealth, the minister, letting the Ráo's revenues accumulate, used all his own resources to improve the state. Commerce was encouraged and the land revenue fostered by a useful system of accounts, and by setting agents of the state in every town, and through them supplying the husbandmen with funds.

---

[1] According to Musalmán accounts the Viceroy Haidar Kuli Khán defeated the Cutch chief, and made him pay a sum of £22,500 (6,75,000 *mahmudis*). Watson's Gujarát, 95.

[2] The Muhammadan historians admit, but tone down, this defeat. 'The Viceroy now (1730) marched in the direction of Cutch, and refusing the offer of about £33,000 advanced against Bhuj. As the Ran was very difficult to cross, as the Ráo had cut off supplies, and as news came of riots in Ahmedabad, he had to return to Rádhanpur.' Watson's Gujarát, 106.

Chapter VII.
History.
Ráo Desal I., 1718-1741.

some villages in Miyáni; and from Rápar in Vágad. The lands of Mundra and Kánthi and Anjár Chovisi, added during Godji's reign, brought an important increase of revenue. Still the Ráos' income was scanty, and their way of living very frugal and simple. Among his brotherhood the Ráo claimed no greater supremacy than w[illegible] due to his title and larger resources. Sheltered by the [illegible] of his relations and servants, he lived safe and un[illegible]ippling his resources by the pay of m[illegible]dejás had all lately received their po[illegible]e, the ties of relationship had s[illegible]y inclined them to obey their [illegible]rse and mutual support forme[illegible]d his nominal feudatories, in st[illegible]ord of [illegible]r years. At this t[illegible] the Godánis or s[illegible]ánthi; the Sá[illegible]d Mothála, w[illegible]one of the so[illegible] best lands an[illegible]easants as wo[illegible]nd settle in [illegible] the Ráo. M[illegible] hands of Vá[illegible]had kept to[illegible]rs, who ha[illegible]iefs and Gi[illegible]d when wa[illegible]

[illegible] than a [illegible]k; and [illegible] by the [illegible] charge, [illegible] Desal's [illegible] Gujarát [illegible]ommand [illegible] Bhuj. [illegible]gether, [illegible]e sent [illegible]ng the [illegible]te had [illegible]Moghal [illegible]nce by [illegible]e Ráo [illegible] spared [illegible]ttack. [illegible]ever, [illegible]bute. [illegible]

Chapter VII.
History.

Ráo Desal I., 1718-1741.

Moghal Expeditions, 1730.

to Mándvi and Bhuj he withdrew.[1] The failure of these two attempts, followed by seven years of peace, lulled the Ráo and his friends into unreadiness. Then the Viceroy, Sarbuland Khán (1723 - 1730), at the head of an army of 50,000 men, and bringing with him Kányoji, the Morvi chief, as a claimant to Cutch, advanced towards Bhuj. The Ráo was ill prepared to meet him, and though the Jádejás loyally gathered at Bhuj, they and their followers were little able to oppose so strong an enemy. To add to the Ráo's difficulties his minister failed him, declaring that he knew of no means for raising money or men. Among the women of his palace, Desal had one favourite wife, whom his bounty had greatly enriched. Telling her his difficulty she freely offered her whole wealth, and her manager, Seth Devkarn a Lohána by caste, bowing before the Ráo, engaged, if service were given him, to guide the state safely through its present dangers. The Seth was made minister, and, by his power over his rich caste-fellows, gathered such large sums that, by offers of pay and opium, the whole fighting population of the country was quickly drawn to Bhuj.

Encamping on the borders of the lake outside the city, they were divided into two armies. One was sent to strengthen the garrison of the Bhujia fort, and the other kept to guard the town whose walls were yet unfinished. The day after the defence was arranged, the Musalmán army appeared before the city. An attack was made on the Bhujia fort, and two of its bastions were taken. Next day the garrison, in a successful sally, won back the two bastions, and drove out the Musalmáns with the loss of their leader the Viceroy's nephew. Cheered by this success, the Ráo, choosing three thousand of the best Jádeja horse, and binding round their brows the orange turban of self-sacrifice, dashed into the enemy's camp, and caused such loss and confusion that the invaders retired. At Lákhona, where they halted, their supplies were cut off, and their camp attacked and plundered by troops of Miyána horse. Seeing how matters went, their guide Kányoji left the Musalmáns, and gaining his pardon joined the Ráo. The Viceroy soon after escaped to Gujarát, and great numbers of his men following him in disorder were pursued and slain by the Cutch horse.[2]

Freed from the risk of foreign invasion the Ráo rewarded Devkarn Seth by giving into his hands the whole management of the country. Knowing his love of wealth, the minister, letting the Ráo's revenues accumulate, used all his own resources to improve the state. Commerce was encouraged and the land revenue fostered by a useful system of accounts, and by setting agents of the state in every town, and through them supplying the husbandmen with funds.

---

[1] According to Musalmán accounts the Viceroy Haidar Kuli Khán defeated the Cutch chief, and made him pay a sum of £22,500 (6,75,000 *mahmudis*). Watson's Gujarát, 95.

[2] The Muhammadan historians admit, but tone down, this defeat. 'The Viceroy now (1730) marched in the direction of Cutch, and refusing the offer of about £33,000 advanced against Bhuj. As the Ran was very difficult to cross, as the Ráo had cut off supplies, and as news came of riots in Ahmedabad, he had to return to Rádhanpur.' Watson's Gujarát, 106.

Chapter VII.
History.
Ráo Desal I., 1718-1741.
Time of Prosperity, 1730.

By these means the Ráo's yearly revenue was raised to £50,000 (18 *lakhs* of *koris*), and the minister's to more than £25,000 (10 *lakhs* of *koris*). Besides enriching the province, Devkarn Seth made it secure against foreign attack, strengthening the Bhujia fort, finishing the walls of the capital, and fortifying the towns of Anjár, Mundra, and Rápar. These places were garrisoned by troops, and a regular force engaged to protect the country. Not content with securing the safety of the province, he spread the Ráo's name and power by carrying an army into Párkar, and, leaving a post there, overawed the Sodhás and put a stop to their raids. In west Káthiáwár, the Okhámandal pirates, who had been harassing the trade of Mándvi, were punished and kept in order by building in their district the fort of Cutchigad; and in the east Bálamba and other Hálár villages were recovered from the estate of the traitor Kányoji. In Sind, called in by the Raimás, Musalmáns of the Jádeja stock, Devkarn protected them, and, to secure the lands he had won, built a fort at Rahim-ki-bázár. All this was done without rousing the ill will of the chiefs and proprietors, who, on the slightest summons were ready to gather round the Ráo's standard.

The Ráo's son rebels, 1738.

The latter part of Desalji's reign was disturbed by the violence and intrigues of his only son Lákháji. Unlike his father, free-handed and fond of show, Lákháji was popular, and gathered round him a band of followers who stirred up ill feeling between the young chief and his father. Uneasy as to his designs, the Ráo reduced his son's expenses, and refused him any share of power. Lákháji left Bhuj, and threatening to take service with the Rája of Udepur, forced his father to yield to some of his demands. Though to appearance satisfied, Lákháji secretly continued to scheme to bring the government into his hand. His first step was to get rid of the minister Devkarn, whom he hated as the cause of his exclusion from a share of power, and whose close intimacy with his mother he is said to have had strong reason for believing to have been criminal. Accordingly, in 1738, he raised a disturbance in front of the minister's house, who, coming out to restore order, was attacked and slain by a hired assassin. At first indignant at the loss of his favourite minister, the Ráo was by degrees won by Lákháji's submission to grant him forgiveness, and in token of their friendship agreed to be present at an entertainment in Lákháji's house. The Ráo brought with him most of his chief officers, and to show respect to his father, Lákháji had all his attendants in waiting. There was much delay in serving the feast, and the young chief, after many impatient messages, himself left the room to hurry on the banquet. As he left every opening from the room was closed, and the Ráo and his officers were quietly secured. Placing his father in confinement, Lákháji began to rule, receiving the submission of the commandants of all the forts in the province except Mándvi. When Lákha, more commonly called Ráo Lakhpatji, was settled in power, he allowed his father a suitable establishment and greater freedom. And his officers and personal friends were released and sent to distant parts of the country. In 1751, Ráo Desalji died at the age of seventy. Love of money was his ruling passion. But a

Ráo Lákha, 1741-1760.

Chapter VII.
History.
Ráo Lákha,
1741-1760.

kind and easy temper held him back from cruelty and extortion. Songs still keep fresh the memory of the quiet and plenty of Desalji's rule when Cutch grew populous and rich, and was respected by its neighbours.

In 1741, when he placed his father in confinement and assumed the rule of Cutch, Lákháji was thirty-four years old.[1] His handsome form, ple [illegible] made him popula [illegible] *rupees*), found in l [illegible] power. At the same time many of the Jádejás were displeased at Lákha's treatment of his father, and one of them, Sumráji, Thákor of Tera, a rich town and fort in Abdása, spoke with open scorn of his unnatural conduct. When firmly settled in the government, Lákháji determined to wipe out this affront. Collecting the Bháyád, he sent a force against Tera, and as the guns were served by men drawn from British territory, the fort suffered severely. After a few days, the chiefs taking thought that on an equally slight pretext the Ráo might destroy all their forts, warned the gunners that, if they continued to damage the fort, they should pay for it with their lives. After this the firing caused little injury, and failing to breach the walls, after a three months' siege, the army withdrew.

On the accession of the Ráo, Devkarn's son Punja was appointed minister, and so long as he was able to find funds he remained in favour. At the end of five years, by a course of unbounded extravagance, Lákháji had wasted his father's treasure, and, finding his income too small for his wants, he dismissed Punja and set a Vánia, Rupshi Sha, in his place. One of Rupshi Sha's first steps was to seize Punja and all his relations, and treat them with such elaborate cruelty that though sixty-five of them died under torture, a sum of £80,000 (30 *lakhs* of *koris*) was wrung from the rest.

The system of fining, first adopted by Ráo Lákháji, soon became the regular practice, and ministers were chosen solely on account of their wealth which soon passed to the Ráo. For four years (1746-1750) Rupshi Sha continued in power, and Punja was kept in confinement. Then Rupshi Sha fell into disfavour, and Punja, again in power, retaliated on the Vánia, massacring his relations and sparing his life only for prison and the rack. In such disorders affairs soon took another turn, and Punja, driven from power, was succeeded by Gordhan Mehta. Thinking himself ill used, Punja closely allied himself with Godji, the Ráo's only lawful son. Though but sixteen years of age, Godji, following his father's example and stirred on by his mother and Punja, demanded from his father a share in the management of the state. The Ráo refused, and the young chief retired in anger. In his disappointment Punja counselled Godji openly to oppose his father, and the lad and his mother agreed to fly with Punja to Godji's town of Mundra. Before leaving Bhuj, Punja managed to ruin his rival Gordhan Mehta. On the day of his flight, to prevent suspicion, he sent a message to the minister asking for a

[1] Bom. Gov. Sel. XV. 109.

Chapter VII.
History.
Ráo Lákha, 1741-1760.

private interview. That it might afterwards seem that he and Gordhan had together planned some treachery, he went to Gordhan's house with much show of mystery, drew public attention to his visit, and for two hours, with closed doors and windows, contrived to amuse Gordhan with trifling conversation. Shortly after, the Ráo was told that his son and wife had fled with Punja. And hearing that a few hours before his flight Punja had a long and secret meeting with Gordhan, he was highly enraged, and ordered Gordhan's instant execution. On Gordhan's death Rupshi Sha was freed and restored to power. He continued minister for a year and a half, when, on his return from Cábul, the post was given to Tulshidás, a favourite of the Ráo's.

Meanwhile, Godji was living in Mundra independent of his father. Though chiefly advised by Punja, he trusted much to one Mirza Amir Beg, a man of bad character, whom he made his Jamádár. About this time, a certain Sháh Mádanji, a very rich merchant, died in Mundra, and to his funeral ceremonies some of the wealthiest men in Cutch came. Acting on his Jamádár's advice, Godji, who was badly off for funds, shut the city gates and refused to let the merchants go till they paid large sums of money. Enraged at his son's conduct, Lákha sent a force against Mundra. Godji fled to Morvi, and being supplied with troops, came back, drove off the attacking force, and relieved the town. The Ráo at length compromised with his son allowing him to keep Mundra on condition that he would dismiss Punja. To this Godji agreed, and in 1758 Punja retired to Motháli in Abdása, on a monthly pension of about £25 (1000 *koris*). About this time (1757) the Ráo presented the Emperor Álamgir II. (1754-1759) with some Cutch horses and Gujarát bullocks, and in return received the title of Mirza.[1] In the following year he planned an expedition against Tatta and was promised help both by the Peshwa and the Gáikwár. No active steps would seem to have been taken.[2] He had become extremely weakened by constant debauchery, never rising from his couch before four o'clock in the afternoon. The affairs of the Government were entrusted to a succession of incapable ministers whose one qualification was a willing assent to every plan, however disreputable, which could contribute to the Ráo's profligate habits. Scenes of cruelty and oppression, previously unknown in Cutch, were common, and as the court lost character, its influence in Sind and Párkar declined, and in 1760 the posts at Viráwáh and Párkar were driven out.

Though the wealth of the country was squandered, its finances were flourishing. Lakhpat alone, from the cultivation of rice, yielded a yearly revenue of about £20,000 (8 *lakhs* of *koris*). The province was at peace with its neighbours, and the only internal disturbance, due to some encroachments on the part of the Dhamarka chief, ended in the Ráo's favour, and in the capture and destruction of the Thákor's

[1] Watson's Gujarát, 148. Mr. Burgess (Arch. Sur. Rep. 1874-75, 209) says the title of Mahárão Shri and the Máhi Marátib.
[2] Watson's Gujarát, 149.

Chapter VII.
History.

Ráo Godji II., 1760-1778.

from leprosy and other
death-bed he tried to

sons. They refused, and sending w
succeeded without opposition. Lákha
establish the form and state of a Darbár or court at Bhuj, and, being
a man of considerable intelligence, treated foreigners with much

European articles sprang from his acquaintance with an adventurer named Rámsing Málam, who had made several voyages to Europe, and who accidentally visited Bhuj. Rámsing was a man of very high mechanical talent. Taken into the service of the Ráo, he established a cannon foundry and silk and glass manufactures, made clocks, and minutely copied patterns of European models and figures. So well did he teach, that the mechanical skill for which Cutch craftsmen are now famous is generally traced to his training. To reward these services, the Ráo presented him with the village of Kalyánpur, and till his death he continued to live at Bhuj in wealth and comfort.

On reaching Bhuj a few hours after his father's death,[1] Godji found the Darbár officers ready to acknowledge him, and without opposition he began to rule at the age of twenty-six. He continued as minister a Lohána named Jivan Seth, who had held the post during the last years of his father's reign. This choice led to long years of trouble. Punja, his old minister and supporter, hearing of Godji's accession, hurried from his retirement in Junágad, confident of meeting the reward of his former services. But before he had time to reach Bhuj, Jivan had persuaded the Ráo that if Punja came he should be told to leave without tasting the water of the town. Meeting with this rebuff, Punja retired to Kanthkot. But as his reception gave offence at Bhuj, the chief asked him to seek shelter elsewhere. He then went to Játáváda, and here too he was pursued; and, only by the kindness of his host, escaped a troop of cavalry sent to seize him. From Játáváda he retired to Viráwáh in Párkar whose chief, in return for former favours, was friendly.

Invasion from Sind.

Ghulám Sháh Kalhora, then reigning in Sind, had long looked for a chance of meddling in Cutch affairs. This was not unknown to Punja, and was probably one of his reasons for retreating to Párkar. With Gidomal the Sind minister, a man of his own caste, Punja opened a correspondence. Hearing of this, Ghulám Sháh lost no time in asking Punja to Haidarabad; sent him £1500 (1000 *mohars*) for his expenses and a palanquin with an escort of 100 men; and on his arrival received him with every honour. The Amir explained his wish to conquer Cutch, and gain the Ráo's sister in marriage. To the idea of conquering Cutch, Punja gave little

[1] Bom. Gov. Sel. XV. 96.

Chapter VII.
History.
Ráo Godji II., 1760-1778.
Sind Invasion.

encouragement, but he strongly recommended the marriage, representing at the same time that the proposal would be entertained only if Ghulám appeared before Bhuj at the head of a victorious army. Meanwhile the Ráo, not unaware of the combination against him, directed Jivan to summon the Abdása and Vágad Girásiás to defend the country. The whole Bháyád, except the Mothála chief who was friendly to Punja, readily answered the summons, and took the field under the minister. Godji remained in command at Bhuj which he garrisoned with 1000 men from Navánagar and a body of Rádhanpur troops. Ghulám Sháh and Punja, at the head of the Sindian army, quitted Haidarabad accompanied by an immense body of followers, who, it is said, raised the strength of the expedition to about 70,000 men. Crossing the Ran, the Sindians, after a heavy march of twenty-seven miles, found Nara deserted, and the wells filled with stones. So great was their distress from thirst and fatigue, that had Jivan marched against them, they would have fallen an easy prey. But the minister was no general, and, quietly encamping in a strong position close by on the Jára hills, allowed the Sind troops to refresh themselves. After two days' rest Ghulám Sháh marched to Jára and attacked the hill. The approach was defended by a large gun round which the Cutch army were gathered. At the first shot the gun burst doing much injury and causing great confusion in the Cutch ranks. Taking advantage of the disorder, the Sindians climbed the hill sword in hand, and destroyed almost the whole army, leaving among the slain Jivan the minister, three sons of the Thákor of Nara, and many other leading chiefs. According to Cutch accounts their total loss was not less than a hundred thousand slain. From Jára, Ghulám Sháh, marching to Tera, levied a heavy fine, and plundered and burned the country. Learning of this crushing defeat, the Ráo, sending a private agent to Punja, confessed his unjust conduct, stated that he had been deceived by Jivan, and entreating Punja to arrange that the Sindian army should be withdrawn, invited him as his minister to Bhuj, and promised to ratify any agreement he should make with Ghulám Sháh. His return to favour at Bhuj secured, Punja was not less anxious than the Ráo to get rid of the Sindian army. To arrange this without losing credit with Ghulám Sháh seemed well nigh hopeless. But affairs took a turn that made his part easier to play. News that the wells on the straight road to Bhuj had been poisoned led Ghulám Sháh to advance by a longer route. As he went, he succeeded in levying sums of money from several chiefs. But a force sent against Sándhán was repulsed. When the news of this check reached Ghulám Sháh, Punja was with him. Affecting a keen alarm, he warned Ghulám Sháh that there were 360 forts each as strong as Sándhán, and that Bhuj itself was guarded by the choicest troops of Navánagar and Rádhanpur. So far, he urged, Ghulám Sháh's success was complete, and he engaged that if Ghulám withdrew, he would go to Bhuj and arrange the marriage with the Ráo's sister. To this Ghulám Sháh agreed, and, taking with him Punja's son as a hostage, retired to Sind. On reaching Bhuj the Ráo received Punja with every sign of respect, and at once made him minister. After fulfilling his preliminary agreement with Ghulám Sháh, Punja's

Battle of Jára, 1762.

Chapter VII.
History.

Ráo Godji II., 1760-1778.

first measure was, partly by firmness and partly by paying their arrears, to dismiss the Rádhanpur army which held the gates, and in defiance of Godji showed every wish to remain masters at Bhuj. During the next two years Punja was occupied in an expedition into Vágad where he levied a fine on Kanthkot and the chiefs of the district. All this time, though Punja never ceased urging him, the Ráo had failed to give his sister in marriage to Ghulám Sháh. From this constant subject of dispute, and perhaps from the manner in which he had regained his post, the Ráo was never well disposed to Punja; and, when he had repaired his forts, raised a militia, and established his power, he determined to rid himself of his minister. By his order Punja was seized, confined in irons for ten days, and, by the Ráo himself, was presented with a cup of poison. On hearing of Punja's murder, Ghulám Sháh gathered another army of 50,000 men, and re-entered Cutch by the Nara route. Nara he again found deserted, and except at the small fort of Muru, where a Rajput garrison of eighty men resisted and were all massacred, he advanced unopposed within sight of Bhuj. Encamping at Rodar Máta within five miles of the town, he despatched his minister, Gidomal, with some men of distinction to demand, as had before been promised, the Ráo's sister in marriage. Godji, well supplied with troops and resources, received the envoys with little courtesy, and refused to give any satisfactory answer. During the night the envoys passed in Bhuj, the Ráo ordered that, at the same moment, every gun in the city should be fired. This caused the strangers such alarm that they took back with them the most exaggerated accounts of the height of the walls and the strength of the town. After a few days skirmishing, Ghulám Sháh was induced to listen to a compromise, by which, instead of the Ráo's sister, he received in marriage the daughter of the chief of Khákhar, a near kinsman of the Ráo. After remaining for some time inactive he recrossed the Ran, leaving at Lakhpat a post of 5000 men. About this time by building at Ali Bandar a bank across the Kori mouth of the Indus, Ghulám Sháh stopped the source from which the great rice-lands of Lakhpat drew their water supply; and the rice tract gradually became a salt waste like the rest of the Ran, leaving the Cutch state poorer by a yearly sum of about £20,000 (8 *lakhs* of *koris*). In 1772, seven years after his return to Sind, Ghulám Sháh died, and was succeeded by his son Sarfaráz. This prince was soon involved in troubles at his own court, and was obliged to withdraw his outpost from Lakhpat. At the same time he allowed Devji, the son of Punja, to leave his court and return to Bhuj. Devji was well received by the Ráo, and offered employment. But warned by the fate of his fathe[illegible]
to retire and re-people Lakhpat. [illegible]
respect in which his family was hel[illegible]
Ráo, having the highest opinion of his abilities, anxious to get him as minister, ordered him to Bhuj. He started for the capital, but, on his way, was poisoned by some of the Darbár people who dreaded his influence.

Second Sind Invasion, 1765.

During this time the affairs of the state had fallen into confusion and discredit. After Punja's death a succession of [illegible]

Chapter VII.
History.
Ráo Godji II., 1760-1778.

followed, most of whom were murdered and their property seized by the Ráo. During these changes the Ráo, without a struggle, lost Bálamba in Káthiáwár. Godji, naturally of a suspicious temper, had for some time entertained a continued dread of assassination. This fear led him to collect a small body of Sidis who continued to increase in number till all the power of the Darbár rested with them. So overbearing were they that, at last, the ladies and principal officers of the palace, to free the Ráo from their power, seized his person and kept him in confinement till the whole body of Sidis, more than 400 in all, were driven from Cutch. Enraged at this insult Godji retired in disgust to Mándvi where he stayed building a palace and paying no heed to public affairs. About 1775, Miyán Sarfaráz Khán (1772-1777), Ghulám Sháh's son, the Kalhora ruler of Haidarabad in Sind, entering Cutch, took the route of Khávda and Sumrásar, intending to march to Bhuj, but the accounts of its strength frightened him, and leading the army to Chobári and Kanthkot, he married the daughter of the Thákor, and levying fines at Adhoi and other places returned to Sind. At this time (1776-1786), in Sind, the struggles between the Kalhorás and Tálpurás divided the country into two factions. Abdul Nabbi Khán, who succeeded in 1777[1], had appointed Mir Bijr his minister. On Mir Bijr's elevation to power, two Beluchis, who had assassinated his father, sought refuge in Cutch, and, as the Ráo refused to give them up, the province was again invaded and much of Abdása plundered and laid waste. The Ráo's mercenaries, at this time a very formidable body, sent under the command of one Mirza Kurpa Beg against the Sind army, fell in with a detachment of it and cut it to pieces, and the people of the country aiding the Ráo's troops, the invaders were forced to retreat across the Ran with considerable loss and disgrace. Elated by his success, Mirza Kurpa Beg, upon his return to Bhuj, threw off all subjection to the Ráo and began to act with great insolence, especially towards the two Sind refugees. Complaining to the Ráo, the refugees were encouraged, if the chance offered, to assassinate Mirza Beg. Not many days after the Mirza sent for them and being refused a sum of money, ordered their wives and children to be sold. Enraged at this insult the Beluchis attacked him and slew him on the spot. For this deed of valour the Ráo rewarded them with handsome grants of land. Soon after this Godji sickened, it was said of dropsy, and died at the age of forty-four. He left two sons, Ráyadhan who succeeded and Prithiráj. He had married one of his sisters to Dámáji Gáikwár of Baroda.

Sind Invasion, 1775.

Sind Invasion, 1777.

Small and mean in person, of a jealous and cruel[2] temper, oppressive and unscrupulous, Godji is, among the people of Cutch, the most unpopular of their rulers. Frugal in private life, he kept an establishment of elephants and horses far beyond his means, and in spite of the many large fortunes he seized and turned to his own use, he died leaving an empty treasury. In spite of Godji's mismanagement and

[1] Bom. Gov. Sel. XV. (New Series), 101. Burton (Sind, 22) gives 1778, and the Sind Gazetteer (34), 1782.

[2] Besides poisoning or assassinating twenty ministers, Godji in a fit of jealousy killed his own brother.

Ráo Ráyadhan II., 1778-1786.

the number of invasions from which it had suffered, Cutch had not, except in Lakhpat, materially fallen off either in people or tillage, and during the latter years of Godji's rule and the early years of his successor's was able to supply Sind with grain.[1]

Ráo Ráyadhan, who had passed all his boyhood with the women of the palace, succeeded his father, in 1778, at the early age of fifteen.[2] Inheriting unlimited power at so early an age, and surrounded by attendants sullied and debased by constant scenes of bloodshed and cruelty, he was exposed to the worst advice and example.[3] The country was most disturbed. The late war with Sind, carried on without ability or honesty, had exhausted the revenues, and so slack was the management, that some of the chiefs and other proprietors were subject to the Ráo only in name, and crime was so little repressed, that there was security neither of person nor property.

In one[4] respect the young Ráo was fortunate. His mother's [illegible] minister to Devchand, a much [illegible] st reign had more than once [illegible] upright to serve the late Ráo's [illegible] sions enjoyed the protecting influence of Ráyadhan's mother he might have shared the fate of most of Godji's ministers. For a short time under Devchand's [illegible] fore long a plot was formed [illegible] the palace he was arrested [illegible] guard, and, shortly after, his three brothers, who held Anjár, Mundra, and Rápar, were seized and brought to Bhuj, where the whole family, including Devchand were put to death, and a large fine levied on their relations.[5] Shortly after this, by the death of the Ráo's mother, the cause of order in Cutch suffered another heavy loss. The young chief, who had hitherto shown no special fondness for vice, gave himself up to debauchery, and disorder became general over the province. The district managers thought themselves more safe in open hostility to the Ráo than in his service; and by degrees the outlying parts of the province were alienated from the central authority at Bhuj.

After Devchand's death the Ráo fell into [illegible] the oppressive governor of Bhuj. Finding [illegible] them, Sidi Merich chose as minister of [illegible] a Vánia by caste, who, greedy and overbearing, [illegible]

---

[1] Bom. Gov. Sel. XV. 102. Tillage [illegible] as in 1787 Rennell calls Cutch a barren [illegible] too strong to be easily attacked. Memoir of a Map of [illegible]
[2] Bom. Gov. Sel. XV. 13. [illegible]
[4] [illegible]

Chapter VII.
History.
Ráo Ráyadhan II., 1778-1786.

chief of Pátri and slaying him took his fort. This severity gave great offence, and Sidi Merich seeing that Vágha Párekh's conduct made himself unpopular tried to assassinate him. The attempt failed, and Vágha winning over the nobles and the ladies of the palace procured the banishment of the whole body of Sidi mercenaries. But Vágha's success was shortlived. One of the Sidis, Masud by name, who, as a personal favourite of the Ráo's was allowed to remain, before long succeeded in bringing about his imprisonment and death.[1]

About this time (1783) the Rája of Jodhpur, at the head of an army, passed through Cutch on his way to Sind to restore Abdul Nabbi Khán, who had been driven from his kingdom by the Tálpurás. The Rája tried to persuade the Ráo to help him. But affairs at Bhuj were in too great disorder to allow of ready aid, and, before anything could be done, the Jodhpur army, after a contest with Mir Fateh Ali at Chobári,[2] were forced to retire in disorder. In the following year (1784), when twenty years of age, Ráyadhan began to show signs of madness. At first he did little harm, his chief peculiarity being an extreme zeal for the Musalmán faith, which he is said to have learned from a Muhammadan beggar Muhammad Syed. Afterwards he became more violent, attacked and imprisoned Hindus, and, wandering with a band of followers through the streets of Bhuj, wounded or killed all who refused to profess Islám. By these and other outrages, Ráyadhan so clearly showed himself mad, that his family and minister determined to take steps to place him under restraint. But Ráyadhan, known as the Pehlván or athlete, was a man of great personal strength and courage, and as he was always surrounded by a band of trusty Patháns, it was no easy matter to seize him. Vágha Párekh the minister, suddenly brought a body of troops from Anjár into the courtyard of the Bhuj palace. Getting timely news of their arrival, the Ráo, sending word to his body-guard, escaped to the top of the palace, and cutting away the stair gave his Patháns time to assemble and come to his rescue. With their help the whole body of the assailants was destroyed.[3] Though successful for the moment, the Ráo's conduct had estranged all his servants, and from this time his authority was no longer acknowledged. Mándvi under Rámji Khavás, Anjár under Meghji Seth, and Mundra, Lakhpat, and several other towns under other leaders became independent. The Miyánás, gathering in large

Becomes mad, 1784.

---

[1] Bom. Gov. Sel. XV. 14 and 114,115. The account in this part is somewhat confused.

[2] Mir Fateh Ali did not gain much by his victory, as he was at once called away to meet an invasion from Cábul. Two years later (1785), and again in 1789 Mir Fateh Ali with his brothers, wives, and attendants had to take refuge in Cutch. Bom. Gov. Sel. XV. 115.

[3] Bom. Gov. Sel. XV. 117. According to another story the people from Anjár asked to have an interview, and the Ráo suspecting that they meant to seize him, summoned them to a reception room in the upper story of the palace. Himself retiring to the roof, he gave orders that the stair, little more than a ladder, up which the Anjár men had come, should be taken away. Caught in this trap he destroyed the deputation by throwing large quantities of gunpowder into the room. Bom. Gov. Sel. XV. 14.

Ráo Ráyadhan II., 1778-1786.

bodies, entrenched themselves at Baliári, and, sallying out, plundered on every side. So great was the disorder that the people leaving their homes fled for safety to the towns.[1]

Meanwhile at Bhuj things went from bad to worse. The Ráo, in want of funds, laid hands on the wealth amassed by his favourites Muhammad Syed and Sidi Masud, and banished them both from Bhuj. Soon after this Meghji Seth of Anjár seized the palace gates, and the Ráo, forced to submit, was placed under restraint (1786). The confinement of Ráyadhan was a relief to the whole country. The chief actors, the Jamádárs and Meghji Seth, raising Prithiráj or Bháiji Báva, Ráyadhan's younger brother to the chiefship, appointed during his minority a council known as the Bára Bhái with Meghji Seth and Dosal Ven as its leading members.[2] This Government was [illegible] of Mándvi [illegible] authority. [illegible] icted of an [illegible] Seeking shelter in his old province of Anjár he established himself there as an almost independent ruler. To his party belonged the chief of Mándvi and Aima Bái, the mother of the Ráo Bháiji Báva, and by their secession, the power of Dosal Ven and the other members of the council was greatly reduced. To add to the confusion two members of the council freed Ráo Ráyadhan from restraint. The rest left Bhuj, and, in the disorders that followed, Fateh Muhammad, a subordinate officer rose to favour. But the Ráo was in no fit state to be free and one day attacking Fateh Muhammad, that officer had to fly for his life. Strengthening himself in one of the towers of the city wall he resisted the Ráo's attacks, and with the help of Dosal Ven, defeated the Ráo and again placed him under restraint.[3]

Ráo Prithiráj, 1786-1801.

Rise of Fateh Muhammad, 1786.

This Fateh Muhammad, a Notiár Musalmán of Sind descent, of great personal strength, endurance and courage, of much tact and patience, and, though illiterate, of strong personal influence, was, as the chief actor in this second revolution, admitted a member of Bháiji Báva's council. For a year matters went quietly. But Dosal Ven, the head of the council, a man of hasty and violent temper, too sure of his position, neither took pains to treat the Ráo with respect nor to win the regard of the Jádeja chiefs. Taking advantage of Dosal Ven's want of popularity, Fateh Muhammad withdrew for a time from Bhuj, and, finding that the Jádeja chiefs were annoyed with Dosal Ven's treatment of the Ráo, he in Dosal's absence came back to Bhuj. Always a favourite with the troops, Fateh Muhammad had little difficulty in putting an end to Dosal's supremacy and restoring Bháiji Báva to his proper position as the head of the state.

As minister,[4] Fateh Muhammad showed great prudence and judgment. Acting towards him with the most careful respect and attention and upon the most trifling occasions submitting his plans for

[1] Bom. Gov. Sel. XV. 117.
[2] Bom. Gov. Sel. XV. 118.
[3] Bom. Gov. Sel. XV. 120.
[4] Bom Gov. Sel. XV. 121.

Chapter VII.
History.
Ráo Prithiráj, 1786-1801.

approval, he won the regard of the young Ráo; he secured the favour of the Jádejás by pensions; and, by raising a powerful body of mercenaries, acted with such vigour against those who opposed him, that except Dosal Ven, who retired to Mundra, all the members of the council were either banished from Cutch, or placed in confinement.

Fateh Muhammad's Administration, 1786-1801.

He next turned his attention to the outlying parts of the province, which during the eight years of weak and divided rule had fallen into disorder and become a prey to the raids of Miyána and Khosa robbers. Vágad was brought under order and made to pay revenue. The town of Sanva, whose unruly chief had refused to pay tribute, was taken and plundered, and its bands of robbers broken and driven out of the country. After Vágad had been brought under order, only two towns resisted the Ráo's authority. One of these, Mundra in which Dosal Ven had settled, was attacked and surrendered, Dosal Ven withdrawing with a pension to Betta in Abdása. As Mándvi, the only remaining town, was too strong to be taken by assault, Fateh Muhammad made ready a fleet of boats and seized its rich trading vessels. Disgusted with their loss, the Mándvi merchants determined to quit Mándvi, whose ruler gave them no protection. Anticipating this result, Fateh Muhammad came to meet them, and receiving them with great kindness, restored their property. In return for this generous treatment the merchants went back to Mándvi, bought over the garrison, and delivered the place into Fateh Muhammad's hands. Besides in bringing disorderly vassals to obedience, Fateh Muhammad spread the Ráo's power by recovering arrears of tribute from the Jám of Navánagar, and obtained from the Girásiás the cession of the Bhacháu district in Vágad, which under his strong and careful management became one of the richest and most populous parts of Cutch. One of his projects of improvement was to make Lakhpat a great port. A fort was built and the place prospered, its revenue doubling in a few years. With the establishment of order he introduced a system of strict and fair government long unknown in Cutch. To each district he appointed a manager, and forced them to treat the people with great consideration. At the same time, so long as they had his confidence, he placed in their hands almost unlimited power, neither listening to stories against them nor cramping them by requiring too close an adherence to rules. He thus roused an enthusiasm among his dependents who carried out his orders with a spirit and trust that ensured success. His example was worthy of his precepts. Though the number of his mercenaries was much increased, he, seldom in passing through the country, allowed one of his men to enter a village. The headmen had beforehand orders for supplies, and the greatest care was taken to prevent irregularities. During these years, Cutch, favoured with fruitful seasons, recovered from its misrule, and probably at no time was its trade or its revenue more flourishing.

Prosperity lasted till Bháiji Báva, arrived at mature age, began to view with jealousy his minister's almost absolute power.

Chapter VII. History.

Ráo Prithiráj, 1786-1801.

Fall of Fateh Muhammad, 1801.

Bhuj lake.[1] Bháiji had been drinking, and on some trifling difference of opinion, he not only accused Fateh Muhammad of rebellious intentions, but would have attacked him had he not been held back. Afterwards there was a show of reconciliation, but Bháiji had lost trust in Fateh Muhammad, and only waited a favourable opportunity [illegible] ...tters came to a crisis, when, shortly after, [illegible] was refused the revenues of the town of [illegible] now planned an escape from Bhuj, and on a day when Fateh Muhammad was absent at Lakhpat, the officer in charge of Bhacháu sent troops to escort the Ráo to Mándvi, where Hansráj, the commandant of the town, received him, declared in his favour, and drove out the militia that continued true to Fateh Muhammad's interests. On reaching Lakhpat, Fateh Muhammad heard of the Ráo's flight and turning back with all speed collected his forces at Bhuj. Under Áskarn Seth he sent a detachment to the Machhu Kántha to prevent the arrival of troops from the Morvi chief. This body of men did good service, attacking and defeating a formidable [illegible] then at Pá[illegible] against ther[illegible] recalled to Bhuj, where Fateh Muhammad, deserted by one of his chief supporters the commandant of Lakhpat, and badly off for funds, had determined to centre his forces. The Ráo now moved against Bhuj, and being joined by many bands of mercenaries, became so strong that Fateh Muhammad feeling resistance useless, agreed to surrender the capital, if he were given the estates of Anjár and Bhacháu. Accepting these terms Bháiji and Hansráj took possession of Bhuj. Before leaving Bhuj, Fateh Muhammad set free the insane Ráo Ráyadhan, a step which greatly embarrassed the new government. Ráo Ráyadhan was at first most grateful to them for his freedom, and at last, with much trouble was pacified by a daily grant of about £8 (300 *koris*). After this the place of minister became a matter of keen dispute, and Muhammad Miyán, passed over in favour of Hansráj, was so displeased that he retired to Mundra. Scarcely were these troubles settled, when Bháiji died at the early age of twenty-seven.

[illegible]

Ráo Ráyadhan, who had so far submitted [illegible] his brother, now insisted on resuming his [illegible]. [illegible] perfectly unmanageable and sallied from the [illegible], who saved his life by a speedy retreat to [illegible] at last independent. But he had no funds, [illegible] forced to call Hansráj to his help. [illegible] in placing Ráyadhan under restraint, [illegible] at Bhuj. About this time (1802), he [illegible] British Government on condition [illegible]

[illegible]

[1] Bom. Gov. Sel. XV. 125.

[2] [illegible]

Chapter VII.
History.
Ráo Ráyadhan II. (restored), 1801-1813.

and in keeping up a large body of mercenaries he spent more than his income, and looking about for some way to raise money, made so heavy a demand from his follower Áskarn, that he, entering into secret communication with Hansráj, invited him to attack Anjár, and flying from the town joined his troops. They advanced together against Anjár; but after remaining some days before the town, were forced to return to Bhuj. Shortly afterwards, at Bhuj, Áskarn taking advantage of Hansráj's absence, on condition of a promise of the post of minister, set Ráo Ráyadhan free. But none of the districts would admit Áskarn's authority or pay him revenue, and failing in another attack on Anjár he had again to fly to Bhuj. Here so cruel were his exactions, that the people rose against him, and the Ráo, hearing their complaints, ordered him to be seized and put to death. Áskarn saved his life by taking shelter in Muhammad Pana's mosque and afterwards escaped with only two horsemen.

Fateh Muhammad again in power, 1804-1813.

Fateh Muhammad, after his victory over Áskarn, continued to advance on Bhuj, and, finding the mercenaries friendly, he was at night secretly admitted into the town. His troops had scarcely entered when they were attacked by Ráyadhan, who had always a strong dislike to Fateh Muhammad, and was now determined to dispute his possession of Bhuj. In this irregular fight, Ráo Ráyadhan, wounded in the foot by a musket ball, was caught and placed under restraint. This injury to the sacred person of the Ráo was much resented by the people, and in spite of his efforts to explain it and apologise, the accident greatly lessened Fateh Muhammad's popularity.[1]

Fateh Muhammad was now (1804) once more in power. His views and character were much changed. Soured by misfortune he had grown suspicious and cruel, and his future conduct was guided neither by justice nor moderation. Finding that he could place no trust in the Cutch militia he gradually disbanded them, and in their stead brought in foreigners from Sind and the neighbouring provinces. As ambitious as ever he determined to bring the whole of Cutch into his power. Those who yielded were plundered and ill-used; those who resisted were pursued with the keenest vengeance. Between 1804 and 1808 he four times advanced against Lakhpat, but on each occasion had to retire defeated. His efforts against Mándvi, where Hansráj was now settled, were attended with little better success.[2] For a time Hansráj was forced to pay. But some excuse for refusing was always ready, and in the fight between the two rivals the whole country round was laid waste. Short of funds, Fateh Muhammad added to his revenue by levying fines and forced contributions. The whole of the Miyánás' villages were taxed, and even towns granted in religious gift did not escape. One of these exactions nearly cost Fateh Muhammad his life. Gajoji, a local chief, agreed, on promise of a share in the plunder, to help Fateh Muhammad to recover a heavy fine from the village of Pasura. The fine was levied, but the chief was paid no

---

[1] Bom. Gov. Sel. XV. 123.

[2] Bom. Gov. Sel. XV. 129.

Chapter VII.

History.

Ráo Ráyadhan II. (restored), 1801-1813.

share of it, and at last, weary with waiting, he in open court, attacked Fateh Muhammad, and, before he was cut down, gave him a very serious sword wound.[1]

On recovering from his wound, Fateh Muhammad, at the instigation of the chief of Ádesar, marched into eastern Cutch and remained in Vágad during the greater part of this and the two following years (1809-1812). While here, he raised large sums by fines and exactions, driving people from the Girásia towns and villages and forcing them to settle in a newly founded town which he named Fatehgad. In spite of Fateh Muhammad's efforts there was little order or security in Cutch. The east was overrun by banditti, who, passing across the Ran, caused disturbance and loss in Káthiáwár, and the sea was covered by pirates helped, it was believed, by persons in Mándvi who shared in the spoils. Under these circumstances, the rulers of Cutch, who had before sought their aid, again turned for help to the British Government, asking them to send a force into Cutch and bring the country into order. But the British Government was unwilling to side with either party, and the work of establishing the Ráo in power seemed more than they were called on to undertake. In their opinion, their two chief objects were to prevent raids from Cutch into Káthiáwár and to put down piracy, and these could best be secured by mediation. Accordingly two separate agreements were made, one on the 26th October 1809, with Fateh Muhammad Vazir to His Highness the Ráo, providing that no troops should be allowed to cross to the south shore of the gulf of Cutch; that the claims on the Jám of Navánagar should be settled by arbitration; that piracy should cease; and that no European or American power should be allowed to settle in Cutch. About the same time (28th October and 12th November 1809) engagements were passed by Hansráj as Diwán of His Highness the Ráo. Of these the first was the same as that passed by Fateh Muhammad. The second provided that an English agent, with a guard of forty men, should be stationed at Mándvi, the cost being met by a yearly payment of £1800 (Rs. 18,000), and that in the event of any enemy attacking Mándvi, the British Government should, on certain terms, supply troops for its defence.[2] Very shortly after ente[illegible] ráj died.[3] The [illegible] owed his suc[illegible] his rule the [illegible] rom fines and exactions, that more than once they opposed a reconciliation between Hansráj and Fateh Muhammad, fearing that, if Mándvi came into his hands, Fateh Muhammad would torture them with contributions and levies. Hansráj was succeeded by his brother Tokarsi, and Fateh Muhammad, thinking that a good time had come for taking the city, attacked it but with no better success than before.

British help asked for, 1809.

Treaty of 1809.

---

[1] As a punishment for Gajoji's conduct the estates of his family were seized and have since formed part of the Ráo's possessions.

[2] Aitchison's Treaties (1876), IV. 11-13.

[3] Bom. Gov. Sel. XV. 130.

Chapter VII.
History.
Ráo Ráyadhan II. (restored), 1801-1813.

During the next two years (1810-1812) Fateh Muhammad's chief care was to raise the revenue.[1] Over the whole province a large body of militia was spread, and much force and oppression were used. His power now more widely established than ever, Fateh Muhammad formed the design of making all the chiefs pay tribute to the Ráo. Nor was he content with Cutch. He planned to drive the English out of Káthiáwár and bring the whole of Gujarát under his rule. On one occasion he crossed with his army to Káthiáwár determined to settle by arms his disputes with Navánagar. But at Hariána he was met by an English agent and, on being warned that Colonel Walker was close by with a body of British troops, retired to Cutch.[2] In 1812 the British were again forced to interfere. Contrary to their agreements of 1809, neither of the Cutch authorities had taken any steps to put down piracy. Shivráj, Hansráj's son, allowed it to go on unchecked, and Fateh Muhammad encouraged it protecting Husain Nákwa a notorious robber. In consequence of this, towards the end of 1812,[3] a British officer, Lieutenant MacMurdo, was sent to Mándvi, with instructions to visit all the Cutch ports towards Sind, as well as the Sind ports of Sihra and Kurrachee and to deliver letters to Fateh Muhammad and Shivráj, warning them, that if piracy was not put down and British subjects repaid their losses, serious steps would be taken.

Piracy Unchecked, 1812.

MacMurdo's Mission, 1813.

In February 1813, Lieutenant MacMurdo reached Mándvi, and in person delivered the letter to Shivráj, forwarding Fateh Muhammad's to Bhuj. The Mándvi authorities agreed to make good losses suffered from pirates. But on his return on the 31st March, after a visit to the Sind ports, MacMurdo found that a piracy had been committed, and no steps taken to seize the offender, or make good the loss.[4] At the same time the Vágad banditti were causing much mischief in Káthiáwár and an outpost of Cutch troops was stationed at Sántalpur on the south shore of the gulf. By these acts Fateh Muhammad showed how little he was inclined to carry out the terms of his engagements with the British. Twice in the course of the year, in April (12th) and a few months later, strong letters of remonstrance were addressed to him. They had little effect. The banditti were allowed to roam unchecked and the Cutch authorities still meddled in Káthiáwár affairs.[5] A few months later (August) a final letter was sent, telling Fateh Muhammad that, unless he at once took measures to put a stop to the robberies by land and by sea, friendly relations between the Company and the Cutch state must cease. Captain MacMurdo was directed to proceed to Morvi on the south of the Ran and wait Fateh Muhammad's reply.

---

[1] Bom. Gov. Sel. XV. 130. [2] Sir John Malcolm's Minute (June 1830).
[3] Bom. Gov. Sel. XV. 18
[4] This robbery in which the pirates gained money and goods worth about £360 (Rs. 3600) was cleverly and boldly planned. Three boats were lying at anchor in Bet harbour, when Nákwa Kási, the noted pirate, who had with him one man and some four or five women, asked to be taken across to some place in Cutch. Two of the captains refused, the third agreed. Presently, when two of the boats had left, Kási's men, throwing off their women's clothes, took possession of the third boat, sailed over to Cutch, landed the crew, and put out to sea. Bom. Gov. Sel. XV. 18.
[5] Bom. Gov. Sel. XV. 19.

Chapter VII. History.

Ráo Ráyadhan II. (restored), 1801-1813.

Plague, 1812.

Shortly after this great changes took place in Cutch. The province had with other parts of north Gujarát suffered from locusts in 1811 and from a failure of rain in 1812, and in the next season, among the people reduced by want and crowded into the larger towns, a pestilence broke out that, carrying off half of their number, paralyzed the whole population.[1] From this pestilence Fateh Muhammad did not escape. During the siege of Kanthkot in Vágad his army suffered so severely that he was forced to retire to Bhuj, and there, after a few days (October 5th, 1813), at the age of sixty-one he fell a victim to the disease.[2]

Fateh Muhammad dies, 1813.

Of Fateh Muhammad it has already been noticed, that his first term of rule (1786 - 1801) was a period of great advance in Cutch, and that he had shown himself loyal to the Ráo, friendly to the smaller chiefs, and kind to the common people. During his second term of rule, besides the feelings of suspicion and distrust stirred up by the faithless conduct of some of his former allies, his authority was never well established. The Ráo disliked him and some of the chiefs openly resisted his power. In spite of the difficulties of the time he made several successful attempts to improve the trade of the country, and though keen for fame and anxious to enlarge the power of Cutch, he checked his ambition from leading him into ruinous foreign wars.[3] The two main results of his rule were to make the people leave their villages and settle in towns; and to increase the power and wealth of the Ráo at the expénse of the smaller chiefs.[4]

Ráo Ráyadhan dies, 1813.

Within a month (October 30th, 1813) of the death of Fateh Muhammad, Ráo Ráyadhan sickened of fever and died. Through all the years of his confinement he had remained a staunch Musalmán, showing his zeal for the faith by assuming the character and austerities of a fakir. He remained whole days with a staff in his hand, counting his beads, and reciting passages from the Kurán. Within the palace he built a tomb, in which he directed his body to be laid. But the members of his family were able to prevent this, and his body was burned according to Hindu custom.[5]

On the death of Fateh Muhammad, his two sons, Ibráhim Miyán and Husain Miyán, quietly succeeded to his power, their councils being directed by their father's chief adviser, Jagjivan Mehta a Nágar Bráhman. The death of Ráo Ráyadhan caused further

---

[1] During the previous years the smaller villages suffered so severely from the contests between Fateh Muhammad and the other chiefs that the people fled from them into the towns. [illegible]

[illegible] ...ve his remains [illegible] . and, speedily [illegible]

Chapter VII.
History.

Ráo Ráyadhan II. (restored), 1801-1813.

During the next two years (1810-1812) Fateh Muhammad's chief care was to raise the revenue.[1] Over the whole province a large body of militia was spread, and much force and oppression were used. His power now more widely established than ever, Fateh Muhammad formed the design of making all the chiefs pay tribute to the Ráo. Nor was he content with Cutch. He planned to drive the English out of Káthiáwár and bring the whole of Gujarát under his rule. On one occasion he crossed with his army to Káthiáwár determined to settle by arms his disputes with Navánagar. But at Hariána he was met by an English agent and, on being warned that Colonel Walker was close by with a body of British troops, retired to Cutch.[2] In 1812 the British were again forced to interfere. Contrary to their agreements of 1809, neither of the Cutch authorities had taken any steps to put down piracy. Shivráj, Hansráj's son, allowed it to go on unchecked, and Fateh Muhammad encouraged it protecting Husain Nákwa a notorious robber. In consequence of this, towards the end of 1812,[3] a British officer, Lieutenant MacMurdo, was sent to Mándvi, with instructions to visit all the Cutch ports towards Sind, as well as the Sind ports of Sihra and Kurrachee and to deliver letters to Fateh Muhammad and Shivráj, warning them, that if piracy was not put down and British subjects repaid their losses, serious steps would be taken.

Piracy Unchecked, 1812.

MacMurdo's Mission, 1813.

In February 1813, Lieutenant MacMurdo reached Mándvi, and in person delivered the letter to Shivráj, forwarding Fateh Muhammad's to Bhuj. The Mándvi authorities agreed to make good losses suffered from pirates. But on his return on the 31st March, after a visit to the Sind ports, MacMurdo found that a piracy had been committed, and no steps taken to seize the offender, or make good the loss.[4] At the same time the Vágad banditti were causing much mischief in Káthiáwár and an outpost of Cutch troops was stationed at Sántalpur on the south shore of the gulf. By these acts Fateh Muhammad showed how little he was inclined to carry out the terms of his engagements with the British. Twice in the course of the year, in April (12th) and a few months later, strong letters of remonstrance were addressed to him. They had little effect. The banditti were allowed to roam unchecked and the Cutch authorities still meddled in Káthiáwár affairs.[5] A few months later (August) a final letter was sent, telling Fateh Muhammad that, unless he at once took measures to put a stop to the robberies by land and by sea, friendly relations between the Company and the Cutch state must cease. Captain MacMurdo was directed to proceed to Morvi on the south of the Ran and wait Fateh Muhammad's reply.

---

[1] Bom. Gov. Sel. XV. 130.

[2] Sir John Malcolm's Minute (June 1830).

[3] Bom. Gov. Sel. XV. 18

[4] This robbery in which the pirates gained money and goods worth about £360 (Rs. 3600) was cleverly and boldly planned. Three boats were lying at anchor in Bet harbour, when Nákwa Kási, the noted pirate, who had with him one man and some four or five women, asked to be taken across to some place in Cutch. Two of the captains refused, the third agreed. Presently, when two of the boats had left, Kási's men, throwing off their women's clothes, took possession of the third boat, sailed over to Cutch, landed the crew, and put out to sea. Bom. Gov. Sel. XV. 18.

[5] Bom. Gov. Sel. XV. 19.

Ráo Ráya...
(rest...
1801-181...

Shortly after this great changes took place in Cutch. The province had with other parts of north Gujarát suffered from locusts in 1811 and from a failure of rain in 1812, and in the next season, among the people reduced by want and crowded into the larger towns, a pestilence broke out that, carrying off half of their number, paralyzed the whole population.[1] From this pestilence Fateh Muhammad did not escape. During the siege of Kanthkot in Vágad his army suffered so severely that he was forced to retire to Bhuj, and there, after a few days (October 5th, 1813), at the age of sixty-one he fell a victim to the disease.[2]

Of Fateh Muhammad it has already been noticed, that his first term of rule (1786-1801) was a period of great advance in Cutch, and that he had shown himself loyal to the Ráo, friendly to the smaller chiefs, and kind to the common people. During his second term of rule, besides the feelings of suspicion and distrust stirred up by the faithless conduct of some of his former allies, his authority was never well established. The Ráo disliked him and some of the chiefs openly resisted his power. In spite of the difficulties of the time he made several successful attempts to improve the trade of the country, and though keen for fame and anxious to enlarge the power of Cutch, he checked his ambition from leading him into ruinous foreign wars.[3] The two main results of his ... were to make the people leave their villages and settle in ... and to increase the power and wealth of the Ráo at the ... the smaller chiefs.[4]

Hostility to the British, 1814.

Within a month (October 30th, 1813) of the death ... Muhammad, Ráo Ráyadhan sickened of fever and died. ... all the years of his confinement he had remained a staunch ... showing his zeal for the faith by assuming the ... austerities of a fakir. He remained whole days with ... hand, counting his beads, and reciting passages from ... Within the palace he built a tomb, in which he directed ... be laid. But the members of his family were ... and his body was burned according to Hindu custom.

On the death of Fateh Muhammad, his two sons ... and Husain Miyán, quietly succeeded to his ... being directed by their father's chief ... a Nágar Bráhman. The death of Ráo Ráya...

[1] During the previous years the smaller villages ... ...er chiefs ... This ...

... the central authority.

[2] Bom. Gov. Sel. XV. 133. The M... buried. But the Hindus with the help ... preparing the pile, performed the ...

Chapter VII.
History.
Ráo Bhármal II., 1814-1819.

complications. As he had no legitimate children, Ladhubha, his brother's son, a boy eleven years old, had in 1809, in the negotiations with the British Government, been considered heir.[1] But on the Ráo's decease, the two brothers, Husain Miyán and Ibráhim Miyán, supported the claim of Mánsingji his illegitimate son. Jagjivan Mehta and other leading Hindus favoured Ladhubha's claim; the Jádeja chiefs were indifferent, and the brothers carried their point, and on the 13th January 1814, Mánsingji succeeded to the chiefship of Cutch with the title of Mahárájádhiráj Mirza Maháráo Bhármalji. The succession was little more than nominal; the young Ráo and his cousin were prisoners of state, while the management of affairs was in the hands of the Muhammadan faction.[2] The British Government continued to press for some settlement of its claims.[3] The brothers were divided in opinion as to what answer to give; Husain was friendly and Ibráhim hostile, denying that the British had any claim to interfere in Cutch affairs. Husain's views prevailed, and the British Government were asked to send an agent to Bhuj to adjust the matters in dispute. A native was at first sent, but afterwards (April 1814), on Husain Miyán's invitation, Captain MacMurdo went from Morvi to Bhuj.

MacMurdo at Bhuj, 1814.

He found Husain Miyán well disposed, full of apologies for the loss caused to British subjects by the Vágad raids, but unable to do anything as he was weakened by the disaffection of his brother Ibráhim, who had gone into outlawry and seized the Vágad fort of Kanthkot. Under Captain MacMurdo's advice Husain marched to reduce Vágad to order. But his funds failed, and without doing anything to restore order he returned to Bhuj. The whole country was now in revolt and so great mischief was caused in the neighbouring British territory that in June (1814), Husain was informed that the British and Gáikwár troops could no longer delay advancing into Cutch and putting down the disorder. At the same time the Supreme Government refused to sanction the advance of an armed force, and the British agent was informed that he must do what he could by negotiation. In July 1814 Captain MacMurdo returned from Bhuj to Morvi. After he left, Bhuj was the scene of the greatest disorder. Ibráhim was received into favour, and, under his and his mother's influence, a policy was determined on unfriendly to the British. Piracy was allowed almost to put a stop to trade. Nákwa Kási was invited back from Sind, and the murderer of Captain Phelan was taken into the service of the Mundra chief.[4] Jagjivan Mehta opposed this change of policy, and on the 30th August both he and his family were most cruelly murdered.[5] Ibráhim's

[1] Bom. Gov. Sel. XV. 20.
[2] Bom. Gov. Sel. XV. 21.
[3] Sir John Malcolm's Minute (June 1830).
[4] Sir John Malcolm's Minute (June 1830).
[5] By Ibráhim's order Jagjivan Mehta was attacked in his own house, dragged [to] the door of the house, where Husain Miyán and Ibráhim Miyán were living, and [there] by the latter's order, despatched. A second brother was similarly butchered, wh[ile a] third, in the hope of bringing curses on the heads of the murderers underwent same [fate] or live burial, while some of the women of the family committed suicide. Bom. Gov. Sel. XV. 23.

Chapter VII. History.

Ráo Bhármal II., 1814-1819.

triumph did not last long. On the 23rd September, he was murdered by a Márvádi officer in the Ráo's employ, in the presence of his brother Husain and the minister Lakmidás. Suspecting that the Ráo had, through his guards, instigated his brother's murder, Husain exchanged them for a body of Arabs, and taking the Márvádi soldiery by surprise put the whole of them, to the number of three hundred, to death.[1] In spite of his Arab body-guard, Husain, after his brother's death, remained in a state of extreme alarm. The Arabs guarded the Ráo, and full of suspicion and fear Husain remained at Bhuj. Meanwhile disorder spread. The Chobári and Bhacháu chiefs proclaimed their independence, and ravaged the country up to the walls of Bhuj. And at the same time, the Vágad robbers grew more and more daring and destructive, till, in October (1814), Husain was told that the British Government could no longer delay sending a force to restore order.[2]

Disorders, 1814.

At Bhuj, the utter failure of Husain's management led to a movement, in which Shivráj son of Hansráj and Áskarn were the chief actors, to place the young Ráo at the head of affairs. After some months (January 1815), Husain agreed, on condition that Anjár Bhacháu Bhádargad and Kanthkot were written over to him in perpetuity, to deliver the keys of Bhuj to His Highness the Ráo, and take with him most of his Arabs. While these negotiations were going on, in the hope that under a new Government disorder would be checked, the British troops refrained from entering Cutch. The young Ráo, left in power, chose as ministers Shivráj of Mándvi and Áskarn, the latter notoriously unfriendly to the British. The feelings of the Ráo towards the British were not long of showing themselves. No answer was given on the subject of the Vágad banditti, and the British Native Agent was dismissed from Bhuj.[3] Not many months after (August 30th, 1815), the Vágad banditti, about 500 strong, attacked Captain MacMurdo's camp, and were not beaten off till several lives were lost on both sides.[4] At Bhuj things went from bad to worse. The Ráo showed his dislike and hostility to the English, rewarded the banditti, and by an unprovoked attack on the chief of Asambia made his rule hateful to the Jádeja chiefs.[5] The more powerful of them, the chiefs of Mándvi, Mundra, Anjár, and Siságad stood aloof from the Ráo, determined to keep what they held till they could bring the Ráo into their power. After the attack on Captain MacMurdo's camp, the Ráo made a short expedition into Vágad, and punished some of the chief banditti. He stayed only fifteen days and after he left,

Hostility to the British, 1814.

[illegible]

·om 50 to 500 strong,
rupees was destroyed.

my night and a divided
.V. 25.
.m of Navánagar, the
out the same time one
Sir John Malcolm's

Chapter VII.
History.
Ráo Bhármal II., 1814-1819.

the robber raids were more destructive than ever.[1] To put a stop to these disorders the British force, then reducing Juria in Káthiáwár, was held in readiness to invade Cutch, and about the middle of November 1815, a letter was delivered to the Ráo, warning him that the troops would advance, if he did not at once arrange to pay compensation for the loss of the British and their allies; engage to prevent the raids of banditti in future; and give satisfaction for the affront he had committed in turning away the British Agent at Bhuj. Twelve days passed without an answer, and, when it did come (November 26th), the reply made no reference to any of the British demands. Accordingly, on the 14th of December, the force under Colonel East consisting of about 4000 fighting men, together with the Gáikwár's troops, crossed the Ran at Venása about twelve miles east of Anjár. The chief of Vándia at once came into camp and threw himself on the mercy of Government, and negotiations went on between the British Agent and the chiefs of Anjár, Mundra, Mándvi, and Siságad.[2] The force advanced as far as Bhimásar two marches from Anjár, where it was discovered that the wells were poisoned. Next they moved on Anjár, and as Husain Miyán refused to let the British occupy it, the fort was invested on the morning of the 25th December at 10 o'clock, and before evening was surrendered. Its port of Tuna was occupied on the next day. A few days later, Muhammad Sota the Mundra chief came into camp, and declared his wish to further the plans of the British Government. The force next moved towards Bhuj, encamping at Lákond on the 3rd January 1816. Here agents from Bhuj waited on Captain MacMurdo, and after some negotiations, on the 14th of January, it was finally agreed that the two Governments should be at peace and friendly; that compensation should be made for the losses in Káthiáwár and for the military expenses; that the Ráo should be responsible that in future no such loss should be incurred; that neither the subjects of the Ráo nor the people of Káthiáwár should cross the Ran with hostile intent; that piracy should be repressed, losses made good, and wrecks handed over to their owners; that no foreign European or American should pass through or live in Cutch, and that except a troop of 400 in the Ráo's service, no Arabs should be allowed to settle in the province; that the Honourable Company should restore to the Ráo any estates which his vassals had unjustly taken from him and should establish order in Vágad; that a representative of the Honourable Company should live at the Ráo's capital; that the subjects of the Honourable Company should abstain from killing any cows or bullocks in Cutch; and that the Ráo should engage to harbour no outlaw from Káthiáwár. In return for the Company's help the Ráo promised to hand over the fort of Anjár and twenty-three other villages, and in addition to pay a yearly sum of about £5277 (2 *lakhs* of *koris*).[3]

British Advance on Cutch, 1815.

Anjár Taken.

Treaty of 1816.

[1] In a few months 136 Káthiáwár villages were plundered, 40,000 head of cattle carried away, and £80,000 worth of property destroyed. Bom. Gov. Sel. XV. 25.

[2] Bom. Gov. Sel. XV. 27.

[3] Aitchison's Treaties (1876), IV. 13-17, II. The exact amount, at 60 *koris* to the pound, is £5277-10-11.

Chapter VII.

History.

Ráo Bhármal II., 1814-1819.

Immediately after the conclusion of this treaty, the British force was withdrawn from Bhuj and marched into Vágad, where its appearance at once established order. The towns of Mándvi and Siságad were surrendered to His Highness, the fort of Kanthkot,[1] one of the Vágad strongholds, was given up without a struggle, and on the approach of the British force, Bela, a centre of disorder, was surrendered. By the end of February order was completely established, and Captain MacMurdo was left at Anjár with a small detachment. Bhármalji was now for the first time in undisputed possession of Cutch. He gave himself up to drunkenness and the lowest sensuality, and the whole power of the Government fell into the hands of his profligate favourites. The revenues for eight months in advance were seized from the cultivators, and over £52,770 (20 *lakhs* of *koris*) were exacted in fines from the household officers and the managers of districts, and wasted in debauchery. No man of wealth was safe; the Jádeja chiefs, with scarcely an exception, withdrew to their estates and never visited Bhuj.[2] In June (18th) 1816, the British Government hoping to help the return of prosperity to Cutch, and to bind the Ráo by strong feelings of friendship, gave up the sum of £81,387 12*s*. (Rs. 8,13,876), due to it on account of military charges, and in addition forewent the yearly tribute of £5277 (2 *lakhs* of *koris*).[3] In return for this generous treatment, the Ráo carefully carried out the remaining terms of the treaty. Captain MacMurdo was appointed Resident at Bhuj and Collector of Anjár, and, shortly afterwards, when an envoy came from the Sind Amirs, proposing that the Ráo should enter with them into a treaty hostile to the English, he met with no encouragement. In August 1816,[4] or a few months after the signing of the treaty, the British Agent of Anjár was disturbed by news that the Ráo was about to move against him. That the Ráo was collecting troops there was no doubt, and that his object was to attack the British was believed in many quarters. Timely remonstrances prevented matters going further, and shortly after (28th August), in sending word to the British of the birth of a son and heir to the Cutch chiefship, the Ráo explained that an envoy from Sind, telling him that the English were making ready an expedition for the conquest of Cutch and Sind, had persuaded him to levy fresh troops.

Order Established, 1816.

Tribute Remitted.

The Khosás.

No sooner[5] were the Vágad banditti overawed than the east of Káthiáwár began to suffer from forays of Khosás and other Sind tribes. Their expeditions were conducted with great secrecy, speed, and daring. Towards the middle of 1817, these depredations increased, and the Amirs of Sind were informed, that if the stolen property was not speedily restored and robbery stopped, the marauders would be attacked in their place of refuge. The Amirs sent a force to Párkar to overawe them, but the troops returned to Haidarabad without establishing order, and after they

[1] Bom. Gov. Sel. XV. 30. [2] Sir John Malcolm's Minute (June 1830).
[3] Aitchison's Treaties (1876) IV. 17, 18. III.
[4] Bom. Gov. Sel. XV. 36. [5] Bom. Gov. Sel. XV. 37.

Chapter VII.
History.

Ráo Bhármal II., 1814-1819.

State of Cutch, 1818.

left the incursions into Cutch and Gujarát were more daring than ever.

Of the state of Cutch at this time (June 25th, 1818),[1] Captain MacMurdo has left a detailed account. The country was bare of timber in many parts. Date trees were common, and near villages there were occasional *lims, pipals,* and *bábuls.* But all other trees were grown only in special places. In the hilly tracts, except in low-lying patches of a few acres, there was little arable land. From the hill sides covered with stunted brushwood or bare, old stumps dug out for firewood, showed that they had once been forest-clad. There was little or no water, and the hills were rusty brown, desolate, and wretched. Of lands fit for grazing there were the brushwood covered sides of some of the hills, where numbers of sheep and goats were reared, and the large tract of the Banni feeding with the richest grass great herds of cows and buffaloes. The arable lands were the valleys between the two main ranges of hills, and the wide coast plain. The soil, except some rich plains in Vágad and in places under the hills, was a light clay, covered with from one to six inches of sand; near the sea it was broken by wild salt wastes. Ponds did not hold water, but wells were many and the supply they yielded was good. The crops were, for the early, November, harvest, millet, pulse, and cotton; for the late, January, harvest, millet and oil plants. There was no skilled tillage. The province was without Kanbis and the field workers were almost all herdsmen, Áhirs, Rabáris, Chárans, and Sindi Musalmáns. The dry crop tillage was most slovenly and the outturn small. Irrigation was general and the tillage of watered lands was better than that of dry soils yielding crops of poor sugarcane, wheat, barley in the cold weather, and millet in the hot. Vegetables were raised in plenty, and Cutch grapes and melons had a good name. Still the agricultural wealth was very small. Its cotton, though sent in considerable quantities to Bombay and Arabia, was not clean enough for the European market. The Lakhpat rice lands were utterly bare, and half of the grain supply came from Sind, Káthiáwár, and the Malabár coast. In animals Cutch was better off. The horses were excellent and high priced; the camels, bred in numbers, were fit for riding and baggage; the oxen and buffaloes, though most of them small and ugly, were abundant, and those of Vágad were equal to the finest cattle of west Gujarát; the sheep and goats were plentiful and well-fed, their milk and butter supporting large classes of the people. There were several towns, Mándvi with 50,000 people, with a brisk trade, a fleet of 800 boats of from about 15 to 150 tons (40-400 *khándis*) burden, and a yearly revenue of £25,000 (Rs. 2,50,000); Bhuj, with 20,000 people, justly celebrated for its ingenious artists in gold and silver work; Lakhpat, with 15,000 people, and a yearly revenue of £6000 (Rs. 60,000); Mundra, with 12,000 people, and a yearly revenue of £3000 (Rs. 30,000); and many towns of from 5000 to 10,000 souls. At the same time the people were very poor, the under-chiefs, in

---

[1] Trans. Bom. Lit. Soc. II. 217-255.

Chapter VII.
History.
Ráo Bhármal II., 1814-1819.
State of Cutch, 1818.

case they should run away, had to treat their labourers with some consideration; but the Ráo's subjects, who could not so readily move, were fined and plundered without mercy. The herdsmen, Chárans, Rabáris and tribes c[illegible] unsettled life in small societies c[illegible] huts feeding chiefly on milk and [illegible] some of the Bhátiás were rich, l[illegible] position and were chiefly labourers and husbandmen. The Jádejás, the ruling class, were hopelessly idle, lazy, and debauched. 'To speak generally,' says Captain MacMurdo, 'the people are wretchedly poor, abominably debauched, and full of disease. Except in climate, the country is perhaps less favoured by nature than any I have heard of.'[1]

Vágad had, till lately, been entirely independent, 'the asylum of robbers and murderers of every description and country.' In other parts, where there was some show of authority, the Government was a pure aristocracy, the power vested in a variety of chiefs bearing a strong resemblance to the feudal baronies. Under each of these chiefs were the cadets of the chief's family, who owed military service to the head of their house. Over the chiefs was the Ráo, to whom the chiefs owed military service. Originally the under-chief's duty was limited to defence. But of late years they had lent their services to superiors ambitious of foreign conquest. Except that, from a feeling of respect, the cadets or brotherhood, *bháyád*, of a house frequently submitted their differences to the decision of its head, neither the chiefs nor the Ráo could, in the smallest degree, interfere in the village concerns of their relations the proprietors, *girásiás*. Many of the proprietors had been stripped of their estates by Fateh Muhammad. But none of them paid any tax or tribute to the head of their house and none of the chiefs made any payment to the Ráo.

Unpopularity of the Ráo, 1818.

About this time the Ráo's conduct gave rise to much complaint. Leading a very debauched life he gave great power to his profligate favourites, who extorted large sums from the people and drove into discontent the whole body of Jádeja chieftains. It was a favourite scheme of the Ráo and his advisers to reduce all the Jádeja chiefs to the level of ordinary landowners. Efforts were constantly made to lower their power and lessen their possessions; and so great was the feeling of disaffection that, had the Resident not succeeded in persuading the Ráo to give up the attempt to reduce the chiefs, civil war would almost certainly have broken out. Toward the close of the year the public feeling against the Ráo was further strengthened by the unprovoked murder of his cousin Ladhubha. On hearing of Ladhubha's murder the British Government informed the Ráo, that

[1] Trans. Bom. Lit Soc. 246-248. The people of Anjár, of whom as their own subjects the British [illegible] the province, were, except [illegible] y at the mercy of Bohora [illegible] er cent interest. [illegible] I. 754.

Chapter VII.

History.

Ráo Bhármal II., 1814-1819.

they viewed his conduct with horror, and that if any violence was offered to Ladhubha's widow or to her child, the British Government would withhold from the Ráo their countenance and support. In return the Ráo, who under the influence of his profligate associates had for some time ceased to be well disposed to the English, pressed forward warlike preparations at Bhuj.[1] He said, Ladhubha's death concerned no one but himself; he refused to give up Ladhubha's widow; and talked of the British Government with hate and scorn. In September 1818, the Resident received a petition signed by eight of the leading Jádeja chiefs, asking for the help of the British Government and complaining, that, though his only claim on them was for military service, the Ráo was ill treating and fining his chiefs. Meanwhile the Ráo continued to raise fresh troops and attacked Ádesar in Vágad, whose chief was then, under the terms of the first treaty, attending on Captain MacMurdo for the settlement of his difficulties with the Ráo.[2] Towards the close of the year the Ráo's ill-feeling was so unmistakable, that the British Government decided to consider him a public enemy.[3]

His Hatred of the British, 1818.

Advance of a British Force, 1819.

In the beginning of 1819 arrangements were made for the assembly of a force to coerce the Ráo. The Bháyád were told that Government were anxious to settle the affairs of Cutch on a firm basis, and were asked to meet the Resident to consult on the subject. At the same time the Resident was told that, in the opinion of Government, order could not be established till the Ráo was removed. On the 24th March 1819, with a British force, accompanied by the leading Jádeja chiefs, the Resident encamped before the fort of Bhuj. The Ráo was informed that the treaty of 1816 was suspended, and that the British Government had determined, in concert with the chiefs of his Bháyád, to organize the government of Cutch. He was called upon to repair to camp or take the consequences of resistance; and was assured that whatever decision might be come to regarding a successor to the throne, he would meet with the protection and consideration of the British Government. On the morning of the 25th of March, as His Highness had not repaired to camp, the fort of Bhuj was escaladed. A few of the assailants were wounded but no lives were lost. On the following day His Highness gave himself up, and was placed under a guard. The Resident at once proceeded to discharge the mercenary troops and consult the Jádejás regarding a successor to the chiefship. Their choice fell on a minor, the son of Ráo Bhármalji, and, on the 19th April 1819, he was invested with the chiefship under the title of Maháráj Mirza Ráo Shri Desalji. A regency was formed for the management of affairs. The British Government were anxious to leave every thing in the hands of the Jádeja chiefs. But the chiefs refused, threatening, unless the Resident took charge of affairs, that they would leave things to take their course and retire to their estates. Under these circumstances it was arranged that the Resident should be head of the Regency and have

Bhuj Taken, 1819.

Ráo Desal II., 1819-1860.

---

[1] Bom. Gov. Sel. XV. 39.
[2] Sir John Malcolm's Minute (June 1830).
[3] Bom. Gov. Sel. XV. 42.

Chapter VII.
History.
Ráo Desal II., 1819-1860.

under him some Jádeja chiefs as members. One of the matters that most urgently called for settlement at the hands of the new Regency was the claims of the Vágad Girásiás or land proprietors. In 1816, when the Vágad district was brought under order, these men fled to Párkar and Viráwáh on the borders of the desert, where, as the Ráo refused to restore them to their rights in Vágad, they became the leaders of most formidable bands of robbers. The British Government had for long vainly urged the Ráo to recall the refugees and give them back part of their land. Punjáji,[1] chief of Viráwáh, a Sodha Rajput, had associated with himself, for they were hardly retainers, some 400 or 500 Khosás, the scattered remains of a Musalmán tribe who had been driven from Sind in 1786, on the downfall of the Kalhora dynasty. Since they had been driven from Sind the Khosás lived in the wildest part of the desert and along the edge of the Ran, plundering and levying blackmail on the neighbouring districts either on their own account, or in concert with some more powerful chief. In the former case they divided the spoil, and in the latter they gave the chief a fourth, *chauth*. Of late years, with the help of the Khosás, the Viráwáh chief had sent plundering expeditions, of from 200 to 800 horse and foot, into Gujarát and Cutch, as well as along the edge of the Ran to Rahim-ki-bázár in Sind. In May 1819 a party of 800 men, mounted on camels and horses, advancing by the Ran attacked Bhacháu in south Vágad, close to the gulf. They were driven off by the guns of the fort but not till they had secured 200 head of cattle. From Bhacháu removing about two miles to Vond, a fine flourishing village, they shut the gates, and after plundering the town carried off from £3500 to £4000 (Rs. 35,000 - 40,000). To put a stop to these disorders, the Resident offered, under the following conditions, to restore the Vágad Girásiás to their lands. They were to show no help or favour to any British or Cutch outlaw; to allow no thieves to live on their lands and to make good any loss by theft; to refer disputes to the arbitration of the Cutch and British Governments; to stop or give information of bands of plunderers; to serve the Ráo faithfully in times of war; to pay a yearly revenue; and to let all forts be dismantled. To these terms the Girásiás agreed and order was established.

Vágad Settled, 1819.

Earthquake, 1819.

The affairs of the state were beginning to prosper when the earthquake of June 16th, 1819, caused the greatest loss of life and destruction of property, and laying low almost every place of strength left the province exposed to the attacks of its enemies.[2] The Amirs of Sind made an attempt to take advantage of the opportunity. Their agent at Bhuj was instructed to ask the Resident to give up the port of Lakhpat, which he asserted the former Ráo had constantly offered; if the Resident refused to give it, he was, it was believed, instructed to demand it under the threat of invasion. But the request was refused and the demand was not pressed. Shortly after, it was discovered that the ex-Ráo's sister, Kesabái, in concert

[1] Bom. Gov. Sel. XV. 43.
[2] Details of the loss caused by the earthquake will be found above p. 16.

hapter VII.
History.
ao Desal II.,
1819-1860.
Treaty,
1819.

with one of the Ráo's wives, had planned to murder Lakmidás, the minister; to attack the Jádejás at Bhuj; to overcome the guard over her brother; and to carry him off. The chief plotters were seized, and Kesabái, who had steadily refused all marriage offers, was, in the beginning of 1820, induced to bestow her hand on the Nawáb of Junágad.[1] During this time, the terms of the treaty between the British and Cutch Governments were prepared and concluded in October 1819. The chief provisions were; that Ráo Bhármalji should be deposed and kept as a state prisoner; that he should be succeeded by his infant son; that during the minority the affairs of Government should be managed by a Regency, composed of the British Resident and five other members; that the Company should guarantee the integrity of the Cutch dominions against foreign or domestic enemies; that the Company should station a force in Cutch to be paid out of Cutch revenues; that the Cutch Government should entertain no foreign soldiers and import no arms in foreign vessels; that the Company should exercise no authority in the domestic concerns of the Ráo or of the Jádeja chiefs, introduce no civil or criminal jurisdiction, and limit changes to the organization or reform of the Cutch military establishment, the correction of abuses, and the reduction of expenses; that the Ráo and his heirs should enter into no negotiation without the sanction of the British Government, submit disputes to its arbitration, and when wanted help the British Government with their military force; that Cutch ports should be open to all British vessels; that the British Government should guarantee the Jádeja chiefs their possessions; that the Ráo and the chiefs should engage to stop infanticide, and the British Government to prevent the slaughter of cows, bullocks, and peacocks.[2]

The Resident, as the head of the Cutch Government with his European and Native assistants, set to work to bring order and system into the government of the province. Progress was most difficult; all was confusion, the exchequer was empty, future revenue had been forestalled, and the state had no body of trustworthy servants.

hosa Raids,
1820.

Though order was established in Cutch, nothing had been done to put a stop to the excesses of the Khosás and other desert robbers. During the year 1819 constant complaints were made to the Sind authorities. They sent a force into Párkar, harassed and fined the people, but did so little to settle the district that, immediately after they left, in December 1819, a party of 250 Khosás made a raid into the Banni grazing grounds in the north of Cutch, and were prevented from carrying away the cattle only by the bravery of the people and of the outposts, who at the cost of several lives attacked the robbers and recovered the spoil.[3] In the beginning of 1820, so great was the banditti's insolence, that a force was made ready to act against them. This caused the Sind Amirs much alarm, and the unfortunate

---

1 Afterwards on her husband's death Kesabái came back and lived in Cutch.
2 The treaty is given in full in Aitchison's Treaties (1876), IV. 18-22, IV.; Bom. Gov. Sel. XV. 50.
3 Bom. Gov. Sel. XV. 47.

accident of an attack by British troops on a Sind outpost, thinking they were a body of Khosás, so enraged the Amirs that they at once despatched three armies, one to Lakhpat in the west, a second to Khávda in the centre, and a third to Párkar in the east. One of these forces actually entered Cutch and plundered a village.

Treaty with Sind, 1820.

Towards the close of the year (November 9th, 1820), the Amirs, through their agent at Bombay, entered into an agreement of perpetual friendship with the British Government, and engaged to allow no European or American to live in Sind; to surrender offenders; and to check the depredation of the Khosás and other robber tribes.[1] In spite of the efforts of the Amirs so little were the excesses of the robber tribes suppressed, that, to allay the feeling of utter insecurity in Vágad, 400 of the Poona Irregular Horse were in 1822 stationed on the Lodráni frontier in the north-east corner of the province.[2] In the same year May 21st, 1822, as the Cutch authorities were anxious to have it back, and as from its isolated position its possession was inconvenient to the British Government, the district of Anjár was restored for a yearly payment of £8800 (Rs. 88,000). At the same time it was stipulated that the British troops should continue to hold the fort of Bhujia, near the city of Bhuj.[3] Meanwhile improvement in the administration of the province was steadily pressed on. Without any collecting staff, and with no knowledge of the resources of the land, the Resident had no choice but to let out the revenues to farmers. This was done in 1820 for a term of five years. At the same time every effort was made to curtail expenditure, the mercenary troops were reduced, and under the most intelligent leaders, to protect person and property, detachments were stationed in different parts of the province. A regular system of accounts was introduced, and in every department the utmost economy consistent with the Ráo's dignity was enforced.[4]

Anjár Restored, 1822.

Famine, 1823.

After a year or two of order and good harvests Cutch again entered on a time of suffering. The 1823 rains failed and in the famine that followed, thousands of cattle died, and whole villages were deserted. A fifth of its people, it was estimated, left the province. This trouble was followed early in 1825 by rumours of disturbances and hostile preparations in Sind. These rumours were soon confirmed by the advance from Sind of a body of plunderers, 3000 strong, who crossed the Ran from Rahim-ki-bázár to the Pachham, and took possession of a fort in the Haba hills, eighteen miles north of Bhuj. From their stronghold the plunderers sent 800 men against Anjár. Successful at first, they were afterwards driven out of the town with considerable loss, including the death of their leader. Meanwhile,

Raids from Sind, 1825.

1 Bom. Gov. Sel. XV. 52.

2 [illegible] worked in their

[illegible] VI.

[illegible], found it thinly

Chapter VII.
History.
Rão Desal II., 1819-1860.

a force sent against Haba drove out and dispersed the main body of the plunderers, but not without a loss to the state of £20,000 (Rs. 2,00,000). During the next year the uneasy feeling of Sind hostility, and the disaffection of some of the Jadeja chiefs, led to the increase of the British troops in Cutch to 6000 men. After this except for occasional raids from Párkar, Cutch enjoyed some years of quiet.[1]

Sir John Malcolm in Cutch, 1830.

In 1830, when Sir John Malcolm, Governor of Bombay, visited Cutch he found the ex-Rão practically free from restraint and living in his son's house satisfied with his position. The young Prince then fourteen years of age was a youth of uncommon promise. The Resident, Colonel Pottinger, had attended with care to his education and he had gained much from the lessons of the Revd. Mr. Gray, the Chaplain at Bhuj. The Jádeja chiefs, that were presented to the Governor at Bhuj, were anxious that the ex-Rão's guard should be removed, that the young Rão should share in the management of public affairs, and that the tribute from Cutch to the British Government should be reduced. The first request the Governor granted. The guard had for some time been little more than nominal, and there seemed no reason to fear that the ex-Rão would intrigue for a restoration to power.[2] As regarded the second request, the Governor had no objection to the name of the young Rao being introduced into public deeds and to his being gradually initiated into the management of affairs, but he decided that he was still too young to bear the whole burden of business. As to the Anjar payment, the Governor could promise no relief.[3] The revenue of the district had been small and the marriage of the young Rão had caused special expenses, still the country was increasing in wealth, the payment was not large, and the British Government were not in a position to remit it. The Governor took advantage of the occasion to call the chiefs to account for their failure to give any help in putting down the bands of plunderers. Considering themselves shielded by the British guarantee from the just resentment of their Prince, they had made not one effort to protect his towns from plunder or his fields from devastation. They had saved their own estates at the price of a base, if not a traitorous inactivity. There was nothing, he said, in the guarantee obligation that freed them from their allegiance to their prince and the aid they were bound to give him. Hereafter any chief who was supine and did not exert himself to the utmost to oppose and destroy his prince's enemies or plunderers, should be dealt with as an abettor of his enemies, and, as the slightest punishment, should be held to have forfeited all rights to British protection. Of the relations between the Rão and the Jádeja chiefs or *Bháyád*, Sir John Malcolm added, that though, as far as outward show went, the chiefs yielded the Rão a respect bordering on veneration, they had never hesitated when it suited their personal

[1] Bom. Gov. Sel. XV. 56.
[2] Sir John Malcolm's Minute (June 1830). This hope was not disappointed. *The ex-Rão till his death in 1846 lived in the palace with his son, without in any way interfering with state affairs.*
[3] Sir John Malcolm's Minute (June 1830).

Ráo Desal II., 1819-1860.

interests or gratified their passions of revenge or ambition to rebel against their ruler's authority, and at times to dethrone him.[1] This conduct on their part had led their princes to similar acts of violence when they gained absolute power either by the aid of mercenaries or of some of their dependents. Sir John Malcolm regretted that at the time of framing the treaty (1822) some more specific obligations had not been imposed on the smaller chiefs. Secure in the protection of the British Government they had become indolent and indifferent to all matters that did not immediately affect their personal interests. Lost in the enjoyment of sensual pleasures they neglected all improvement and sought every means of oppression. They had encroached upon their ruler till his revenues bore no proportion to his position as their head. Any case of helping rebels or failing to act against plunderers should be followed by forfeiture or heavy fine. In the Governor's opinion the only measure likely to render the continuance of these chiefs in the power they enjoyed safe and useful, was for the Resident to bring near his person some of their relations and adherents, who, he thought, the chiefs would gladly maintain under the impression that it was the best means of acquiring influence and favour. There was no course so well suited to explain the views and principles of the British Government to the people, as for the Resident to have near his person the sons, brothers, and relations of the chiefs of the country.

State of Cutch, 1824-1828.

From Sir A. Burnes' notes on Cutch, during the five years ending 1828, it would seem that the people were settling down to orderly ways. In good seasons the population was not less than 500,000 souls. Still many were unsettled, whole villages moving to Sind if the season were bad. The common grains were millet and pulse, and in Abdása cotton, castor-oil, and tobacco. As a rule, Cutch had to import food, especially much coarse red rice from Sind, and dates from Arabia. Though the soil suited them there was a great want of vegetables.. Sheep and goats were abundant and there was a considerable export of butter. Besides the foreign trade by sea there was in Abdása a large pack traffic with Márwár and Gujarát.[2] Of the different divisions Abdása alone was prosperous. Vágad in the east was thinly peopled and poorly tilled. Half of it was waste and so overrun with lions, tigers, panthers, wolves, hyænas, and other wild beasts that the cultivators were careful to be safe in their villages before sunset. The chiefs and proprietors, though almost all of one family, were always fighting usually about village boundaries. Success was never lasting. The defeated rival would mortgage his land, add to his band of mercenaries, and overrun his neighbour's fields. The Jádejás were a worthless set of spendthrifts mortgaging their estates, wasting their property, and many of them sinking to be common husbandmen and field labourers. In the grazing lands in the north and on the Ran islands there was a rough, unsettled, and poor, but hearty and strong population. Living in grass huts, almost never growing or eating grain, they fed

[1] Sir John Malcolm's Minute (June 1830).
[2] MS. December 1825.

Chapter VII.
History.
Ráo Desal II.. 1819-1860.

entirely on milk, buttermilk for every day fare and sweet milk on their few holidays. They had large herds of cows, buffaloes, and camels, and flocks of sheep and goats, and the export of butter brought in enough to meet their wants for clothes, tobacco, and opium.[1]

Párkar Banditti, 1832.

In 1832 the Párkar robbers began to give fresh trouble. Towards the end of the year a force was sent into Párkar to punish the freebooters, and several of the leading men were killed. The Sind Government sent some troops to co-operate with the British detachment, but they did not actually take part against the freebooters. With the view of securing Cutch against any further depredation the Sind Government were asked whether they would prefer to make good all losses on account of robberies or allow a British detachment to remain at Párkar. They chose to allow the detachment to be posted at Párkar, and after this the vigilance of the officers to whom the charge of the frontier was entrusted, and the gallantry of the British troops secured comparative peace to Cutch, and in a few years a cessation of desert inroads.

Tribute Remitted, 1832.

Though, with order well established and a firm but mild Government, the province was slowly recovering from the effects of many years of civil war, it was unable to pay the sum, amounting altogether to about £33,800 (Rs. 3,38,000) due under former treaties to the British Government.[2] Under these circumstances, in September 1832, the amount in arrears, a little over £25,000 [3] (Rs. 2,50,000) was struck off and a modified treaty drawn up, providing that the equivalent of the Anjár revenue should be forgone and that the Cutch state should never be charged more than £20,000 for the pay of the subsidiary force.[4]

---

[1] MS. February 1827. From Gadhada in Khadir island every year as much as 32,000 pounds (800 *mans*) of butter are said to have been sent, and every day from the Banni there was an export of 120 to 160 pounds (3-4 *mans*).

[2] The details are, tribute about £5000 (2 *lakhs* of *koris*) ; Anjár revenue, £8800 (Rs. 88,000) ; pay of the subsidiary force, £20,000.

[3] The exact sum was £25,725 10*s*. (Rs. 2,57,255).

[4] Aitchison's Treaties (1876), IV. 26-28, VII. The need of this remission will be seen from the following statement of Cutch revenue and expenditure :

Cutch Revenue, 1819-1831.

		Receipts.	Charges.			Receipts.	Charges.
		Rs	Rs.			Rs.	Rs.
a	1819-20 ...	6,19,306	6,88,262	b. continued.	1825-26 ...	6,79,028	7,30,896
a	1820-21 ...	6,50,724	6,85,658	b. continued.	1826-27 ...	7,41,993	6,87,490
a	1821-22 ...	6,71,905	6,43,064	b. continued.	1827-28 ...	7,45,334	6,70,611
				b. continued.	1828-29 ...	7,41,587	6,59,940
b	1822-23 ...	7,65,874	7,67,984	b. continued.	1829-30 ...	8,27,742	8,86,057
b	1823-24 ...	6,62,810	7,95,120	b. continued.	1830-31 ...	6,40,308	7,65,057
b	1824-25 ...	5,47,156	7,20,754	b. continued.	1831-32* ...	5,78,551	6,93,735

(*a*) During these years Anjár was in the hands of the British Government.
(*b*) The average yearly payment to the British was about £26,878 18*s*.
* In 1832, £69,389 16*s*. (Rs. 6,93,898) the total tribute remitted, represented pretty closely a yearly sum of £6938 19*s*.

Chapter VII.
History.

Ráo Desal II., *1819-1860.*

Comes of Age, 1834.

The young Ráo had now (1832) reached his seventeenth year. He showed considerable ability, could read and write English, and had a useful general knowledge of arithmetic, and of the outlines of astronomy. In 1833 he began to take part in public business and soon showed himself equal to the conduct of ordinary affairs. He attended daily at the Residency, constantly coming from the palace to consult the Resident on any doubtful point. In consequence of the zeal and ability he showed, it was arranged that the time of his coming of age should be changed from August 1835 to the 8th July 1834.[1] At the installation all due honour was done by the British officers present and gratefully and graciously acknowledged by the Ráo. The Resident, Colonel Pottinger, on seating the young prince on the throne, bound on his turban some rich jewels from Lord Clare, the Governor of Bombay, presented him with a letter of friendship and saluted him Ráo of Cutch. People of all classes shewed great enthusiasm.[2]

His Administration.

Ráo Desalji continued to rule till 1860. Besides the measures noticed in a separate place for the repression of infanticide, the Ráo took steps to put a stop to the trade in slaves, and to the burning of widows. In 1836 a proclamation was issued, warning his subjects that dealing in slaves was illegal, and that any vessel bringing slaves into Cutch would be confiscated, and her crew and owners punished.[3] Since then, except the modified form of bondage in the households of Rajput and other chiefs, slavery has ceased in Cutch. In the matter of widow burning, the Ráo was less ready to adopt the English view. He held that the practice was not against the Hindu scriptures, and it was not till 1852, that he was persuaded to forbid it. After this, in one or two cases, the people concerned were severely dealt with.

State of Cutch, 1852.

Ráo Desalji's government was on the whole prosperous; order was maintained and the wealth and resources of the province developed. In 1852, towards the close of his reign there were, exclusive of the

---

[1] The treaty provided, that on the 8th July the Regency should cease and His Highness [illegible] advice of his ministers and [illegible] es (1876), IV. 28,29, VIII. [illegible] has left few particulars. [illegible] one-half the necessary supp[illegible] [illegible] t except the artisans, who showed much skill and perseverance, the people were idle and lazy. Cutch, 240-255.

[2] Mrs. Postans' Cutch, 36,37.

[3] The words of the proclamation were "Be it known to the principal merchants of Mándvi, and every other merchant as well as trader in Cutch, whether belonging to it or only trading thereto, to all navigators of vessels, to the inhabitants of Cutch generally, that if any slaves, negroes or Abyssinians, shall be brought for sale to any seaport in Cutch, after the middle of July next, the vessel conveying them shall [illegible] e property of this Government No [illegible]; and further, the offenders shall be [illegible] elong to Cutch or another country. [illegible] A vessel which brings slaves shall [illegible] on those who navigate [illegible]

Chapter VII.
History.
Ráo Desal II., 1819-1860.
State of Cutch, 1852.

Morvi estate in Vágad, 851 villages, 294 belonging to the Ráo, 434 to smaller chiefs, and 123 alienated. In the same year the population was returned at 409,522 souls, of which 212,623 lived in the Ráo's towns and villages; 166,864 in those of the smaller chiefs; and 30,035 in alienated villages. Of the whole population, 300,420 were Hindus, and 109,102 Musalmáns. The total revenue of the province was estimated at £124,164 (Rs. 12,41,640), of which the Ráo's share was returned at £71,540 (Rs. 7,15,400); the small chiefs' share at £44,608 (Rs. 4,46,080); and the alienated revenue at £8015 (Rs. 80,150). Of the Ráo's share £20,719 came from land, £17,466 from sea customs, £1614 from transit dues, £49 from alum, and £31,691 from town dues, sales of animals, fines, and gifts. As regards the tenure of land, in the Girásia villages, as the father's property was divided among the sons, there were generally a large number, sometimes as many as seventy or eighty sharers. Unless forced by poverty the sharers seldom tilled with their own hands. In troubled times the shrewdest or strongest of the chiefs' sons had generally risen to be head and forced the other members to keep the peace. Now the authority of all was the same, and disputes were endless and most complicated. In most villages there was a good deal of rent-free land either belonging to Rajputs who were not village proprietors, *girásiás*, or held on service tenure. But with these exceptions the actual cultivators were in a deplorable condition, unable, work as hard as they could, to earn more than a bare livelihood, constantly driven from their land by the exacting Girásiás, kept at work by nothing but the fear of starvation. Besides the produce shares varying from one-third to one-half, there were payments of grain to village officers and police, and plough and other ready money cesses. The arrangements in the Ráo's villages were not very different. But the people were less harshly treated and the villages more populous and thriving. Much arable land was waste. Under better management the province could produce manifold what it was yielding.[1]

Trade was hampered by sea customs and transit dues. All the ports were under the Ráo. Foreign goods could be brought into the country only through the ports, and the customs revenue of Mándvi, the chief port, was more than £20,000. Merchants taking goods from the ports into the interior paid from one-tenth to one-half of their value. In 1852, in consequence of repeated pressure from the Political Agent, a reduction in sea customs was sanctioned. But the land transit dues, especially in the east, continued most oppressive. Between the eastern frontier and Bhuj, a cart of grain had to pay dues and cesses equal to its original value. The difficulty in dealing with the land dues was that many of the smaller chiefs drew a large part of their incomes from them, and refused to reduce them.

Except that murder and other heinous crimes were sent for punishment to the Ráo, the smaller chiefs generally inquired into and

---

[1] Bom. Gov. Sel. XV. 72-74.

Chapter VII. History. Ráo Desal II., 1819-1860. *State of Cutch, 1852.*

decided such cases of crime as occurred on their estates. In the towns and territories belonging to His Highness the Ráo, crimes were usually investigated by an arbitration court, and afterwards examined and disposed of by the Ráo himself. In Vágad, where in the early years of British interference the power of the local chiefs had been broken, the police was, [illegible]
by a body of 104 horse [illegible]
the district. A nativ[illegible]
one post to another, and partly because news of a crime was so quickly spread, partly from the isolated character of the country and the risk criminals ran of being caught, the amount of serious crime was small.

In the chiefs' territories petty offences were tried without appeal or reference. [illegible]
by him person[illegible]
The Ráo disli[illegible]
it, passed a sentence of death. The evidence of the parties was roughly taken down; but no formal record of proceedings was kept. It was suggested to the Ráo that the forms of civil and criminal proceedings followed in the Sind Desert district, might be of use in Cutch. But he was disinclined to the change, thinking the procedure too complicated for his officers. Civil disputes were, over the whole province, settled by arbitration, the tenants of the petty chiefs bearing any amount of oppression, rather than appeal against the acts and decisions of their lords and masters.

The position of the smaller chiefs was, except in Vágad, very independent of the Ráo. The only tribute they paid was some customary present on the marriage of the heir apparent or other similar occasions. Their assertion, that the only claim the Ráo had upon them was one of military service, was admitted in 1819, and since then the British guarantee for the security of their possessions, had tended to increase their independence. The absence of common danger had relaxed the feudal bonds that united them to their head. But it was believed that, should the occasion arise, they would be ready and willing to call together their retainers, and putting aside petty disputes rally round the yellow pennant of their hereditary chief.[1]

Regency, 1859.

For some years there was an unfortunate quarrel between Ráo Desalji and his eldest son.[2] But before the close of his life friendly relations were established. In 1859, as he had for some time been suffering from serious sickness, the Ráo prayed Government by appointing a regency to relieve him from the weight of state affairs. His wish was granted, and on the 12th July, under the Political Agent as President the Ráo chose the heir apparent, the minister, and two Jádeja chiefs, as members of the Regency.[3] On the 21st June of the next year, at the Ráo's urgent request, the Regency was dissolved and the management of the state handed over to the heir

[1] Bom. Gov. Sel. XV. 75,76. [2] Bom. Gov. Sel. XV. 68.
[3] Col. Trevelyan to Govt. 20th June 1860.

Chapter VII.
History.
Ráo Prágmal II., 1860-1875.

apparent. A few weeks later, on the 26th July Ráo Desalji died; and on the 28th of the same month Ráo Prágmalji was duly installed.[1] Marked by a love of truth and plain dealing, Ráo Desalji was probably more than any one else in Cutch, learned in the traditions and customs of the province. He was a careful and painstaking judge and a staunch and devoted ally of the British Government. With the help of a few chiefs and court servants he managed the whole business of the country, and by his knowledge of their character, friendly intercourse, and timely concessions avoided any struggle with the Jádeja chiefs.[2]

Ráo Prágmalji soon showed himself in several respects different in character from his father. Equally truthful and loyal to the British Government, he had more courtly manners, more refined and costly tastes, and a much higher idea of his power and prerogative. During the fifteen years of his rule (1860-1875), Ráo Prágmalji showed himself anxious to improve the management of his state. He framed codes for the guidance of his officers in matters of civil and criminal justice, he undertook works of public usefulness, and introduced a state system of education and vaccination. In reward for his efforts at good government, he was, in 1871, honoured with the title of Knight Grand Commander of the Star of India. Unlike his forefathers, none of whom left Cutch, he thrice visited Bombay, in 1870 to meet His Royal Highness the Duke of Edinburgh, in 1871 to take part in a Chapter of the Star of India, and in October 1875 to do homage to His Royal Highness the Prince of Wales. On the last occasion, suffering from a mortal disease, he retired to Bhuj and unable to rally, died on the 1st January 1876. By his death, Cutch lost a wise and beneficent ruler, and the British Government a loyal and devoted friend.[3]

Bhuj Palace.

The chief memorial of his reign, a work in which he took a very keen interest and on which he spent a sum of £191,400, was the building of a palace at Bhuj. One long struggle over the position and rights of the Bháyád greatly marred the success of his reign. A statement of the chief points that have been raised and discussed since, in 1819, the chiefs' position was guaranteed is given (pp.189-200) in the chapter on "Justice". Though the matter was not perfectly settled, the Ráo had, before his death, the satisfaction of knowing that most of the points on which he laid the greatest stress had been conceded. Ráo Prágmalji left four widows, of whom two have since died, two sons, and one daughter.

Ráo Khengár III., 1876-1879.

On the 3rd January (1876) the young Ráo was installed with the usual ceremonies. As he was only ten years of age, a Regency consisting of the Political Agent, the chief minister, a Jádeja chief, and a leading merchant was appointed, and under the supervision of the Political Agent has since managed the affairs of the state.

The Ráo is entitled to a salute of seventeen guns and holds a

---

[1] Col. H. W. Trevelyan, C.B., to Govt. 8th June 1861.
[2] Bom. Gov. Sel. XV. 68; Col. Barton.
[3] Government Gazette, 5th January 1876.

patent, *sanad*, of adoption. The military force of the state consists of two field and 109 other guns, twenty-four artillerymen, 373 cavalry, 402 regular and 3139 irregular infantry, and 412 police. In addition to these troops the Ráo's Bháyád could furnish on requisition a mixed force of about 4000 men.[1] A genealogical tree of the family is given in Appendix A.

Administrative Summary.

The following summary, compiled from the yearly administration reports, gives very shortly the chief events in the history and management of Cutch during the last twenty-five years.

1860.

In 1860 an almost total failure of rain was followed by extreme scarcity of provisions. The price of millet rose from 40 to 20¼ pounds; people moved in large numbers to Sind, Káthiáwár, and Bombay, and thousands of cattle were either driven away in search of pasture, or perished. To lessen the pressure of distress, the Ráo for two months took off all import duties on grain and fodder; offered work in deepening ponds near Bhuj to large numbers of the destitute, paying each about two pounds of grain a day; and opened stores at which grain was sold at specially low prices[2]. When the scarcity was over, as many as 60,000 people were said to have come back. In this year, the management of the Vágad police, which had long been under the Cutch Political Agency, was restored to the state.

1861.

The next year, 1861, was again a season of short rainfall, only 8½ inches. But the falls were well timed, and a fair crop brought down millet prices. The old minister resigned, and the management of Motilál Jivandás and Mádhavdás Rámdás who succeeded, caused some discontent among the landed classes. Several works of public usefulness were pressed on; cotton gins were ordered and screw presses introduced, and the Bhuj and Mándvi road was finished and bridged.

1862.

The 1862 rainfall was heavy, 34 inches. The rains closed (October) with a tremendous storm that, besides damaging the crops, caused much loss of life and great destruction of houses and villages.[3] This loss was increased by a plague of locusts.[4] The grain crops [illegible]

[illegible] people are said to have left Cutch in search of work.

1863.

In 1863, the rainfall, 23·24 inches, was sufficient and well-timed, and the harvest good. The very high value of cotton had tempted cultivators greatly to increase its cultivation, and before the season was over, in the large towns and among the labouring classes grain was so scarce and dear, that there was severe distress. Millet prices rose from 30 to 16 pounds. As a measure of relief a state store was opened and grain sold at low rates. Money was also gathered from

[1] Aitchison's Treaties (1876), IV. 9.

[2] Col. H. W. Trevelyan, C.B., 8th June 1861.

[3] In the town of Bhuj 1900 houses were damaged and in Vágad many villages were found in ruins

[4] The locusts are said to have come from the east and north. After devastating Cutch they would seem to have been driven west and out to sea. Ship Captains from Maskat and Zanzibar, some hundred miles from Mándvi, found the sea covered with their dead bodies.

Chapter VII.
History.
Administrative Summary.

rich Cutch traders in Mándvi and Bombay, and given to the destitute. As many as 35,000 of the poor and working classes are said to have left Cutch. The management of the new ministers continued unsatisfactory. Corruption spread, and at last, one glaring case of tampering with the currency being brought to light by the Political Agent, Motilál and Mádhavdás were suspended, and the chief management entrusted to an old servant of the state, Jagjivan Mehta a Nágar Bráhman.

1864.

In 1864, a very scanty rainfall of only seven inches, was followed by a short harvest and a rise in the price of millet from 16 to 15½ pounds. Among the cultivators the want of fodder and water, and among the poorer classes of townspeople the high price of grain caused great distress. The state import duties on grain were remitted, and, against about 8000 return-emigrants, about 23,000 people are said to have left the country. The management of the state was again unsatisfactory. Jagjivan's power had, in great measure, passed to Valabhji Mehta a Mod Vánia, a man of great ability who had formerly been mixed up with the Ráo's family quarrels.

1865.

In 1865, the rainfall, 16·61 inches, was sufficient and well-timed, and the harvest good. Though, from the very great dearness of food all over the Presidency, millet prices remained steady at 22 pounds, prices of labour rose in proportion, and it was on the whole a prosperous year. During the course of the season 8580 people are said to have returned, and 23,750 to have left the province in search of work. In state matters Valabhji's power increased, and Jagjivan was dismissed.

1866.

In 1866, the rainfall, 20·72 inches, was sufficient. But it did not begin till the end of July and then fell so fast that in some parts the houses suffered. Millet prices still continued high, 27¾ pounds the rupee. But wages were at least in proportion, and while emigrants fell to 18,600, the number who returned rose to 13,970. From April to October, the eastern parts of Cutch, as far west as Bhuj and Mándvi, suffered from a rather severe epidemic of cholera. Valabhji was found to be mismanaging the state for his private gain, and to be causing a growing ill-feeling among the minor chiefs. At the Political Agent's advice he was dismissed, and the deputy collector of Surat, Mr. Sháhábudin Ibráhim was appointed minister. During this year a son and heir was born to the Ráo.

1867.

In 1867, the rainfall, though it lasted late, was very scanty, 7·96 inches; the crops, especially cotton suffered, and the want of water and grass caused much distress. The price of millet was 22 pounds the rupee. During the year 20,267 persons are reported to have left the province, and 10,895 to have come back. Under Mr. Sháhábudin's management many important improvements were made.

1868.

In 1868, the rainfall, 8·31 inches, was short, and falling at long intervals, failed to keep alive the young crops. The serious scarcity in Rájputána increased the pressure of the bad local harvest, and millet prices rose to 21½ pounds. Besides of grain, there was a scarcity, and, in some parts, an absolute want of fodder and water.

To lighten the distress grain was allowed to pass duty-free. During the year Mr. Sháhábudin resigned, and was succeeded by Mr. Bhogilál Pránvalabhdás.

1869.

In 1869, the rainfall, 23·25 inches, was sufficient and well-timed. But prospects were spoiled by locusts, who all over the district caused much loss, and in some places utterly ruined the millet crop with a rise of prices from 21½ to 18 pounds. Large numbers, made destitute by the Rájputána famine, took shelter in Cutch. Transit duties on grain were again remitted. In state affairs some improvements in the revenue system were carried out, and for the guidance of judicial officers civil and criminal procedure codes were framed.

1870.

In 1870, the rainfall, 7·80 inches, was short, and the harvest poor, with millet prices at 22½ pounds. Most of the famine immigrants returned to Rájputána and transit grain duties were again levied.[1] Some useful changes, including the separation of the functions of magistrate and revenue farmer, were introduced into the management of state lands. At the same time the disputes between the Ráo and the Bháyád on matters of jurisdiction became so serious as to call for the interference of Government.

1871.

In 1871, the rainfall, 13 inches, though sufficient was ill-timed, the harvest was poor, and millet prices remained as high as 24½ pounds. Though attempts were made to reduce them, grain transit duties were still levied. Considerable trouble was caused by the raids of the Deda outlaws, Girásiás of Morvi in Káthiáwár, who had taken shelter in Vágad. Under the Political Agent's advice, the Ráo and the Morvi Managers joined in appointing an officer to act against the outlaws, and order was soon restored. The question of the Ráo's jurisdiction over the Bháyád was discussed by Government and the Ráo, and some advance made in clearing and settling the chief points in dispute. During this year, the Bohorás or Musalmán traders were freed from a remnant of Vánia oppression, by the abolition of an old order forbidding them to ride on horseback. The Ráo's efforts to improve the administration of his state and introduce a useful system of state education and vaccination were rewarded by his being raised to the dignity of a Knight Grand Commander of the Star of India.

1872.

In 1872, the rainfall, 17·06 inches, was sufficient and timely, but the hopes of a good harvest were spoiled by the ravages of locusts. The price of millet remained as high as 29¾ pounds. The state also suffered from a severe attack of cattle plague, which was said to have caused the deaths of 2447 head of cattle of the estimated value of nearly £4000 (Rs. 40,000). So acute was the disease that in most cases animals stricken with it lived only a few hours. As Knight Grand Commander of the Order, His Highness the Ráo attended a Darbár and Chapter of the Star of India in Bombay. The Jádeja court still worked badly; but progress was made towards the settlement of some of the points in dispute.

---

[1] Bom. Ad. Rep. (1870-71, 147.

Chapter VII.
History.
Administrative Summary.

1873.

In 1873, the rainfall was partial, varying from 5·11 inches at Bhuj to 24·12 inches at Mándvi. On the whole, except in Bhuj, where water and fodder were scarce, it was sufficient, crops were good, and millet prices fell from 29¾ to 32½ pounds. During this year, the want of a responsible minister caused much confusion. There was a considerable improvement in the working of the Jádeja court.

1874.

In 1874, though the rainfall, 13·30 inches, was sufficient, it was too soon over, the crops suffered, and millet prices slightly fell to 34 pounds. Mr. Laxuman Krishnáji was chosen minister, and except that the relations between the Ráo and the Bháyád were still strained and unsettled, the affairs of the state were well managed.

1875.

In 1875, the rainfall was short, 7·21 inches, the harvest was poor, millet prices rose from 34 to 32½ pounds, and nearly 50,000 people are said to have left in search of work. Besides of grain, there was a scarcity of fodder and water. In October the Ráo, who had for some time been in bad health, went to Bombay to do homage to His Royal Highness the Prince of Wales. In Bombay his sickness increased and after his return he continued to grow weaker till his death on the 1st of January 1876. As his son, the present Ráo, was only ten years of age, a Regency of four members under the Presidency of the Political Agent was appointed.

1876.

In 1876, the rainfall averaging 12 inches was sufficient, and though in the west locusts did some slight damage, the crops were on the whole fair. Millet prices remained steady at about 32¼ pounds. The Regency consisting of the Political Agent, the minister, a Jádeja chief, and a Mándvi merchant were installed. By the death of the merchant the number was soon after reduced to three. During the year, the Ráo's sister was married to the Mahárája of Bikáner, an event of importance as the first occasion on which a daughter of the Cutch house had been united to a Rájputána chief. The marriage festivities, held at a cost of about £40,000 (Rs. 4,00,000), prevented the Ráo from being present at the great Delhi ceremonial. In honour of the proclamation, a Darbár was held at Bhuj on January 1st. The Presidency of the Jádeja court was transferred from the Political Agent to the minister, and the courts of the minister and assistant minister were amalgamated with it.

1877.

In 1877, the rainfall, 16·62 inches, though sufficient, was unseasonable. The early crops failed, and though the cold weather harvest was good, millet prices rose from 32¼ to 17 pounds, and the poorer classes suffered severely. To lessen the distress, half of the grain dues were remitted and relief was given by opening works on the Tuna and Anjár, and on the Mándvi and Bhuj roads. The young Ráo, who is being taught at Bhuj under the supervision of the Political Agent and his Assistant, made good progress. In November 1877 he was, in full Darbár, presented by Sir Richard Temple the Governor of Bombay, with a Delhi banner. During the year, a merchant was chosen to fill the place in the Council of Regency. To improve the management, the country was distributed over eight sub-divisions, each under a revenue and judicial officer, with separate police and village organization. Efforts were made to ascertain the

mineral and other resources of the state, and measures taken with the view of developing trade and fostering local industries. The great Mándvi pier and breakwater were begun, the work proving of great service in employing labour. The two leading difficulties in the management of the state are disputes with the Morvi state of Káthiáwár on foreshore and other rights over the gulf of Cutch, and the long-standing jurisdiction difficulty between His Highness the Ráo, and the leading members of the Bháyád.

CHAPTER VIII.

LAND ADMINISTRATION.

Chapter VIII. Land Administration. Tenures.

THE lands of Cutch belong to two main classes, the state, *khálsa*, lands, the property of His Highness the Ráo, and the cadet, *bháyád*, lands, in the hands of younger branches of the Ráo's family. The state land is held mostly on an occupancy, *bata*, tenure. Under this, so long as he tills the ground properly and pays his rent, the holder keeps the land at a fixed rate without fear of being turned out. If the holder fails to pay the rent or is guilty of waste or want of care, the state can force him to give up his holding. But so long as he keeps to these conditions, one cultivator can hand over his land to another. A second form of tenure is by cash payment, *sukhdi*, under which the cultivator holds land for a fixed number of years. Patches of state, *khálsa*, land are also held on religious, *dharmáda*; service, *páik prajia*; and reward, *passa*, grants. The *dharmáda* lands are made over to temples, mosques, and other religious institutions for divine service or for charity. During good behaviour and submission to the state's orders, the grantees are generally left to manage their lands as they choose. Many villages in Cutch are held on this tenure. Service, *páik prajia*, land is given as payment for certain services, and is kept only so long as the service is performed. Reward, *pasa*, lands are granted in return for some service done the state in time of danger or trouble.

The cadet, *bháyád*, lands are held on condition of fealty and allegiance to the central chief or over-lord, the Ráo. About half of Cutch is held by these under-lords, chiefly the outlying parts, those to the east paying a small yearly tribute and those to the west paying nothing. Though these under-chiefs do not recognize occupancy rights in their ordinary tenants, the holders of charitable lands and a class of men called original owners, *mulgirásiás*, are not liable to be turned out. In eastern Vágad under the Vághela landlords, *girásiás*, and others, is a large class of Rajputs and Kolis, once holders of service land, who now in many villages practically pay a cash quit-rent. To pay his private debts, civil courts can attach the cultivator's share of his fields' produce, but his field tools and plough bullocks cannot be sold.

Land Revenue.

Land revenue is generally collected by the crop-division, *bhágbatái*, system. The only exception is, that in a few of the best cadet villages lands are for a short term of years let at a fixed money payment. In the state lands in some of the richer of the coast

alluvial, *kánthi*, villages cash rates were introduced in 1879. The state share of the crop varies from $\frac{1}{7}$ to $\frac{1}{3}$ of the produce. The present rates were fixed in the time of Desalji the late Ráo. In fixing the amount the chief considerations were the quality of the land, the rainfall, the water supply, and the character of the cultivator. In cadet, *bháyád*, or landlord, *girásia*, villages the proprietor generally takes more than the state share, the amount rising in some cases to one-half of the produce including fodder, and averaging from ten to fifteen per cent above the state share. Besides the crop-share there are many minor land cesses, of which the chief are a horse cess, *ghoda vero*, a produce cess, *kangari*, a watchman's fee, *choki*, a cash rate, *varad*, and an alienation cess, *shedhavar*. From the tillers of a few lands a fine is levied, because they do not hold the occupancy right to the land. Besides the rent due to the state, *darbár*, or to his landlord, *girásia*, the cultivator has always to make certain payments to religious and charitable establishments and to village servants. These in the state villages are made from the cultivator's share of the produce and in cadet villages from the common heap.

Formerly the land revenue was realized by a system of farming, the farmers not being allowed to levy more than the share, *bhág*, in force at the time. In 1877-78 the Council of Regency gave up the farming system and began to collect the revenue departmentally. The staff employed in collecting the revenue is, over a group of from thirty to 134 villages, an officer styled manager, *vahivatdár*, on monthly pay varying from £6 9*s*. to £10 11*s*. (250 - 400 *koris*), who has under him some agents, *kárkuns*. Each village or small group of villages has its accountant, *dhru* or *taláti*, and its messenger, *havāldár*. All subordinate revenue establishments are under the orders of a revenue commissioner, who is aided by an assistant. Both these officers move about the country during the greater part of the year, and supervise the work of local managers. Just before harvest the cultivator goes to the village accountant, *dhru*, and asks leave to cut his crop. The accountant sends word to the manager, *vahivatdár*, who fixes a day, when under the supervision of the Government messenger, *havāldár*, the cultivator may cut the standing corn. When cut, the corn is heaped in the village grain yard, a separate stall being kept for each cultivator, where his different sorts of grain are stored separately. At such time the messenger and his subordinates keep strict watch at the grain yard and at the village entrance, that no corn is pilfered or taken away on the sly. When the produce of all the fields is gathered in the yard, the state share is portioned out in the presence of the manager, *vahivatdár*, or his chief clerk, the accountant, *dhru*, the weighman, and the other village officials. The cultivator parcels out the whole into a number of small heaps, and the manager choosing out of it the state share, it is taken away and piled on the great heap, *ganj*. The great heap, *ganj*, if not sold in advance, is taken to Bhuj, and either sold or stored in the state granary, *kothár*. In some rare cases when the cultivator and the manager, *vahivatdár*, agree to the price, the standing corn is estimated at a certain weight, and the state, *darbár*, share taken according to the calculation. Formerly the accountant, messenger, and others employed in

Chapter VIII.
Land Administration.
Land Revenue.

collecting the revenue had each, as a perquisite, a certain fixed measure of grain. Now the state recovers their former shares and pays them by monthly money salaries. A revenue survey of the state lands is now in progress. To encourage the digging of wells the state makes a grant of from £1 6*s.* to £2 (Rs. 13-20) for every additional water-bag that a cultivator can work, and other improvements are encouraged by the grant of advances, *takávi*, at moderate rates of interest.

CHAPTER IX.

JUSTICE.

Jurisdiction, 1854.

Formerly (1854) within their own estates, the petty chiefs took cognizance of disputes, thefts, and other minor offences, and except that quarrels between proprietors and such serious crimes as murder went before the Darbár, their powers were little, if at all, interfered with. Vágad, though the chiefs had jurisdiction over their own people, was to some extent an exception. In Abdása murder and other serious offences came, in the first instance, before the chiefs on whose estate they occurred, but in Vágad, serious cases were first inquired into by the Agency police, and then handed over to the Darbár. In villages belonging to the Ráo, the revenue officers took cognizance of petty offences, reporting the more serious to the Darbár, where they were personally dealt with by the Ráo, depositions being taken and read to the party or parties concerned. Civil cases were either heard in the Ráo's presence, or investigated by one of his courts, *pancháyats*, of which there were two, composed of the members of the Bháyád and other respectable officials. For most offences the usual punishment was fine, with imprisonment when the fine could not be paid. The improvement of the administration of justice was a subject to which the late Ráo paid much attention, and under his rule several changes were made. In 1869 civil and criminal procedure codes, on the model of those in force in British districts, were introduced. These codes are at present (1879) under revision.

Courts, 1879.

There are now three classes of courts in the province: those with jurisdiction in the Ráo's domain only, those with jurisdiction in the estates of petty chiefs, and those whose power extends over the whole province. In the Ráo's villages revenue and judicial powers have to a certain extent been separated, and for the sake of efficiency

Lakhpat, have in addition, revenue powers. They are divided into two classes, the first with, in criminal matters power to imprison for one year and fine up to £25 (Rs. 250) and to try civil suits up to £125 (Rs. 1250) in value; the second able to try civil suits up to £50 (Rs. 500) and in criminal matters imprison for three months, and fine up to £6 (Rs. 60). Of the eight subordinate judges, five, at Rápar, Anjár, Bhuj, Mándvi, and Abdása are first class, and three, at Bhachán, Mundra, and Lakhpat are second class. Besides the judges, three commandants of posts, *thánádárs*, at [illegible], Khávda, and Nakhtrána exercise second class powers. Over these

Chapter IX.
Justice.
Courts, 1879.

district courts, is the High Court, *varisht adálat*, with one judge, who is also deputy minister, *náib diwán*, and one assistant judge. It hears appeals from, and original cases beyond the powers of, the district courts, and in addition the cases of the guarantee holders according to the settlement of 1872. Thus the *varisht adálat* has practically two sides *khálsa* and *jádeja*, and exercises full civil and criminal jurisdiction throughout the province, sentences of death, transportation for life, and fourteen years imprisonment being subject to confirmation by the Council of Regency. The first judge presides over the *jádeja* side of the court, besides doing the more important work of the *khálsa* side, of which the lighter work devolves on the assistant judge. The courts in the territory under subordinate chiefs are the landholders' courts of which details are given below under the head "Jádeja Court". Appeals from the decisions of the *varisht adálat* are heard by the Diwán's Court, which is presided over by the Diwán. Cases considered by him of special importance are reserved by the Diwán for disposal by the Council of Regency.

Civil Suits.

In 1877-78, exclusive of cases brought in the courts of proprietors and petty chiefs who keep no record of proceedings, 4852 suits were filed. This with 1668 cases in arrears gave a total of 6520 for decision. Of these, in the course of the year, 5871 were settled, leaving 649 in arrears. Of 1266 appeals, 1123 were disposed of and 143 left on the files. The total value of suits on the files was £37,542 8*s*. (Rs. 3,75,424).

Registration.

Under the system of registration introduced in 1878, persons acquiring immovable property and wishing to have its transfer recognized, produce their deeds before the subordinate judges, *nyáyádhishes*, who, on payment of certain fees, take copies of deeds and give certificates that they have been copied.

Police.

In 1854 Vágad was the only district with a systematic police. Under the Assistant Political Agent was a troop of irregular horse consisting of 4 *jamádárs*, 7 *dafedárs*, 93 horsemen, 1 *mehta*, 2 messengers, 3 *bhistis*, and 6 horse boys, the whole paid by the Ráo. Of this body one native officer and between twenty and thirty horsemen were, for police purposes, stationed in Vágad. With the native officer was a Gujaráti writer, who made a record of complaints and proceedings, and submitted them to the Assistant Political Agent, and he forwarded them to the Ráo with on each case an endorsement of what seemed necessary. Posts of horsemen were stationed in eleven villages, and the native officer and writers moving about were ready to aid any party in want of help. This system, helped by the isolated position of Vágad, made it most difficult for criminals to escape, and ensured a high degree of safety of person and property. In 1872, on the representation of the Political Agent, the Ráo appointed a special officer to reorganize the police, and in 1873 an efficient and properly equipped force was established over the whole of the Ráo's territory. For all state villages police headmen, *patels*, were appointed. In 1876 formal deeds, *sanads*, were granted investing the *patels* with the powers and privileges of village headmen. At the same time simple rules were drawn up

for their guidance, and the holders of service land, *pasáita*, were declared liable for duty as village police. A small body of water police, organized in 1877, has proved very useful in looking after the discipline of merchant vessels, in preventing and detecting sea crime, and in helping boats in distress. The whole land police force includes three divisions, each distributed over a certain number of posts, *thánás*. At the head is the Police Commissioner with an assistant in the troublesome district of Vágad and an inspector in Abdása. In addition to his general control the Commissioner has special charge of the central districts. Under the Commissioner's supervision each district has its rural chief constable, *faujdár*, and each chief town its city chief constable, *kotvál*. In 1877 the strength of the force was 232 mounted and 412 foot police, and the total cost was £9578 12*s*. (Rs. 95,786) The men are regularly drilled and when not on duty are allowed to attend night schools. Freed by the presence of a detachment of British troops from the fear of any foreign foe or unruly subject, the Cutch state has for years been almost entirely without a regularly organized military force. The establishment consisted of a body of Musalmán horse, with a nominal strength of ninety-five, and an Arab militia, *sibandi*, 500 strong. The Musalmán horse, who received in pay about £1400 (Rs. 14,000) a year, were in 1876 found utterly unfit for actual service. Out of ninety-five barely thirty were forthcoming. In consequence of this it was arranged with their leaders that they should furnish a reduced number of effective horsemen. The Arabs of the militia, though useful as sentinels were unwilling to obey rules or submit to discipline, and they were too lazy and proud to discharge ordinary police duties. This body has (1877-78) been reformed and reduced to 300. Those who had not settled in Cutch were paid a gratuity and induced to return to their native land.

Crime.

In 1877, against 1098 in the year before, 2063 offences were reported to the police. Of 3349 persons arrested 3189 were sent for trial. The courts dealt with 7151 persons against 5208 in the previous year. Of these 1226 were discharged, 2468 acquitted, 3313 convicted, and 132 remained untried at the close of the year. Of 253 appeals, in 96 the original sentence was confirmed, in 74 it was modified, and in 17 reversed. In 16 cases further inquiry was ordered, and 24, most of them questions of compensation, remained unheard.

The following statement shows the amount of property stolen and recovered during the four years ending 1877-78:

Cutch Police.—Property Stolen and Recovered, 1874-1877.

Year.	Stolen.			Recovered.			Percentage.		
	Khálsa territory.	*Bháyád* territory.	Total.	*Khálsa* territory.	*Bháyád* territory.	Total.	*Khálsa* territory.	*Bháyád* territory.	Total.
	£	£	£	£	£	£			
1874-75	618	2639	3257	327	301	628	52·9	11·4	19·3
1875-76	2387	2309	4696	1010	482	1493	42·33	20·8	30·09
1876-77	3413	2103	5516	1683	517	2200	49·35	24·5	39·8
1877-78	2954	557	3511	1436	165	1601	48·5	29·5	45·6

Chapter IX.
Justice.
Infanticide.

Since the earliest British connection with Cutch the province has borne a bad name as the part of western India where child murder was most commonly practised.[1] Besides the Jádeja tribe, at once the most powerful in the province and the most thorough-going murderers of their children, the custom prevailed among several smaller Rajput and Musalmán clans, the Hothis, Dedás, Mokalsis, Phuls, Dals, Varamsis, Jhárás, Buttás, Báráchs, Piás, Chhagars, Kanaddes, Kers, Ámars, Vánánás, Bhimanis, and Verars.[2] Of the extent to which the practice was carried before the days of British interference no details are available. But it seems probable that, at least among the Jádejás no female infants and not nearly all male infants were allowed to live.[3] Child murder has, probably from very early times, been practised by the Jádejás as by other Rajput tribes.[4] In the case of the Cutch Jádejás several circumstances combined to make the custom universal. The early conversion of the Jádejás and other members of the Samma tribe to Islám lowered them in the eyes of the stauncher Rajputs.[5] And since then their loneliness, their pride, and their poverty made tribes hold aloof, who might otherwise have married with them.[6]

---

[1] The custom also prevailed among the Káthiáwár and Mahi Kántha Jádejás.

[2] Sir A. Burnes, Jour. R. A. Soc. I. 194. Capt. MacMurdo's list is slightly different: 'About 800 families of Muhammadans who claim Jádeja descent, among them Venhs, Modhs, Dals, Kers, Hothis, Mokalsis, Jaisils, Varmsis, Jhádhás, and Bhintás practise *infanticide.' Trans. Bom. Lit. Soc. II. 243. Dr. Bháu Dáji (Prize Essay on Female* Infanticide 1844, p. 58,) adds Miánás.

[3] The fact that female children have (1829) been found at all shows that our efforts have not been entirely fruitless. Sir A. Burnes, Jour. R. A. Soc. I. *198. Both Col.* Tod (1823) (Western India, 475) and Sir A. Burnes (1829) (Jour. R. A. Soc. I. 198) were satisfied that boys as well as girls were killed. 'During upwards of a dozen reigns but one daughter of a Ráo of Cutch escaped the ruthless pride of their sires.' Bom. Gov. Sel. XV. 35.

[4] In a passage in the Mahábhárat, about 350 B.C. (V. de St. Martin, Geog. Grecque et Latine Sur l'Inde, 403) the *Djartikás* and other Panjáb tribes are accused of murdering their children (Ditto, 402-410). It is said that all the Samás practised infanticide while they remained Hindus. (MacMurdo, Bom. Lit. Soc. Trans. II. 240). Jacquemont (III. 397) found the practice among the Mairs and Rajputs of Meywár; its suppression by Mr. Duncan among the Rájkumárs is well known, and its commonness Col. Tod admits. (Rájasthán, I. 548). According to McLennan (Primitive Marriage, 138, 165) the origin of female infanticide, common among savages everywhere, is referable to the primeval time of struggle and necessity when, as less capable of self-support, female infants were allowed to perish. Though infanticide may generally be traced to a primal state of strife the case of the Jádejás shows that, late in a tribe's history, circumstances unconnected with strife, may arise to make general, if not to introduce the practice.

[5] The leading cause of the universality of the practice among Jádejás is their loss of caste by intermarrying with Musalmáns. The owner of an acre of land, whether Sisodia, Ráthod, or Chohán, would scorn the hand of a Jádeja princess. Tod's Rájasthán, I. 549. Dr. Bháu Dáji (Infanticide, 1844, 42) adds, to the list of scorners, *A'vda, Chudásma, A'hla,* Mahida, Parmár, Sarvaiya, and Vághela Rajputs.

[6] Western India, 474-477. Of poverty, Capt. MacMurdo (Trans. Bom. Lit. Soc. I. 240) says, a very popular opinion is that child murder began in the want of means to procure becoming marriages. Of pride, in the same passage, he says there is a feeling of pride connected with the practice, for a Jádeja conceives it a loss of character that his daughter should wed any man. So Mrs. Postans (1837), who traces it all to 'fiendish pride': 'The Jádeja considers it a loss of character when his daughter marries, for no man is his equal' (Cutch, 145). The right of destroying their daughters, says Col. Walker (1805), grew into a privilege which they regarded as a distinction peculiar to their caste. (Bom. Gov. Sel. XXXIX. 324, 325). Their want of neighbours must always have increased the Jádejás' difficulty in getting matches for their daughters. Strangers came reluctantly as they could generally find wives nearer home and thus save the trouble and expense of a long journey. *(Bom. Gov. Sel. XV. 64, 65).* Among isolated Rajputs, says Col. Tod, the practice is fourfold greater from the difficulty of getting husbands for their daughters. Rájasthán, I. 549.

According to Jádeja tradition the custom dates from about the middle of the twelfth century.[1] Of the story of its origin there seem to be two versions, one tracing it to Jádeja pride, the other to Jádeja unpopularity. According to the pride theory, either Vira or Halla, two brothers seventh in descent from Jám Unar (12th century) had seven daughters. To find husbands for these girls the family priest was sent to all the neighbouring tribes. Failing in his search he came back declaring that no man was fit to marr[illegible] s the daughters vowed that rather than [illegible] family they would die *satis*. The prie[illegible], but their father was willing, and choosing a less scrupulous Bráhman the sacrifice was made and the family honour saved.[2] According to the unpopularity theory, at the marriage of the daughter of Halla to the chief of Umarkot a fight arose and the prince of Umarkot and 10,000 of his men were slain. His bride joined the Sumra *satis*, and as she went to the funeral pyre cursed her father's house, praying that every Jádeja's daughter might prove barren and sickly. Since then, says the bard, no one is willing to marry a Jádeja girl.[3]

The child's life was generally taken by giving it milk drugged with opium, or it was smothered by drawing the umbilical cord over the face, or it was left to die of weakness or of want of care.[4] When a girl was born the father was seldom told, all he heard was that his wife had been delivered and that the child was in heaven. On this he bathed and nothing more was said. Sometimes the mother refused to take the babe's life. Then the father was called, and unless, which was rare, his heart softened, he vowed neither to enter the house nor eat till the child was dead. Shrinking from it at first, women soon approved of the custom and when old were keener than the men that no girl's life should be spared. According to Hindu custom the body of the child was privately buried.[5]

The commonness of child murder in Cutch was first in 18[illegible] brought to the notice of Government by Captain Seton, then on a political mission at the Ráo's court.[6] In 1807 Colonel Walker [illegible] to bring Fateh Muhammad to exert himself to put down the [illegible]. But he pleaded that the custom was from God and should not be interfered with.[7] The subject was prominently [illegible] in 18[illegible],

---

[1] Tod's Western India, 477.

[2] Bom. Gov. Sel. XV. 34, 35. Col. Walker's version [illegible] 324) differs only in making [illegible] the father for le[illegible] for his daughte[illegible] conquerors demanded the Jadeja chiefs' daughters [illegible] stating that in their caste daughters were [illegible]

[4] Bom. Gov. Sel. XXXIX. 330. Captain [illegible] nipple or the finger, drowning in a basin of milk [illegible] Trans. Bom. Lit. Soc. I. 241.

[5] McMurdo. Trans. Bom. Lit. Soc. I. [illegible]

[6] Bom Gov. Sel. CXLVII. 5.

[7] [illegible]

Chapter IX.
Justice.
Infanticide.

but in the treaty of that year no reference to it is made.[1] In 1819 Captain McMurdo describes female infanticide as universal among the Jádejás. He estimated that among that tribe about 1000 girls were killed every year, and that in the whole province there were not sixty, probably not more than thirty, girls alive. The few that had been spared belonged to Vaishnavite or Musalmán families.[2] In the next year (1819) one of the chief reasons for the extreme leniency of the terms of the treaty was the hope that the Ráo and smaller chiefs would exert themselves to put a stop to infanticide. The Ráo engaged that in his family the custom should cease, and the Bháyád entered into a written agreement that any case of infanticide in their families should be punished jointly by the British Government and the Ráo.[3] This agreement would seem to have remained almost a dead letter.[4] In 1823 Colonel Tod learned on good authority that though more pains were taken to hide it, the practice had not at all become less common. He heard and believed that boys as well as girls were put to death.[5] In the same year, Mr. Gardiner, the Resident, reported some successes in the attempts to save life.[6] But the success was small, for in 1826 a census of twenty-five Vágad villages showed about six boys to one girl. Nor was this the whole evil. Chiefs had rarely more than one son and probably killed male as well as female children.[7] A further census taken in 1828 showed that in 112 villages, in different parts of Cutch, of 959 children, 815 were boys and 144 girls.[8] This though unsatisfactory was a slight advance. In 1830 Sir J. Malcolm, Governor of Bombay, feared that the great sacrifices that had been made in the hope of abolishing infanticide had proved somewhat fruitless. He warned the chiefs that the English nation hated the crime, and that by continuing to practise it they ran the risk of losing British support.[9] In 1834 on assuming the government, the young Ráo Desalji took a fresh paper from the Bháyád who again promised to give up the practice or to abide the full consequences. This had little effect.[10] In 1839 the Resident Captain Melville wrote that female infanticide was practised to a lamentable extent, and that very little had as yet been done to put it down. In the Jádeja population of 12,000 adult males, it was hard to find 500 females born in Cutch. Except the Ráo, not one of the Jádejás had any wish that the practice should

---

[1] Bom. Gov. Sel. XV. 34-36. [2] Trans. Bom. Lit. Soc. I. 242.
[3] Aitchison's Treaties (1876), IV. 21.
[4] In 1821 (January 26) Mr. Elphinstone, then Governor, wrote from Cutch that the end would be best gained by caution and delicacy in the means of detecting guilt, and by moderation in punishing it. Bom. Gov. Rec. 10 of 1821, 74.
[5] Western India, 475. Col. Tod thought that until some limit was put to the custom of sharing family estates nothing could be done to stop the murder of children (488). In Rajputána Jay Sing of Amber tried to put down the practice by limiting the amount of dowries. But the vanity of his chiefs led them to break through his rule. Rájasthán, I. 547,548.
[6] Bom. Gov. Sel. CXLVII, 8. [7] Sir A. Burnes. MS. 1826.
[8] Sir A. Burnes in Jour. R. A. Soc. I. 197. A separate census taken in 1829 showed scarcely such good results. In 26 towns and villages there were 176 boys and only 17 girls. J. Burnes' Sind Court, 8. [9] Minute dated Dápuri 1830.
[10] Bom. Gov. Sel. CXLVII, 8. Mrs. Postans (1837, Cutch, 144-151) speaks of girl murder among the Jádejás as if it was universal. Her figures, 8000 Jádejás and 30 girls, are those of 1818.

Chapter IX.
Justice.
Infanticide.

cease. In this year a case was proved and the offender fined. In 1840, at the Ráo's request, the Jádejás executed a deed binding themselves to prepare a true yearly return of their numbers, to report all premature and still births, to send early news of any child murder, and in default to be fined, the fines going to form a fund in aid of the marriage of poor Jádejás.[1] A census taken in the same year showed 2625 male and 335 female children of Jádeja origin or about one girl to seven boys.[2] In 1841 the Ráo who did his utmost to put down the practice issued a proclamation, requiring under severe penalties all tribes akin to the Jádejás to abstain from the crime, and later on in the same year, as a case of infanticide was proved against one of them, the Hothi tribe were required to sign similar engagements.[3] At the same time rewards were offered for information. In 1844 the Jádeja chiefs, summoned by the Political Agent, acknowledged their failure to keep their promise and meet the wishes of the British Government, and entered into a further agreement, afterwards renewed in 1846, engaging to entertain midwives, to report and keep birth and death registers, to take notice of all premature births, and if an infant died to have the cause certified by two or three respectable persons. These stricter rules were not without some result. During the five years ending 1847, the proportion of females to males had risen from one in eight to one in five. In April 1848 Government drew attention to the failure of the chiefs to report cases of crime, and suggested heavier penalties for the breach of this and other engagements. At the same time to help the poorer Jádejás in marrying their daughters, a fund was established by a yearly subscription of £400 (Rs. 4000) from the British and an equal amount from the Cutch Government. The census of 1852 showed a proportion of one in four. In 1854 a staff of three writers was engaged to go round to all Jádeja villages and, making a list of births, marriages, and deaths, to compile the whole on their return to Bhuj, bringing any suspicious cases to the notice of Government. Since then no fresh measures have been introduced. Suggestions to lower marriage expenses and to widen the circle within which Jádeja girls can marry, have hitherto had little effect.

The 1873 census showed, exclusive of the wives of the Jádejás, who belonged to other Rajput tribes, 4272 Jádeja females and 8371 males or about one female to two males. Still constant care was wanted to prevent infanticide from again becoming common. In [illegible] out of 373 dying [illegible] In some villages [illegible] town of Nalia every female infant was systematically put to death. During eleven years, of thirty-nine female infants only five had lived, while of forty-nine boys only ten had died.[4] Since 1874 with unceasing care steady progress has been made. During the last sixty years the all but universal practice has fallen into such disuse that the 1877 census showed among the whole Jádeja population 8672 males and

[1] Bom. Gov. Sel. CXLVII. 8.
[2] Bom. Gov. Sel. XV. 61.
[3] Bom. Gov. Sel. CXLVII. 9.
[4] Bom. Gov. Sel. CXLVII. 10.

Chapter IX.
Justice.

8042 females, a proportion of one female to 1·07 males, and under the age of twenty a return so nearly equal as 105 males to 100 females. In the same year the Cutch infanticide fund amounted to £7990 (Rs. 79,900) of which £538 (Rs. 5380) were given to help poor Jádejás in marrying their daughters.[1]

Jails.

Of eleven recognized places for confining prisoners ten are lock-ups, and one at Bhuj, for cases of more than one month's imprisonment, is a large well managed jail with room for 300 inmates. In 1877 the eleven jails held altogether 2324 prisoners or a daily average of 201. The prisoners in the Bhuj jail, under the superintendence of a jailor and staff, are chiefly employed in weaving tapes, towels, and rough white, *chotára*, cloth. In 1877 the total cost was £1143 (Rs. 11,430) or an average of £5 (Rs. 50) to each prisoner.

Jádeja Court.

The Jádeja court is a special Cutch institution. Under the presidency of the deputy minister, *náib diwán*, its business is conducted by a bench of four Jádeja nobles, members of the Bháyád, and chosen by His Highness the Ráo. This special court owes its origin to the guarantee granted by the British Government to the Jádeja chiefs under the terms of the treaty of 1819. At first, neither the persons included under the guarantee nor the nature or scope of the guarantee was fixed. It has only been after a course of inquiry and discussion lasting over nearly sixty years, that a settlement has (1878) been made. This settlement fixes the number of guarantee holders at 139,[2] and as regards their civil and criminal powers in their own estates arranges them into four classes. The first class, holders of more than fifteen villages, have full civil powers, and in criminal matters jurisdiction up to cases involving seven years imprisonment or a fine of about £158 (6000 *koris*); the second class of holders, with more than five villages, have power to settle civil cases up to about £263 (10,000 *koris*) in value, and criminal cases up to two years imprisonment or £52 (2000 *koris*) fine; the third class, with more than one village, have civil jurisdiction up to £52 (2000 *koris*), and criminal up to three months' imprisonment and £7 16*s*. (300 *koris*) fine; and the fourth class, owners of one village, have civil powers up to £5 (200 *koris*), and power to imprison for fifteen days or fine £1 6*s*. (50 *koris*). Except that, with the concurrence of the Political Agent, the Ráo has power to call for and quash any proceedings that are shown to be unjust, no appeal lies in criminal matters from a first class holder in cases involving a maximum sentence of three month's imprisonment or £5 4*s*. (200 *koris*) fine, or from a second class holder from a maximum sentence of one months imprisonment, or £2 12*s*. (100 *koris*) fine; or in civil cases from decisions of first

---

[1] Jádeja girls now find husbands in several classes of Rajputs. The chief are Jhála, Chohán, Jethva, Ráthod, Vághela, Parmár, Sodha, Mahida, Chávda, Gohel, Sindhal, Solanki, and the offshoot tribes of Chidásmás and Kers.

[2] Of these 18 are in Rápar, 11 in Bhacháu, 2 in Anjár, 3 in Bhuj, 9 in Mundra, 26 in Mándvi, 60 in Abdása, and 10 in Lakhpat. Political Agent, 2107, 25th April 1878. The list includes the descendants of all persons who held the position of chiefs at the date of the 1819 treaty. Political Agent, 170, 6th October 1877.

Jádeja Court.

class holders, when not more than £130 (5000 *koris*), or of second class holders when not more than £52 (2000 *koris*) are in dispute.

Of the 139 guarantee holders only fifteen have, by owning a village of not less than seventy-five houses, been held fit to exercise civil and criminal powers. Of the fifteen, one, the Thákor of Morvi, is in the first, five are in the third, and nine are in the fourth class.[1]

It is the work of the Jádeja court to hear civil and criminal cases, arising on the estates of guarantee holders and beyond their powers; and cases in which a guarantee holder is concerned, or in which one or both of the parties live on a guarantee holder's estate. Sentences of death, transportation for life, or fourteen years imprisonment are subject to confirmation by His Highness the Ráo. Appeals from the decisions of jurisdiction holders lie to the Jádeja court in all cases above their final jurisdiction. From the Jádeja court an appeal lies to the Ráo, and from him to Government, if the matter in dispute is the land or revenue of a guarantee holder. Boundary disputes in which a guarantee holder is a party are decided by the Jádeja court with an appeal to the Ráo, and a further appeal to Government if the party dissatisfied is a guarantee holder. Boundary cases in which the Ráo is a party, are decided by the Jádoja court with an appeal to Government.

The following summary of the different phases through which, between 1819 and 1879, the question of the rights and duties of [illegible] has been prepared by Colonel L. C. [illegible] (1877-78) took a leading part in [illegible] that stood in the way of a final settlement.[2]

The ruling principle of the different sub-divisions of the great Rajput race is that all the sons of a chief must be provided for out of the family estate. The case is well put in the following passage in Tod's Rájasthán.[3] 'In all large estates the chief must provide for his sons or brothers, according to his means. In an estate worth from £6000 to £8000 (Rs. 60,000 - 80,000) a year, the second brother might have a village yielding a yearly rent of from £300 to £500 (Rs. 3000 - 5000). This is his patrimony, *bápoti,* and this he may increase by good service at the court of his sovereign or abroad. Juniors share in proportion. These again sub-divide and have their little roll of dependents. The extent to which sub-division is carried in some Rajput estates is ruinous to the protection and general welfare of the country. It is pursued in some parts until there is actually nothing left sufficiently large to share, or to furnish subsistence for one individual.' Consequently a great deprivation of services to the state ensues, especially in the isolated lordships, *thákoráts,* scattered over the country, as amongst the Cutch Jádejás, the Káthiáwár tribes, and the small Gujarát independencies bordering on the western Rajput states. In these

---

[1] Much of the material for this sketch is taken from Wyllie's 'Ráo of Cutch and his Bháyád,' External Policy of India, 215 - 319. Col. Barton.
[2] Political Agent, 85, 9th May 1878.
[3] Vol. I. 173,174.

Chapter IX.
Justice.
Jádeja Court.

countries the system of minute sub-division is termed Bháyád or brotherhood, synonymous to the French tenure by *frerage*. 'Give me my share,' says the Rajput when he reaches manhood; and thus they go on clipping and paring till all are impoverished. The divisibility of the Cutch and Káthiáwár *frerage* carried to the most destructive extent, is productive of litigation, crime, and misery. This custom and the difficulty of finding dowers for their daughters, are the two chief causes of Rajput infanticide.

When in 1816 the British Government interfered in the affairs of Cutch, besides estates held by Rajputs of other tribes, between one-third and one-half of the entire area of the province had passed into the hands of the Ráo's brotherhood. During the reign of the mad Ráo Ráyadhan (1779-1814), and the struggles for power between Jamádár Fateh Muhammad and Diwán Hansráj, the Jádeja Bháyád for the most part held aloof, living on their own estates and watching the course of events. When in 1814 the British Government found it necessary to interfere in order to check the anarchy which threatened to ruin the state, a proclamation was issued to the Jádeja feudatories, assuring them that so long as they remained quiet, their rights and privileges would be respected. The effect of this promise was to raise the position and power of the members of the Bháyád. When Captain MacMurdo had to choose a successor to Ráyadhan, he consulted fifteen of the leading Jádejás, and his choice fell on their nominee. And in 1819, when Ráo Bhármalji was deposed, the succession was again in accordance with the votes of the Jádejás. In return for the help given by the chiefs, they received under the terms of the treaty of 1819, a much better position than they had any right to expect. The deposition of Ráo Bhármalji was made to rest, not upon his proved incapacity to govern, but upon the desire of the Jádeja Bháyád. In the next article the Company acknowledged Desalji as Ráo of Cutch, not by right of birth, but by election of the Jádeja chiefs. In the fourth article the Jádeja Bháyád, as at the time the sole depositary of power, determined with the Honourable Company's advice that a regency should be formed. When, under the sixth article the Company agreed to leave a British force in Cutch, this concession was made at the desire of Ráo Shri Desalji and the Jádeja Bháyád, and, as though the normal Government of Cutch were not a despotism but a limited monarchy, funds for the payment of the force were guaranteed by the same Ráo Shri Desalji and the Jádeja Bháyád. Again in the fourteenth article, providing the British Government with military aid from the Cutch state, a special clause was added to the effect that the arrangement was not to be considered to impose any duties on the Jádeja Bháyád contrary to their established customs. Still more important were the tenth, sixteenth, and eighteenth articles. The tenth provided that the British Government should exercise no authority over the domestic concerns of the Ráo, or those of any of the Jádeja chieftains, and that the Ráo, his heirs, and successors should be absolute masters of their territory. In the sixteenth the British Government guaranteed the Jádeja chiefs of the Bháyád, and generally all Rajput chiefs in Cutch, full

enjoyment of their possessions, and in the eighteenth they stipulated before conferring the guarantee, that the Jádeja chiefs should enter into a written engagement to abstain from infanticide.

The result of this treaty was that the utmost advantages of British interference were secured to the Jádeja chiefs, while the burdens inseparable therefrom were heaped on the Ráo, then a minor of two or three years. In January 1821, the Honourable Mountstuart Elphinstone, Governor of Bombay, visited Cutch. He has left the following account of the relations between the Ráo and the smaller chiefs. 'The Ráo's ordinary jurisdiction is confined to his own demesne, each Jádeja chief exercising unlimited authority within his own lands. The Ráo can call on the Jádejás to serve him in war, but must furnish them with pay at a fixed rate while they are with his army. He is the guardian of the public peace, and as such chastises all robbers and other general enemies. It would seem likewise that he ought to repress private war and decide all disputes between chiefs; but this prerogative, though constantly exerted, is not admitted without dispute. Each chief has a similar body of kinsmen, who possess shares of the original appanage of the family, and stand in the same relation of nominal dependence to him, that he bears to the Ráo.'[1] Of the condition of the chiefs Mr. Elphinstone observed: 'Some of them are reduced to poverty by the numerous sub-divisions of their estates, every younger brother being entitled to a share equal to one-third, and often to one-half of that of the elder, but on the whole, the number of estates that have descended to single heirs induces a suspicion that in Cutch infanticide is not confined to females.' In regard to the policy to be pursued by the Regency towards the Jádejás, he laid down the following directions: 'It is necessary that the Jádejás should be treated with attention and civility, and that care should be taken not to encroach on their privileges. The vigilance of the Resident should guard against the negligence, partiality, or corruption which may be evinced by the Regency in deciding on the quarrels of the chiefs. His authority should repress all attempts on their part to renew the practice of plunder or of private war, and his moderation should guard against the temptation of adding to the Ráo's possessions by forfeiture even in cases where the resistance of a chief should have required the employment of military force. Great care should be taken to avoid any appearance of arrogance in our treatment of the Jádeja chiefs; but I do not think there is any

[1] Colonel Tod's account written two years later closely agrees with Mr. [illegible] ... on the birth of a prince. ...ll and for ever. The Ráo *had the right* to hear ... But he should not decide such cases without the ...state, the *Bháyad* or brotherhood, in which every ...Western India, 484-489.

Chapter IX.
Justice.
Jádeja Court.

necessity for referring political questions to the decision of their body, to the extent which a superficial view of the correspondence of the Residency would lead us to think usual. It is natural to suppose that the former Ráos would consult the principal Jádejás before they entered on any measure that required the cordial co-operation of the Bháyád, and in the absence of an efficient sovereign, it is still more necessary that the Regency should learn the sentiment of that body, but it does not appear to be usual, or to be expected, or to be practicable that all should be assembled to give their votes even on the most important questions. The Resident should continue to consult the greatest chiefs separately or together, as he thinks best suited to the occasion, and may extend or confine the number according to the importance of the question; but I should think fifty or sixty the greatest number that need ever be consulted.'[1]

During the minority of Ráo Desalji (1819-1834) the affairs of the state were managed by a Council of Regency, at the head of which was the British Resident. During the latter half of this period (1827-1834) the post was held by Major, afterwards Sir Henry, Pottinger, who, while in the main respecting the Jádeja independence, steadily pursued a centralizing policy. Powers likely to interfere with the maintenance of public order, or with the policy of a good and strong government, were firmly but quietly taken out of their hands. They could no longer put their people to death, nor could they venture openly to disobey the direct orders of the Regency, acting for the Darbár. Of the Jádeja members of the Regency, Capt. Walter, Assistant Resident (February 1828), has left the following account: 'From the Jádeja chiefs who are members of the Regency, no assistance has ever been derived. Considering the attainment of the commonest qualifications as beneath their dignity as Rajputs, they are as little adapted from their ignorance as it is foreign to their habits, to interfere or advise in the affairs of the Ráo. On their own estates they evince the greatest ignorance of their own affairs; but during their customary residence at Bhuj, they appear to be solicitous of nothing else; and, without their own individual interests are concerned, neither an opinion nor judgment is ever expressed by them, excepting in cases where the ministers, wishing to give weight to their own proposals, bring the Jádejás to assert their concurrence.'[2]

In 1830, when Sir J. Malcolm, Governor of Bombay, visited Cutch he assembled the Jádeja chiefs and soundly rebuked them for their bad return for the liberal treatment they had received eleven years before. 'Your lands,' he said, 'have been guaranteed to you and your descendants by the British Government without the stipulation of one cowry of pecuniary payment to it or to your Prince; and without fixing any specific aid of troops in the event of invasion, or of the public peace being disturbed. Since then you have allowed small and despicable bands of plunderers to traverse the country and carry off booty from the principal towns of your Prince. I

---

[1] Wyllie's External Policy of India, 265. [2] Wyllie's External Policy of India, 267.

Chapter IX.
Justice.
Jádeja Court.

have desired the Resident and the minister to inform me of the name of any person that distinguished himself during the late Miána incursion, but not one name has been brought to my notice, and I find that a large body of Rajput chiefs, boasting the name of Jádejás and of devoted allegiance to their ruler, considering themselves sheltered by our too generous guarantee from the just resentment of their Prince, made not one effort to protect his towns from plunder or his fields from devastation, apparently satisfied if they saved their own estates from similar evils, and in some instances it is strongly suspected that the exemption of these from attack was the price of a base, if not of a traitorous inactivity. This has passed; but let it be known in future, that there is nothing in the British guarantee that frees the chiefs from their allegiance, or from the aid they are bound to give their Prince. Any chief, who after this fails to exert himself to the utmost to oppose and destroy his (the Ráo's) enemies or plunderers, will be dealt with as one who aids them, and shall, as the slightest punishment, be proclaimed to have forfeited all right to British protection.' 'The Resident,' Sir John added, 'has been *instructed by me to communicate* with all of *you individually upon* this subject, which is one of much importance for you fully to understand. He will explain to you the mode in which you can best fulfil obligations that belong to your condition, and which are not specified in any engagement or treaty, because they are implied as duties that can neither be evaded nor neglected without the total dissolution of those ties by which a Government like that of Cutch can alone be maintained under its present form and administration.'

In the minute from which this extract is taken Sir John Malcolm thus sums up his views on the Bháyád question. 'The chiefs of Cutch have encroached on their ruler till his revenue bears no just proportion to his condition as their head, and it should be a principle of our policy to take every fair advantage of events, to increase his power to the diminution of the depraved, disobedient, and unmanageable class of petty chiefs, whose existence in their actual state is at variance with all plans of improvement, and calculated to render unprofitable, if not to destroy, the alliance we have formed with this Principality.'

In 1834, on attaining his majority, Ráo Desalji signed a new treaty of which the chief stipulation was, that the Regency should end, and that he should be placed in charge of the government of his country, 'under the constitutional and established advice of his ministers and the Jádeja Bháyád.'

In the year 1842, a commission, of which Mr. Lumsden was President, was appointed for the purpose of determining the rights possessed by the chief of Morvi in Vágad in eastern Cutch. In this inquiry Mr. Lumsden defined the Ráo's rights over his Bháyád to be: the right to summon the Bháyád for military service, subject to the condition of subsisting them and their troops; the right to settle appeals from the Bháyád in their disputes with one another; the right to recover stolen property or its value from any member of the Bháyád into whose town it had been

Chapter IX.
Justice.
Jádeja Court.

traced; the control of all sea customs and other port dues; the right to collect certain trifling cesses from particular villages belonging to Jádeja chiefs; the right, in cases of disobedience, to enforce his legitimate orders by billet, *mohsal,* or by military force. Three more rights were claimed by the Ráo: to levy a subscription from the Bháyád for public works; to place police posts in Jádeja towns; and to saddle the estates of Jádeja chiefs with the perpetual payment of certain religious grants. Of these three, Mr. Lumsden disallowed the first and considered the second doubtful; he admitted that the third was supported by some rare instances. 'Beyond these nine items, no other authority,' he wrote, 'was formerly exercised or is now claimed by the Darbár.' Finally he considered that the right of the Bháyád to exclusive civil and criminal jurisdiction within their own towns and territories was incontestable.

In the following year (1843) Mr. Lumsden became Political Agent in Cutch, and thus recorded his observations on the social system of the Cutch Jádejás. 'It recognises a partition of jurisdiction as well as of land, but as this is incompatible with an efficient government, and indeed would speedily lead to anarchy, we find it modified by circumstances, and an uncertain scale of independence accompanying the possession of landed property. The representatives of all the great families throughout Cutch are called the *tiláts.* These in their turn have shared their rights, *girás,* with their younger brethren, and the latter again among their heirs. This minute sub-division of property and rights has led to the following results. Everywhere are numerous petty proprietors living in perfect independence, exercising in their own persons the civil and police authority elsewhere vested in the chief. In many cases younger branches, who have either equalled or surpassed the elder in wealth and influence, have come to be regarded by prescription as the representatives of distinct houses; while in others by a sort of family compact, they acknowledge and support the head of their house.'

In 1849 Ráo Desalji sent in a formal protest against the article in the 1834 treaty, that declared he was to rule under the constitutional and established advice of his ministers and the Jádeja Bháyád. He based his argument on general principles, and stated that, as he was on good terms with his Bháyád, his motion was not caused by the pressure of any special circumstances. He stated that the general government of the province had always been carried on by the Ráo's personal authority, and he requested that in cases where the Government guarantee was concerned, the Ráo should act with the advice of his brethren; and that all other affairs should be conducted in accordance with the ancient usages of the province. Government refused to alter the treaty, on the ground that it concerned other than their own and the Ráo's interests.

Meanwhile the civil and criminal control of the Bháyád over their several estates remained practically unchecked. The Ráo seldom interfered, and in the absence of any judicial system very few cases came before his officials. As time went on, disputes of various sorts

Jádeja Court.

arose between the Ráo and the Bháyád. They were summarised in 1856 by the Political Agent, Colonel Jacob, who in his report to Government remarked that there were four general principles at stake; was the British Government, in vindication of the guarantee granted to the feudatories, under any obligation to check the Ráo's systematic acquisition of claims by purchase or mortgage; had the Ráo without the consent of his Bháyád, the right to promulgate laws applicable to the province at large; was the Ráo entitled to issue billets, *mohsals*, on the vassals of his Bháyád; and to what extent could the Bháyád enforce the power of advice reserved to them by the treaty of 1834. On all these points Colonel Jacob entertained opinions strongly adverse to the pretensions of the Ráo.

The issues raised by Colonel Jacob were decided by Government (3242-A. of 14th August 1857) in the following manner. First, with regard to the Ráo's acquiring claims on the estates of guaranteed chiefs, it was ruled that such claims could give him no right to encroach on the prerogative of the Jádeja Bháyád, nor to appropriate their lands without their express consent, and that if he endeavoured to enforce any such pretension, the British Government would interfere and vindicate its guarantee. Secondly, it was decided that as the Ráo, before the treaties of 1816 and 1819, had not the power to legislate for any except his own subjects, he was not, except with their consent, entitled now to transgress that bound and to legislate for the subjects of the Bháyád; it was necessary to remind him, that section 16 of the treaty of 1819 secured to the chiefs, by the term 'full enjoyment of their possessions' the enjoyment of the privileges which such possessions conferred. Thirdly, as to billeting men on the chiefs' villages, the practice was declared contrary to the ancient constitution and customs of Cutch, and, in case of an appeal being received from any chief, could not be permitted by the British Government. Lastly, the right of advice secured to the Bháyád by the treaty of 1834 was defined as rendering their consent necessary to any law intended to have force throughout the whole of Cutch, but as not binding the Ráo to their views in matters which concerned his own prerogative.

In the following year, the order against the Ráo's imposition of billets was modified. The Political Agent suggested that billets on vassals of guaranteed chiefs should be imposed through the chief, and in cases in which the Ráo himself might be a party, a reference should, in the first instance, be made to the Agency, and this suggestion was approved by Government and the Secretary of State. But the Ráo repudiated any limitation of his right, and dying soon after (1860) the question was left open.

Prágmalji, the next Ráo, showed, before long, that he was determined to carry his prerogative further than his father. He questioned the jurisdiction of the Bháyád over their own vassals, began to oust them from their estates by pecuniary accommodation, and asserted his right to impose billets not only on the Bháyád but direct on their tenants. With regard to the last point, Government in their Resolution of 5th November 1863, d

Chapter IX.
Justice.
Jádeja Court.

propriety of allowing the Ráo, except on very emergent occasions, to billet men on the chiefs.

On the 10th January 1865, the Political Agent in Cutch submitted a memorandum to Government, purporting to place clearly before them the whole subject of the relations between the Ráo and his feudatories. He represented that the result of the British connection with Cutch had been immensely to increase the Ráo's power. As an instance in point, he quoted the supervision over the infanticide operations which had given the Ráo a desultory right to interfere in the internal affairs of the Bháyád and other proprietors. The chiefs, he said, complained: that men were billeted on them not only by the Ráo but by his subordinate officers; that without previous reference to them billets were placed on their tenants, not only by the Ráo, but by his subordinate officers; that fines were imposed on them and their tenants by the Ráo and his officers; that the Ráo had levied a new tax called *taklephan;* that in Vágad the police had interfered in petty cases in which both plaintiff and defendant were tenants of the same proprietor; and that the Ráo bought rights, *girás,* from parties who were not competent to alienate them.

On these points the Political Agent requested orders. He suggested the necessity for a more exact definition of the particular chiefs or estates to which the sixteenth article of the treaty of 1819 was to be applied; he asked for instructions in regard to estates guaranteed at the date of the treaty, but which had since been broken up, or in which the Ráo might have since acquired a direct interest; and he suggested that in accordance with the treaty of 1834, the council of the Bháyád might be constituted a court to take cognizance of all matters connected with its own order, in other words of all cases involving the interests of the chiefs or their tenants.

In a further memorandum submitted on the 1st March 1865, the Political Agent laid down as premises, that the normal condition of the feudatories, within the limits of their own estates, was one of complete independence; that by the deeds of guarantee issued to them in 1819, the British Government were bound to preserve that independence; that it had allowed their independence to be infringed in many ways by the Ráo; that by sub-division of property the majority of the land-holders were no longer fitted for the exercise of a completely independent jurisdiction; and that all Government could hope to secure them was a modified form of independence. He then proposed to define the limits of the Ráo's legitimate jurisdiction over the guaranteed chiefs; to make out an authoritative list of the guaranteed chiefs; and to divide them into two classes, those fitted and those unfitted to exercise civil and criminal powers. The rights of the second class should, he proposed, be vested in a council of twelve of the brethren, sitting as a permanent court in Bhúj, with the Ráo or any chief named by him as President.

On the 25th August 1866, while these suggestions were under consideration, the Ráo addressed a protest against the opinions and

Jádeja Court.

proceedings of the Political Agent. He described them as subversive of the prerogative which, by hereditary right and recognition of the British Government, was properly vested in the rulers of Cutch. He asserted that he had power to billet men all over Cutch, and that he had a reserved criminal jurisdiction in all serious matters. He admitted that civil suits were generally settled by local committees, but argued that an appeal lay to the Ráo, and agreed that in important suits an appeal should also lie to the Political Agent. With reference to the guarantee he urged that all that was specifically guaranteed to the feudatories were their 'landed rights, *girás*,' and that it did not assure them the exercise of a civil and criminal jurisdiction incompatible with the supremacy of the head of the state.

On the papers thus submitted, the Political Secretary to the Government of Bombay drew up a note on the 10th October 1866. He was of opinion that the Political Agent in Cutch had overrated the extent of the guarantee granted to the chiefs by the treaty of 1819; and that it was not at all clear that Government had guaranteed them their independence in such a sense that it might not be interfered with in the cause of good government. Practically he suggested that the chiefs should be [illegible] ability to govern, and that after each [illegible] proper jurisdiction, all remaining power should centre in the Ráo. It was further suggested that a special officer of weight and standing should be deputed to Cutch, for the purpose of drawing up and submitting to Government the draft of a settlement of all disputed points connected with existing treaties and engagements.

The opinions of the Government of India on the whole subject were expressed in their letter 898 of the 6th September 1869. They considered that the chief object was to maintain existing relations between the Ráo and the Bháyád. The position of the British Government under the treaty of 1819 was that of suzerainty of the Cutch state; that while, therefore, it could not claim any civil and criminal jurisdiction in the peninsula, it reserved a certain power of general control, and more specifically bound itself in certain contingencies to interfere between the Ráo and his chiefs; that article sixteen and the deeds of guarantee resulting from it conveyed no other rights than those enjoyed at the time by the several chiefs; they did not affect the rights of the Ráo, or the feudal service which the chiefs were bound to render. Where rights had fallen into abeyance there was no call to resuscitate them; the exercise of rights likely to cause misrule was to be opposed; the Ráo to be encouraged and strengthened in the full exercise of his legitimate powers; and care to be taken to avoid weakening his authority by any stretch of the guaranteed rights beyond their reasonable meaning.

On questions regarding the estates of the guaranteed chiefs, the Government of India considered that the Ráo should have a council whom he would be bound to consult, and that if he acted contrary to their advice, the council, or the vassal whose interests were

Chapter IX.
Justice.
Jádeja Court.

affected, should have the right of appeal to the Political Agent, whose decision, subject to the control of Government, should be final. As regards the jurisdiction of the chiefs the Government of India considered that a list should be prepared of those who by the extent of their estates were qualified to exercise administrative powers; the rest should be entitled to elect a representative member of the Ráo's council.

On the 7th October 1867, the Political Agent forwarded heads of an arrangement, which he thought likely to fulfil the objects of the policy laid down by the Government of India. The arrangement was founded on proposals submitted by the Ráo's Diwán Mr. Káji Sháhábudin. As regards the suggestion of the Government of India, that the Ráo should be helped by a council, the proposal was that there should be a committee, *pancháyat,* under the presidency of the Ráo to settle disputes between guaranteed proprietors; and that besides the Ráo and his minister it should consist of three members, chosen by the votes of certain of the proprietors. As regards jurisdiction, the Cutch proposal was to arrange the chiefs in five classes with graduated civil and criminal powers.

On the 18th March 1868 the Government of Bombay submitted for the approval of the Government of India a draft agreement, by which it was proposed to define the jurisdiction and functions of the Ráo and the guaranteed Bháyád. The suggestion of a council was accepted on all sides. As regards its functions it was proposed that they should not only advise in matters affecting the rights and possessions of guarantee holders, but should also act as a judicial authority, in order to control and supplement the guarantee holders' limited jurisdictions. Also that in the first instance the holders of civil and criminal powers should be classified on the joint consideration of their possessions and their character, a certain civil and criminal jurisdiction being assigned to each class, and all remaining jurisdiction being assigned to the Ráo through the council. The rules themselves were designed, while acquitting the Government of an embarrassing guarantee, to provide a large part of Cutch with a local magistracy, and an independent court of justice.

They did not please the Ráo. He thought they lessened his prerogatives and dignity, and submitted modifications for the consideration of Government to meet his views. Government (1297 of 16th May) amended the rules and desired the Political Agent to obtain the Ráo's signature to the draft agreement. But the Ráo made many objections, and requested that the Government of India might postpone the consideration of the question until his further observations had been received. Government declined to accede to his request, and having received the confirmation of the Government of India to the amended draft agreement, decided (1921 of 23rd July 1868) that the matter could not be re-opened. Against this decision the Ráo energetically protested. He assured Government that he never could accept the proposed arrangement, and requested them in the event of their adhering to their decision, to instruct the Political Agent to receive charge of the administration until he had laid the case before the Secretary of State. After considering the

Ráo's protest, Government (2251 of 7th September 1868) agreed to await the orders of Her Majesty's Secretary of State. Meanwhile, in anticipation of final orders, the Political Agent was told to prepare a list of guarantee holders entitled to exercise jurisdiction or to vote in the election of the Bháyád council. The Ráo was to be invited to co-operate in preparing the lists.

In his letter of 16th September 1868, the Secretary of State approved the action of the Bombay Government, and hoped to hear that the Ráo had given his assent to the draft agreement. Upon this the Government of Bombay (3395 of 5th December 1868) recorded that the terms of the draft agreement must be carried out as an authoritative decision of Government, so far only as they might be desired by the Bháyád themselves. The Political Agent was therefore directed to summon the leading members of the Bháyád, and to explain to them the terms of the draft agreement, and that the reserved jurisdiction was to be exercised by the Ráo. The Ráo was also to be invited to take part in the discussions, and if he declined to take his legitimate place in the council, the appellate jurisdiction was to be exercised by the Political Agent.

The Ráo still determined to have nothing to do with the agreement, and sent his Diwán Káji Sháhábudin to England to represent his case to the Secretary of State. He also arranged that the whole of the business connected with the Bháyád and their possessions should be conducted by the Political Agent, for this purpose placing under his orders a certain proportion of his own establishment, and making over to him a seal similar to that used by the Darbár. Early in 1869, by the votes of the Bháyád, the council was chosen, and the general direction of affairs was assumed by the Political Agent. The Ráo agreed as heretofore, to pay the expenses of the council, and the executive work of the court was conducted by his officials.

The Ráo soon after prepared a lengthy printed memorial, giving his view of the case. This, after being fully considered by Government, was disposed of on the 3rd November 1870. Government from an anxious desire to end the dispute, and to maintain the dignity and position of the Ráo, determined to make several changes in the draft agreement. The most important were, that the Ráo was to appoint the members of the council on his own responsibility; that the permission granted to several holders of lower jurisdiction to combine to form a higher jurisdiction would not be pressed; that when the Ráo bought a whole village, the jurisdiction might go with it, but not with portions of land less than an entire village; and that as regards the advice given to the Ráo by the council, Government would allow the matter to continue on the terms provided in the treaty. The Ráo was invited to agree to the amended draft, and to frame a set of rules for the conduct of business.

For some months the Ráo gave no answer. Meanwhile (28th February 1871) the Political Agent submitted a report to Government on the working of the court during the past two years. He considered that the members of the council were more or less under

Chapter IX.
Justice.
Jódeja Court.

the Ráo's influence; that the working of the court was thereby obstructed; that, as a rule, the proprietors ministered justice fairly on their own estates, and that their sub-vassals were incited against them by those about the Ráo's person.

On the 6th May 1871, Col. Law, the acting Political Agent, reported to Government that the Ráo seemed more inclined to come to a compromise. His chief objection to the amended draft agreement was the principle on which the list of guarantee holders had been made out. He wished to restrict the holders to the terms of the treaty, under which the guarantee was given. With regard to this, Col. Law proposed that the guarantee holders to be specified in the first instance should be the Bháyád of 1819, and their descendants, leaving all others to prove their title subject to the sanction of Government. The Ráo next objected that the powers proposed for the several classes of guarantee holders were excessive; that the provision for appeal was insufficient; that no care had been shown for the rights of original holders, *mul girásiás*, in Bháyád estates; and that the clause which excluded the court's cognizance except on the complaint of one of the parties, gave a freedom from inquiry even in the case of heinous offences. He also protested against the rule that jurisdiction went only with purchases of whole villages.

In their letter 2261 of the 2nd June 1871, Government declined to accept any modification of their former draft agreement, the terms of which were more liberal than those ordered by the Secretary of State; these terms, they said, were only offered conditionally, and must fall to the ground unless the Ráo accepted them in their entirety. In reply the Ráo suggested that the Political Agent should proceed to the seat of Government to explain personally the Ráo's views and come to some final settlement. To this course Government agreed, and on the 7th October 1871, Col. Law submitted the Ráo's emendations to the amended draft agreement. He pointed out that the Ráo had changed the ancient council of his realm whose advice he might neglect, for a constitutional court whose decisions were legally binding, and that he acknowledged the appellate jurisdiction of the British Government as Lord Paramount in all matters connected with the new court. These were the vital points; others such as whom the guarantee was to comprehend, what classification was to be adopted, what powers assigned, and how appeals were to be regulated, were matters of detail fairly open to the fullest debate.

On the 18th July 1872, Col. Law submitted an amended draft as agreed to by the Ráo, and this draft was submitted to the Government of India by the Government of Bombay on the 23rd March 1872, with a strong recommendation that it should be agreed to, in order that this long discussion might be closed. In their letter of 15th July 1872 to the Secretary of State, the Government of India recommended the adoption of the rules suggested by the Government of Bombay, and the Secretary of State, in his despatch of the 27th July 1873, sanctioned the settlement, with the proviso, that, in cases of proved injustice, it should be within

Chapter IX.
Justice.

Jádeja Court.

the discretion of the Ráo, on the advice of the Political Agent, to call for and if necessary quash the proceedings of any of the Bháyád chiefs. In forwarding these despatches the Government of Bombay, on the 28th February 1873, directed the Political Agent to lay before the Ráo and the Bháyád the settlement that had been sanctioned by the highest authority, and to inform the Bháyád that the continuance of the guarantee in each individual case would depend on their faithful allegiance to the Ráo, the performance of such duties as might in the opinion of Government be attached to their tenures, and the general good management of their estates. At the same time the Political Agent was called on to urge the Ráo to frame and submit rules of procedure for the confirmation of Government.

On the 7th November 1873, the Political Agent reported to Government that the Ráo had assented to occupy his legitimate position as appellate judge of the Jádeja court, and on the 25th April 1874, submitted for approval draft rules, under Article 4 of the new settlement, for the procedure of the court. In reviewing these rules Government (4543 of the 10th August 1874) suggested various changes, stating that if they were adopted by the Ráo, Government were prepared to accord their approval of the rules. The Ráo was requested to revise the draft and to satisfy Government as to his intention to appoint a properly qualified officer as President of the Court. On the 6th October 1874, the acting Political Agent reported on the amendments which the Ráo proposed should be made in the settlement. On the 16th April 1875, the Political Agent reported that Mr. Vináyak Náráyan Bhágvat had been appointed Náib Diwán and President of the Jádeja Court, but that the Ráo objected to his entering on his duties until the court had been formally made over to the Ráo's charge.

In their Resolution 3661 of 26th May 1875, Government agreed to exclude from the settlement Rule VII., regarding the sale by a guarantee holder of land with jurisdiction, and to reserve the question at issue for future settlement. They would not agree to the changes proposed by the Ráo in Rules III. and IV., but subject to the approval of the Government of India and the Secretary of State, accepted all other amendments and additions. They also agreed to the alterations in the draft rules of procedure suggested by the Ráo, and hoped that no further delay might take place in the introduction of the settlement. On the 8th October 1875, Govern- [illegible] Political Agent's [illegible] Ráo's signature [illegible] t, 1876) the Ráo died without having signed the papers. But as it was shown that he had fully accepted the settlement and procedure, Government, in their letter of 7th July 1876, intimated that the signature was not considered necessary. They directed the Political Agent to inform the Bháyád who had presented petitions to the Government in 1870, and had repeated their requests to Major Goodfellow in 1872, that, in consultation with the Ráo, it had been found necessary to revise the original settlement of 1868; that the Ráo had lately consented

Chapter IX. Justice. Jádeja Court.

to take over the court and work it under revised rules, and had chosen an experienced officer as President; that all of the Bhayád's guaranteed rights had been preserved by the new rules; and that Government had every confidence that the court would be worked to the satisfaction of the Bháyád, and advised them to give it a fair trial for at least a year. Any representation they might wish to make would then be heard. The court was re-organized, and the new rules of settlement and procedure were brought into operation on the 1st November 1878, when the Political Agent formally transferred its control to the Council of Regency.

Special measures were adopted by the Council of Regency to clear off the heavy arrears of the Jádeja court. On the date the Council of Regency received charge the balance stood at 1118 civil and 124 criminal cases. On 1st April 1879 it was reduced to 112 civil and 11 criminal cases. In February 1878 Government decided that the British guarantee enjoyed by the Jádeja chiefs applied only to the ancestral land held at the date of the treaty of 1819 and not to any lands since acquired. Government have also approved of the Ráo levying from the Bháyád a moderate succession fee as a form of recognition rather than a fiscal levy.[1]

During his visit to Cutch in November 1877, His Excellency Sir Richard Temple, Governor of Bombay, thus explained to the Bháyád the duties and responsibilities attaching to their tenures. 'I observe one peculiarity here which is this, that while His Highness the Ráo is the master of the province of Cutch, and has to defend the whole country, to carry on its entire administration, and to be responsible for its moral and material prosperity, he enjoys only half its revenues, the other half going to his numerous relations called collectively the Bháyád. It is therefore fair that the Bháyád should bear their share in the general expenses of the country and co-operate with His Highness the Ráo in effecting improvements: they should educate their peasantry and retainers: they must establish schools not only in their own places of residence and principal towns, but also in their villages: they should also try to improve the health of their people by opening dispensaries and adopting preventive measures such as vaccination; they should also contribute their fair share towards the construction of roads in order to carry agricultural produce to the sea-ports, and facilitate trade. The British Government have guaranteed the chiefs of the Bháyád in the enjoyment of their ancestral lands, but they expect them to do their duty both towards the Ráo and towards their cultivators, and thus fulfil the obligations attached to their tenures. The Bháyád should remember that it is not enough that they should collect their revenues, and preserve the peace. They must also co-operate with the administration of the Ráo in all measures calculated to promote the moral and material prosperity of the country. Some of the Bháyád hold certain civil and criminal jurisdiction. This is and will be based on their intelligence, education, and industry, and also on the extent of their holdings. But I cannot

[1] Gov. Res. 818, 18th February 1878.

Chapter IX.
Justice.
Jádeja Court.

promise that jurisdiction will be confirmed to those who are not qualified by their education and ability to personally exercise it, or whose holdings are petty and insignificant. If the Bháyád duly fulfil the duties and responsibilities which I have just enumerated, the British Government will be always glad to see His Highness the Ráo surrounded by a body of his own kinsmen, who by their position, intelligence, and experience, will, from generation to generation, support the administration of the country.' In December 1878,[1] Government remarked that it was most gratifying to learn that the settlement lately effected between the Ráo and his Bháyád was producing happy results, and that a foundation had been laid for a future good understanding between the Ráo and his leading subjects. It should, Government added, be the object of the Political Agent to make the Bháyád feel a pride and an interest in the state of which their lands are component parts, but they must be prepared to contribute towards the expense of measures designed for the good of the whole province.

[1] Gov. Res. 5420, 22nd December 1878.

CHAPTER X.

REVENUE AND FINANCE.

Chapter X.

Revenue and Finance.

The total yearly revenue of the province, including that of the Bháyád and other petty chiefs, is estimated at about £240,000 (Rs. 24,00,000). Of this about £130,000 (Rs. 13,00,000) belong to His Highness the Ráo. In 1852-53 the state revenue was £71,540 (Rs. 7,15,400), and in 1876-77, £147,968 (Rs. 14,79,680), or an increase of 106·83 per cent. During twenty-five years (1853-1877) customs receipts have risen from £17,466 to £80,149 (Rs. 1,74,660 - 8,01,490) or 358·88 per cent; and land revenue receipts from £20,719 to £41,262 (Rs. 2,07,190 - 4,12,620) or 99·15 per cent. Under the terms of the treaty of 1832 the yearly sum due by the Ráo in return for military aid was fixed at £18,695 (Rs. 1,86,950). Surplus revenue is invested in Government paper and the purchase of *girás* land in the province. The state has no dealings with any banker.

CHAPTER XI.

INSTRUCTION.

During the last twenty-five years education has made very rapid progress in Cutch. In 1854 there was only one vernacular school at Bhuj, its cost, when more was spent than the amount received in school fees, being borne by the Ráo. Neither the Ráo nor his people took any interest in education. In 1860 there were three schools, one Anglo-vernacular and two vernacular, with 450 boys on the rolls and an average daily attendance of 328 pupils. In 1870-71 there were fourteen schools, nine in the Ráo's territory and five in the villages of the smaller chiefs. Of these two were for girls. In 1875-76 there were 43 schools and 2944 students. In 1878-79 there were, under an educational inspector, seventy-one schools with, on the rolls, 3969 pupils, and an average attendance of 3251. The total expenditure on these schools amounted to £3169 10*s.* (Rs. 31,695), and the receipts from fees to £242 12*s.* (Rs. 2426). Of the seventy-one schools, one was a high school with forty-one pupils teaching up to the Bombay University entrance test standard; two were Anglo-vernacular schools with 99 pupils; fifty-eight were primary schools with 3427 pupils; six were girls' schools with 300 pupils, and four, with 102 pupils, were working-men's night schools. Besides these, there is at Bhuj a *poshál* or school for teaching Hindu poetry, the students being maintained by the Darbár, and at Mándvi, under a well trained teacher and in a fair condition, a Sanskrit college established and fairly well endowed by Gosái Suklál Gir, a Cutch banker. In July 1877 an art school was opened and supplied with a competent teacher from the Bombay Sir Jamsetji Jijibhái School of Art. At the end of March 1878 it had on its rolls fifty-five pupils. The late Ráo Prágmalji was a warm friend to education. In 1870 at a cost of £15,000 (Rs. 1,50,000) he founded a high school and named it the Alfred High School in honour of His Royal Highness the Duke of Edinburgh. In 1872 a sum of £2000 (Rs. 20,000) being raised to commemorate His Highness' visit to Bombay, he added £2500 (Rs. 25,000) to it, out of which £3000 (Rs. 30,000) were offered to the Bombay University, and two scholarships, tenable for three years at any of the recognized colleges, were established, to be awarded every year to the two Cutchi students who passed the Matriculation Examination with the highest number of marks. Scholarships are also held out by the Darbár as an encouragement to students to leave Cutch and study in distant schools and colleges.

Chapter XI.
Instruction.

Readers and Writers, 1872.

Hindus.

The 1872 census returns give, for the two chief races of the district, the following proportion of persons able to read and write. Of 67,608 the total Hindu male population not over twelve years, 4537 or 6·71 per cent; of 33,364 above twelve and not over twenty, 4731 or 14·18 per cent; and of 91,346 over twenty, 15,307 or 16·76 per cent were able to, or were being taught to, read and write. Of 61,564, the total Hindu female population not over twelve years, 43 or 0·06 per cent; of 29,816 above twelve and not more than twenty, 65 or 0·22 per cent; and of 85,486 over twenty, 127 or 0·15 per cent were able to, or were being taught to, read and write.

Musalmáns.

Of 23,046 the total Musálman male population of not more than twelve years, 757 or 3·28 per cent; of 10,469 above twelve and not more than twenty, 584 or 5·58 per cent; and of 28,348 over twenty, 1546 or 5·45 per cent were able to, or were being taught to, read and write. Of 20,335 the total Musalmán female population of not more than twelve years, 74 or 0·37 per cent; of 9352 above twelve and not more than twenty, 55 or 0·59 per cent; and of 26,513 over twenty, 137 or 0·52 per cent were able to, or were being taught to, read and write.

Of 3969, the total number of pupils in 1878, there were 758 Bráhmans; 187 Kshatris and Rajputs; 34 Káyasths; 1479 Vániás, Shrávaks, Bhátiás and Lohánás; 274 cultivators, Kanbis; 335 artisans, including Sonis, Suthárs, Kansárás, Luhárs, and Darjis; 4 Ghánchis; 82 labourers and servants; 22 Mochis; 118 others; and 676 Musalmáns.

Libraries.

There are three libraries, at Bhuj, Mándvi, and Mundra. The Bhuj Library was established in 1868 and in 1874 was, at a cost of £264 (Rs. 2640), provided with a building by Mr. Keshavji Náik, a Cutchi merchant and trader in Bombay. The number of subscribers is (1878-79) returned at twenty-six, the collections during the year at £16 (Rs. 160), and the expenses at £12 (Rs. 120). The library catalogue shows a total of 747 volumes. The Mándvi Library was established in 1864 and has a good building of its own, built in 1870 at a cost of £413 (Rs. 4130). The number of subscribers is returned at thirty-four, the collections during the year at £29 (Rs. 290) and the expenses at £11 (Rs. 110). It has a total of 739 volumes. The Mundra Library, established in 1874, has no building of its own. The number of subscribers is returned at thirty, the collections during the year at £5 (Rs. 50), and the expenses at £3 (Rs. 30). It has a total of 314 volumes. Two reading rooms have recently been opened at Jakháu and Nalia respectively. From a state printing press attached to the public offices a fortnightly gazette the Cutch *Ráj Patra* is issued.

CHAPTER XII.

HEALTH.

Chapter XII.
Health.

Pestilence, 1812.

The famine of 1811 and 1812 was, at the close of the latter year, followed in Cutch by an outbreak of pestilence so deadly, that it is said to have destroyed half the people of the country. What, along with the weakened state of the people, must have strengthened, if it did not give rise to, this plague, was overcrowding in the towns, where on account of the disorders of the four preceding years, people from the villages had sought shelter. For two years the disease abated. Then in May 1815, the year of the heaviest known rainfall, it broke out with deadly force at Kanthkot in east Cutch. As in Ahmedabad, its symptoms were slight fever followed by great weakness and weariness, and then swellings in the groin and arm-pits suppurating in some cases and in others remaining hard lumps. Few stricken with the disease recovered. Most died between [illegible] there [illegible] The plague seemed in the air; or wa[illegible] been brought from outside, [illegible] to attack most fiercely the sluggish and vegetable eaters; Rajputs escaped where Bráhmans and Vániás died in numbers. Oil-makers were believed to be safe. In Bhuj, care was taken that no one should come from the affected districts. One man died, those with him were turned out, and the house was smoked with brimstone and unroofed. From Kanthkot the disease spread to other parts of Vágad, causing much loss of life in the early months of 1816. In May it crossed to Morvi in Káthiáwár, and came back in August within ten miles of Bhuj,[1] and at the same time raged in Rádhanpur and Sind. In 1817 from Morvi it travelled to Dholera. Since 1817 there has been no return of this pestilence.

Diseases.

The prevailing diseases are malarious fevers, rheumatism, small-pox, measles, stone, and skin diseases. Fever [illegible] about the [illegible] with gre[illegible] weather. [illegible] in the [illegible] Dr. Burnes noted that cholera, though very fatal Cu[illegible] r made much progress in mo[illegible] serious outbreak in eight [illegible] October) causing 954 deaths. This was followed by a still severer attack in 1878. Coming from Káthiáwár cholera made its first appearance in Vágad in April 1878, and continued in

[1] Dr. McAdam, Anjár and Cutch, 6th November 1816. Trans. Bom. Med. and Phy. Soc. I. 183-189.

[2] Bom. Gov. Sel. XV. 230.

Chapter XII.
Health.
Diseases.

different parts of Cutch till August. It came last to Bhuj and was there very fatal. No endeavours were spared to suppress the epidemic, and arrangements were made to distribute medicine. Abating in August, perhaps by the help of the very heavy rainfall said to be the heaviest since 1815, the cholera was in September followed by an epidemic of malarious fever that attacked every village and hamlet in the province, and was so severe that in Bhuj alone, of a population of 23,000 souls, for two months about forty died a day. Efforts were made to check the disease and lessen the suffering. Extra dispensaries were opened, and medicines distributed by special agents. A body of men was employed to visit the houses of the destitute and supply them with cots, beds, and medicine. The effects of the fever were disastrous. Landholders could not work in their fields, the supply of labourers ceased, and state offices, schools, and workshops had to be closed. The number of ascertained deaths from cholera and fever amounted to 15,716, or taking the population of Cutch at 487,345, a percentage of 3·2.

Hospitals.

In 1878-79 besides the Bhuj civil hospital and lunatic asylum, there were three dispensaries, at Mándvi, Anjár, and Nalia, the last opened in March 1879. During the year at the Bhuj hospital and at Mándvi and Anjár dispensaries 53,123 persons were treated, 552 of them in-door and 52,571 out-door patients. The total amount spent in checking disease in 1878-79 was £2332 (Rs. 23,320). The chief forms of sickness were ague, cholera, malarious fever, leprosy, bronchitis, dysentery, mycitoma, and diarrhœa.

The civil hospital at Bhuj was built in 1851 at a cost of £732 (Rs. 7320) and has room for thirty-five patients. Including 389 in-patients, the total number treated was 23,839. Of these 19,446 were cured, 3895 left, 106 died, and 392 remained under treatment. The average daily sick was 365·92. The total cost during the year was £1334 (Rs. 13,340). The Bhuj lunatic asylum, or rather lock-up for lunatics, established in 1876, but as yet with no building of its own, contained in 1878-79 twenty-one inmates, of whom two were cured and fifteen died, leaving a balance of four. The total cost during the year amounted to £94 18*s.* (Rs. 949). The Mándvi dispensary, opened in 1866, has a building of its own constructed at a cost of £773 (Rs. 7730). Including 163 in-patients, the total number treated was 19,489. Of these 17,497 were cured, 1629 left, eighty died, and 283 remained under treatment. The average daily sick was 318·6, and the total cost during the year £608 (Rs. 6080). The Anjár dispensary was opened in 1877-78. Of 9795, the total number of patients, all out-door, 8119 were cured, 1420 left, thirty-three died, and 223 remained under treatment. The average daily sick was 233·86 and the total cost during the year £389 (Rs. 3890). [illegible] new dispe[illegible] at Nalia, opened at the end of the last 1878[illegible] [illegible]s are available.

Vaccination.

[illegible]n was under a superintendent of [illegible]. The total number of [illegible] 1,763 against 13,747

The following abstract shows the sex, religion, and age of the persons vaccinated:

Chapter XII. Health. Vaccination.

Cutch Vaccination Details, 1872-73 and 1878-79.

Year.	Persons Vaccinated.							
	Sex.		Religion.			Age.		Total.
	Males.	Females	Hindus	Musalmáns.	Pársis.	Under one year	Above one year.	
1872-73 ...	1036	896	1327	599	6	387	1545	1932
1878-79 ...	6048	5715	8621	3142	...	5067	6696	11,763

The total cost of these operations was in 1878-79, £654 (Rs. 6540) or about 1*s*. 2*d*. (9⅓ *annas*) for each successful case.

Cattle Disease.

A severe form of horse disease called *jerbaj* broke out in 1878-79 and carried off sixty-four state horses. It is described as a poisoning of the blood, brought on by the irritating and inflammatory action of numerous and incessant bites of mosquitos and other insects. The horse's whole system becomes inflamed, the belly and feet swell, the skin becomes tight and shiny, the digestion is impaired, and general debility follows, ending in death. In 1878 camels also suffered severely. A disease called locally *phitoda*, and [illegible] l off fifteen out of twenty state riding [illegible] ease, fatal alike to milch and baggage camels, has not been ascertained. Some say it is the effect of innumerable fly and mosquito bites, and others ascribe it to some poisonous substance swallowed while grazing. The symptoms of the camel disease were, poverty of blood, swelling of the body beginning with the feet, impatience of heat, inflammation of the lungs, nausea, aversion from food, and gradual wasting. It seems probable that this as well as the horse disease and the very fatal form of fever were due to the unwholesome state of the air, the result of the excessive and unusual rainfall.

CHAPTER XIII.

PLACES OF INTEREST.

Chapter XIII.
Places of Interest.

A'desar, in Vágad, on the Ran, has a population of 3028 souls, and some trade in grain and molasses. The ruined walls show traces of its bombardment by Ráo Bhármalji in 1816.

ADHOI.

Adhoi, a walled town, belonging to Morvi, on a hill, has 4336 inhabitants, and a considerable cotton trade. About two miles to the north are small hewn caves, said to have once been used as hiding places by the Káthis.[1]

A'MA'RA.

A'ma'ra, about forty-eight miles west of Bhuj, has a yearly fair in honour of Kara Kásim, an Amir of Ghazni, who, travelling in western India, early in the fourteenth century, was killed by the Samma Rajputs then reigning in Cutch.[2] The fair, beginning on the first Monday of *Chaitra vad* (April-May) and lasting five days, is under the supervision of Pir Sháh Murád of Mundra. At first conducted on a very humble scale, it has during the last twenty-five years risen into importance. The number of pilgrims, most of them Musalmáns and low class Hindus from Cutch, Hálár, and Sind, averages from 4000 to 10,000. The value of the offerings paid to the tomb in cash, cocoanuts, cloth, goats, sheep, sweetmeats, and dates, is, in a prosperous season, about £100 (4000 *koris*). The trade in rice, dates, coloured cloth, bullocks, camels, and sweetmeats, is valued at about £2000 (75,000 *koris*). Payment is generally made in cash, but copper pots, bullocks, and camels, are sometimes bartered. There is no crowding and there have been no outbreaks of disease.

ANJA'R.

Anja'r, in north latitude 23° 12′ and east longitude 70° 10′, about twenty-five miles south-east of Bhuj and six from the north-east shore of the gulf of Cutch, with about 13,000 inhabitants, is, for size, population, and trade, the third in the province. Standing near a large lake in a plain bare on all sides except to the west where it is well wooded and highly tilled, the town is surrounded by a wall about sixteen feet high and six thick.[3] Though about ten miles

---

[1] Mr. Dalpatrám P. Khakhar. Most of the legendary and antiquarian details in this chapter are from Mr. Dalpatrám's Report on the Antiquities of Cutch. Bom. Gov. Sel. CLII.

[2] Though the story there given differs from this, Kara Kásim is the same saint as is mentioned below, p. 249.

[3] Hamilton's Description of Hindustán, I. 599. The walls, much ruined by the 1819 earthquake, were repaired in 1826. At each of the five gates a stone slab let into the walls has the inscription: 'Shri, after worship to Ganesh, to Áshápura, Hirjipál, Mahádevráv, in the year of Vikram 1875 (1819 A.D.) in the month of Jeth on the ninth of the dark half of the moon on Wednesday an earthquake destroyed the fort of Anjár. During the minority of the illustrious Ráo Desalji the regency ordered the walls to be rebuilt and in the month of Áshád in the year of Vikram 1882 (1826 A.D.) on the ninth of the month being Thursday the work was begun, the people made happy, and the city flourishing. At that time Ambárám Rájárám was superintendent of the work and Jagmál Pitámbar the head workman.' Trans. Bom. Geog. Soc. I. 298.

ANJA'R.

from the coast, Anjár is considered a port, and Tuna, Rohar, Váványa, and Janghi, its landing places. Of these the chief are, Tuna near the mouth of the Nakti creek, and Rohar on the same creek a few miles further up. From Tuna vessels of 17 to 34 tons (50-100 *khándis*) trade not only in the gulf, but with Bombay and other western India ports. The mouth of the creek is sheltered by the Takro island, but vessels wishing to discharge have, before reaching the pier, to work their way about half a mile up a winding tidal creek. This creek formerly much choked is being cleared. A tidal basin now under construction at the meeting of the two creeks will remove many of the difficulties of the port. The traffic of Rohar is chiefly with Váványa on the other side of the inner gulf of Cutch,[1] dependent on Anjár, where the state has a customs establishment.

History.

According to local accounts Anjár was in 805 (S. 862) founded by Ajepál, brother of the king of Ajmir, who, defeated by some Musalmán invaders, became an ascetic. By the middle of the twelfth century it was the centre of a group of twelve villages. It rose to greater importance under Khengárji (1548-1585), and was fortified by Desalji (1718-1741) early in the eighteenth century.[2] In 1800 the town, port, and dependencies of Anjár were granted to Fateh Muhammad, who busied himself in extending its trade and establishing the harbour of Tuna. On the 25th December 1815, Anjár was invested by a force under Colonel East, and Tuna was occupied on the next day. In the following year the fort and dependent villages were made over to the British and held by them till 1822. In 1819 the towers and curtains of the fort wall were destroyed by the earthquake; upwards of 1500 houses were thrown down and as many more made unsafe. About 165 people were killed and many fatally bruised.[3] In 1837 Anjár had 2434 houses and a population of about 10,260 souls. The trade to Malabár, Bombay, and Maskat supported about 200 boats. In 1855 Anjár had 2400 houses, and in 1861 an estimated population of about 15,000 souls. Cotton, oil, grain, and a common kind of local cloth were the chief articles of trade. Anjár has a seldom used, mean and ugly palace of the Ráos and a very comfortable two-storied residence for Europeans built by Captain MacMurdo in 1818.[4] Of

---

[1] This innc [illegible]

[2] [illegible] On the 2nd of the bright half *A'shád* Samvat 862 (805 A.D.).

[3] [illegible] one-half crumbling into [illegible] number who afterwards [illegible]

[4] [illegible] Sel. XV. 286; and [illegible]

CHAPTER XIII.

PLACES OF INTEREST.

A'desar, in Vágad, on the Ran, has a population of 3028 souls, and some trade in grain and molasses. The ruined walls show traces of its bombardment by Ráo Bhármalji in 1816.

ADHOI.

Adhoi, a walled town, belonging to Morvi, on a hill, has 4336 inhabitants, and a considerable cotton trade. About two miles to the north are small hewn caves, said to have once been used as hiding places by the Káthis.[1]

ÁMA'RA.

A'ma'ra, about forty-eight miles west of Bhuj, has a yearly fair in honour of Kara Kásim, an Amir of Ghazni, who, travelling in western India, early in the fourteenth century, was killed by the Samma Rajputs then reigning in Cutch.[2] The fair, beginning on the first Monday of *Chaitra vad* (April-May) and lasting five days, is under the supervision of Pir Sháh Murád of Mundra. At first conducted on a very humble scale, it has during the last twenty-five years risen into importance. The number of pilgrims, most of them Musalmáns and low class Hindus from Cutch, Hálár, and Sind, averages from 4000 to 10,000. The value of the offerings paid to the tomb in cash, cocoanuts, cloth, goats, sheep, sweetmeats, and dates, is, in a prosperous season, about £100 (4000 *koris*). The trade in rice, dates, coloured cloth, bullocks, camels, and sweetmeats, is valued at about £2000 (75,000 *koris*). Payment is generally made in cash, but copper pots, bullocks, and camels, are sometimes bartered. There is no crowding and there have been no outbreaks of disease.

ANJA'R.

Anja'r, in north latitude 23° 12′ and east longitude 70° 10′, about twenty-five miles south-east of Bhuj and six from the north-east shore of the gulf of Cutch, with about 13,000 inhabitants, is, for size, population, and trade, the third in the province. Standing near a large lake in a plain bare on all sides except to the west where it is well wooded and highly tilled, the town is surrounded by a wall about sixteen feet high and six thick.[3] Though about ten miles

---

[1] Mr. Dalpatrám P. Khakhar. Most of the legendary and antiquarian details in this chapter are from Mr. Dalpatrám's Report on the Antiquities of Cutch. Bom. Gov. Sel. CLII.

[2] Though the story there given differs from this, Kara Kásim is the same saint as is mentioned below, p. 249.

[3] Hamilton's Description of Hindustán, I. 599. The walls, much ruined by the 1819 earthquake, were repaired in 1826. At each of the five gates a stone slab let into the walls has the inscription: 'Shri, after worship to Ganesh, to Áshápura, Hirjipál, Mahádevráv, in the year of Vikram 1875 (1819 A.D.) in the month of Jeth on the ninth of the dark half of the moon on Wednesday an earthquake destroyed the fort of Anjár. During the minority of the illustrious Ráo Desalji the regency ordered the walls to be rebuilt and in the month of Áshád in the year of Vikram 1882 (1826 A.D.) on the ninth of the month being Thursday the work was begun, the people made happy, and the city flourishing. At that time Ambárám Rájárám was superintendent of the work and Jagmál Pitámbar the head workman.' Trans. Bom. Geog. Soc. I. 298.

from the coast, Anjár is considered a port, and Tuna, Rohar, Váványa, and Janghi, its landing places. Of these the chief are, Tuna near the mouth of the Nakti creek, and Rohar on the same creek a few miles further up. From Tuna vessels of 17 to 34 tons (50-100 *khándis*) trade not only in the gulf, but with Bombay and other western India ports. The mouth of the creek is sheltered by the Takro island, but vessels wishing to discharge have, before reaching the pier, to work their way about half a mile up a winding tidal creek. This creek formerly much choked is being cleared. A tidal basin now under construction at the meeting of the two creeks will remove many of the difficulties of the port. The traffic of Rohar is chiefly with Váványa on the other side of the inner gulf of Cutch,[1] dependent on Anjár, where the state has a customs establishment.

ANJA'R.

History.

According to local accounts Anjár was in 805 (S. 862) founded by Ajepál, brother of the king of Ajmir, who, defeated by some Musalmán invaders, became an ascetic. By the middle of the twelfth century it was the centre of a group of twelve villages. It rose to greater importance under Khengárji (1548-1585), and was fortified by Desalji (1718-1741) early in the eighteenth century.[2] In 1800 the town, port, and dependencies of Anjár were granted to Fateh Muhammad, who busied himself in extending its trade and establishing the harbour of Tuna. On the 25th December 1815, Anjár was invested by a force under Colonel East, and Tuna was occupied on the next day. In the following year the fort and dependent villages were made over to the British and held by them till 1822. In 1819 the towers and curtains of the fort wall were destroyed by the earthquake; upwards of 1500 houses were thrown down and as many more made unsafe. About 165 people were killed and many fatally bruised.[3] In 1837 Anjár had 2434 houses and a population of about 10,260 souls. The trade to Malabár, Bombay, and Maskat supported about 200 boats. In 1855 Anjár had 2400 houses, and in 1861 an estimated population of about 15,000 souls. Cotton, oil, grain, and a common kind of local cloth were the chief articles of trade. Anjár has a seldom used, mean and ugly palace of the Ráos and a very comfortable two-storied residence for Europeans built by Captain MacMurdo in 1818.[4] Of

---

[1] This inner [illegible] from east to we[illegible]

[illegible] Barton.

[illegible] On the 2nd of the bright half *A'shád*

[2] At Anjár the [illegible]

[illegible] Miscellany, II. (1861), 124.

Chapter XIII.
Places of Interest.
ANJA'R.
History.

public buildings there are the temple of Mádhavráy, a lately built Vaishnav shrine, 67 feet by 64 and about 62 high, with a domed hall and black and white marble floor. The image of black marble is placed on a table overlaid with silver. The shrine doors, also plated with silver, bear an inscription dated Samvat 1869 (1812 A.D.). On some of the eight pilasters that support the dome are carved mermaids and Nága figures. Mohanrái's temple, smaller and plainer, with a neatly carved wooden door, is also a Vaishnav shrine, the idols being Krishna with Rádha on his left, and Chaturbhuj, the four-armed Vishnu, on his right. This temple was rebuilt between 1814 and 1824.[1] Amba Máta's shrine and the monastery close by are built of fragments of older temples. Over the enclosure gateway is a door of hard reddish stone, carved all round, which from the repetition of Devi on the jambs and lintels may have belonged to a Vaishnav Shákta temple; sculptured slabs also lie about, and are built into the walls. The adjoining monastery belongs to the Atits of Ajepál.[2] Ajepál's shrine, outside the town walls, is a small modern domed room, with images of Ajepál on horseback and of Ganpati. At the door is an inscription dated 1842. The shrine enjoys the revenues of some villages and certain privileges granted by different rulers. The Atits are Shaiv, the sacred bull with brass horns holding a prominent place on the platform at the entrance to the shrine. Their headmen, *pirs* or *gurus*, are buried around, and the small cells over their remains are marked by the *ling*. Their patron saint is a Chohán king of Ajmir, who gave up his throne, became an ascetic, and ended his days by a voluntary death.[3] Kalya Mahádev's temple, outside the walls, is comparatively modern, with a dancing *yogini* as its goddess. Vánkal Máta's temple, to the north-west of the town, is dedicated to a form of Bhaváni. Bharesvar at some distance to the south-east has an old shrine and spire and a modern hall. To the west of the town is a new temple of Dvárkánáth, and close to it an unfinished one to Bahucharáji, with three shrines on as many sides of the intended entrance hall. Bahuchara is the "looking glass" goddess, before whom the votary worships his own image in a piece of silvered glass. The other two shrines are dedicated to Bhaváni and the *ling*.[4]

To the east of Ajepál's monastery is a small tiled shed with tombs of Muhammadan pattern sacred to Jesar, a Jádeja, and his wife Turi, a Káthi. The story of this shrine is that about the middle of the fourteenth century Jesar, grandson of Jám Lákha Jádeja, becoming an outlaw laid waste fields and villages, killed the people,

---

[1] Bom. Gov. Sel. CLII. (New Series), 52; Burgess' Arch. Sur. Rep. 1874-75, 210.

[2] Burgess' Arch. Sur. Rep. 1874-75, 210. Details of these ascetics are given in the "Population" chapter, p. 83.

[3] The story of this ascetic king is that he was a brother of a certain Prithviráj of Ajmir. A Muhammadan beggar, who, for thrusting his hands into a bowl of the king's milk had two fingers cut off, went to Ber Arab and called on Mirán to avenge his loss. Mirán came but was killed by Prithviráj. To avenge his death, Mirán's maternal uncle, the Khwája Pir, attacked and defeated the Ajmir brother, Ajepál retiring to Anjár as an anchorite. The tale is probably a relic of one of the early Arab invasions (685). Bom. Gov. Sel. CLII. (New Series), 56.

[4] Burgess' Arch. Sur. Rep. 1874-75, 211.

and carried off the cattle. At that time a Káthi woman, Turi by name, was famous for her devotion and her skill in making hymns, and still more famous for her beauty. She lived with an ascetic called Sávasdhir, who did not regard her as his wife but as one who would bring him salvation. The fame of her beauty reached Jesar, who tried to carry her off by force but failed. Going back in the guise of an ascetic he was well received, and arranged to seize her at some midnight worship. His plans were found out, and, on his confessing, the sect whose rule was to grant the wish of every asker gave him Turi on condition that he became an ascetic. Jesar agreed, but, soon tiring of the restraint, again tried to carry off Turi by force. She by arts, good deeds, and other wonders, foiled him and in time changed him into a model ascetic. Settling at Anjár, Jesar died and Turi was buried alive close by his tomb. His descendants the Jesar Rajputs have, in each of the twelve villages, a shrine of Jesar and Turi. The shrine at Anjár is under the charge of the Ajepál monastery.[1]

BAGDA.

Bagda, about seven miles from Bhadresar, with 322 inhabitants, has in its suburbs some memorial stones, *páliás,* the earliest dated 1648 (S. 1705) dedicated to one Khatri Parmánand. Halfway between Bagda and Vághora is a small temple of Mahádev Phuleshvar, eleven feet by twelve, with writing which seems to show that it was rebuilt in 1837 (S. 1894) by one Svámi Surajgar. Weather-worn images of Párvati, Hanumán, and the Sacred Bull lie about, and there is a ruined *sati* memorial stone dated 1630 (S. 1687). The step-well between Bagda and Vághora was, in 1853 (S. 1910), rebuilt by Gosái Hirágar Jivangar.[2]

BELA.

Bela, in Vágad, with 3644 inhabitants, is the chief mart of the Cutch and Thar and Parkar trade in cotton and clarified butter, *ghi.* Its cotton cloth and ironware manufactures are of some local importance.

BHACHA'U.

Bhacha'u, an unwalled town in Vágad at the foot of a fortified hill, with a population of 3958 souls, is the head-quarters of the sub-division.

BHADRESAR.

Bhadresar, a village of little importance on the coast about thirty-five miles east of Mándvi, with a population of 2145 souls, is the site of the ancient city of Bhadrávati, whose traces stretch to a considerable distance east of the present village. Most of the ruins [illegible] he foundations having been dug up for [illegible] a large and substantial though plain [illegible] venteen feet long by two square; close [illegible] rt of the dome of the Shaiv temple of [illegible] of Jagdusha, the work of several ages, [illegible] e lower part of the shrine is probably [illegible] about 1170, come the temple and the

[1] Bom. Gov. Sel. CLII. 57-61.

[2] Bom. Gov. Sel. CLII. (New Series), 48. The writing on the well is 'the very old Selora well was rebuilt by Gosái Hirágar Jivangar in 1853 (Samvat 1910).' Bom. Gov. Sel. CLII. (New Series), 95.

Chapter XIII.
Places of Interest.
BHADRESAR.

corridors, then the outer wings, then the shrine, and last of all the front porch. The general plan of the Bhadresar temple is like that of the Jain temples of Delváda on mount Ábu. It stands in a court about 48 feet wide by 85 long, surrounded by a row of forty-four shrines with a corridor in front. The temple stands rather far back in a courtyard, which, from the line of the temple front, is covered by three pillared domes. The temple, facing the east, is entered by a flight of steps that rise from the outer door to the covered area in front of the sanctuary. Over the porch is another large dome covering an area separated by a low screen wall from the area of the entrance hall, *mandap*, between it and the front of the temple itself. At the south-west corner and behind the cells on the left side is a row of chambers with cellars entered by lifting up flagstones in the floor. In the shrine are three white marble images. The central image is Ajitnáth, the second of the Tirthankars, with the date 622 probably for S. 1622 or A.D. 1565. On his right is Párasvanáth with the snake hood marked 1175 (S. 1232), and on his left Sántináth, the 16th Tirthankar, also marked 1175 (S. 1232). On the extreme right is the image of the black or *sámla* Párasvanáth. On the left of the sculpture immediately above the base are the Devis, and on each side of the Devis small obscene figures rare in a Jain temple.[1] The different temple traditions were, about the beginning of the present century, compiled by a Jain monk. The earlier parts, altered apparently to fit with 622 the date on Ajitnáth's statue, contain few trustworthy details.[2] Perhaps the earliest historical fact is that in the twelfth century (1125), Jagdusha, a merchant who had made a fortune as a grain dealer in a time of famine, received a grant of Bhadresar and had the temple so thoroughly repaired that all traces of antiquity were removed. To this man is probably due the present plan of the temple and most of the building as it now stands. Dying childless in 1181 (S. 1238) it fell to Naughan Vághela, and in the twelfth and thirteenth centuries was a most popular place of pilgrimage. Under the Jádejás it was seized by Jám Hála and afterwards by Jám Rával in 1535 (S. 1592). At the close of the seventeenth century (1693) it was plundered by a Muhammadan force and many of the images were broken. Since then it has been neglected. In 1763 the walls of the old fort began to be pulled down and the stones used for building, and about 1810 even the old temples were

---

[1] Burgess' Arch. Sur. Rep. 1874-75, 206-208.

[2] The temple is said to have been founded in the 21st year of the Vairát era and dedicated to Vasái by Siddhasen of the race of Hari. His successors were Mahásen, Nársen, Bhojráj, Vanráj, Sárangdev, Virasen, Harisen, who lived in the time of Vikram (57 B.C.). Then came Kirtidhara, Dharnipál, Devdatt, and Danjiráj. Then, after a time of confusion came, 156 (S. 213), Vanráj Vághela of Munjpur, and after him Yográj, Ratnádatt, and Vijayaráv. Next, after a time of misrule, the Káthis of Pávargad seized Bhadrávati and kept it for 147 years. After them, 551 (S. 618), Kanak Chávda of Pátan took the country, built the temple, and in 555 (S. 622) set up the image of Ajitnáth. (This is apparently brought in to fit the date on the statue). Kanak's successor, though invaded by the Musalmáns, was followed by his son Bhuvád who lost his kingdom to the Solankis of Bhángad. The new rulers changed the name of the place to Bhadresar, 741 (S. 798), and continued to hold it till 1132 (S. 1189). Burgess' Arch. Surv. Rep. 1874-75, 206,207.

BHADRESAR.

razed to supply stones to build the seaport town of Munra or Mundra.[1]

South from the temple, nearly buried in the sand, are the remains of a large mosque built of large blocks of stone, with pillars square at the base, octagonal in the middle, and round above with bracket capitals supporting massive nine feet long lintels. South-west is another mosque, once entered from the east but now from the north. In it is a small apparently unfinished chamber. The walls are of large most accurately jointed stones, and the roofs of flat slabs. The doors have drips over them, two with semi-circular arches and the others with lintels. The architraves are carved with neat creeper patterns and with large flowers below. Pír Lál Shobáh's tomb, in a small walled enclosure, has a square pyramid shaped dome, round in the inside and supported on eight pillars set against the wall. Inside are some Arab writings in large square Kufic characters, and in the court some graves also with Kufic inscriptions.[2]

BHUJ.

Bhuj, the capital of Cutch, in north latitude 23° 15′ and east longitude 69° 49′, is thirty-six miles north of Mándvi and twelve south of the great Ran. The town, with in 1872 a population of about 24,000 souls, is pleasantly situated in a plain between two streams, each about two miles distant from the city wall. In shape an irregular polygon, it is surrounded by a well kept solid stone wall, thirty-five feet high and four thick, with towers at irregular intervals armed with fifty-one guns. In the walls are five gates, the Mahádev, Pátvadi, Sirpat, Bhidvál, and Vániávád. Inside the walls, the streets, narrow and crooked, hardly passable by a horse carriage, are lined by high stone walls, the enclosures of dwellings that often open either from a corner or from a side lane. The houses, each in the centre of an enclosing wall, though low, are generally strongly built of stone with small loophole-like windows. On the west close to the town walls are two pleasantly laid out gardens, the Sarad and Khás Bág, belonging to His Highness the Ráo. Each has its garden house and both are well shaded and watered and gay with flowers. To the north is the race course.[3]

Climate.

The climate of Bhuj, though hot and at times oppressive, is generally healthy. The well water is hard and brackish, and the chief sources of supply are two ponds outside of the town, the Desalsar to the north-east soon dry, and the Hamirsar to the south-west in good seasons holding water all the year round. Of late years the Hamirsar lake has been much improved by turning into it [illegible] south, and by reducing its [illegible] In other respects little has [illegible] streets though unlighted are kept clean by the city municipality.[4]

[1] Burgess' Arch. Sur. Rep. 1874-75, 208.
[2] Burgess' Arch. Sur. Rep. 1874-75, 208, 210.
[3] Col. Barton; Trans. Bom. Geog. Soc. I. 310; and Hamilton's Description of Hindustán, I. 596.
[4] Col. Barton.

Chapter XIII.
Places of Interest.
BHUJ.
History.

Bhuj, formerly sacred to the snake Bhujang,[1] was in 1548 chosen as his capital by Ráo Khengráji (1548-1585). After (1590) the Ráo was forced to acknowledge Moghal supremacy, Bhuj would seem to have been known among the Musalmáns as Suleimán Nagar.[2] The walls were built by Ráo Godji in 1723, and the fort of Bhujia by Devkarn Seth in Ráo Desal's time (1718-1741). Bhuj has been six times attacked. In two cases the defence was successful and in four it failed. In 1728 an attack by Sarbuland Khán, Viceroy of Gujarát, was repulsed by Ráo Desalji (1718-1741), and, in 1765 Ghulám Sháh of Sind was, by a timely display of the strength of the fortifications, induced to withdraw. During the civil troubles of the reign of the mad Ráo Ráydhan (1778-1813) Bhuj was thrice taken, by Meghji Seth in 1786, by Hansráj in 1801, and by Fateh Muhammad in 1803. Finally on the 26th March 1819 the hill fort of Bhujia was captured by a British detachment under Sir William Keir. In 1818, Bhuj had 20,000 people and was famous for its clever artists in gold and silver. The great earthquake of the following year (16th June 1819) destroyed nearly 7000 houses with a loss of 1140 human lives. About one-third of the buildings that escaped ruin were much shattered, and the north face of the town wall was levelled with the ground. In 1837 Bhuj is said to have had a population of 30,000 souls, about 6000 of them Musalmáns.[3]

Buildings.

The chief objects of interest in the city are the palaces. Of these there are three, Ráo Lákha's, Ráo Prágmalji's, and Fateh Muhammad's. Ráo Lákhá's palace, built about 1750, is a large white stone mansion decorated with beautiful carvings and fine fretwork. The chief rooms are an audience hall where *darbárs* are held; the hall of mirrors, *áina mahál;* and the state apartment. The hall of audience, then hardly finished, is described by Colonel Tod in 1823 as solid, useful, and comfortable. The chief wonder of the palace, said to have cost over £200,000 (80,00,000 *koris*), is, he writes, the hall of mirrors. This, surrounded by a verandah, is about forty-six feet long, forty broad and sixteen high. The floor is inlaid with China tiles, the white marble walls are covered with mirrors separated by gilded ornaments, and adorned with shelves filled with glass figures and vessels. The roof and pillars are decorated with rich gold mouldings and other ornaments, and the small compartments between them are supplied with fittings of triangularly shaped looking-glass. On the floor are a number of Dutch and English chiming clocks all playing at once, a celestial and a terrestrial globe, and some antique pictures all attributed to Rámsing. The walls of the verandah are covered with a strange collection of portraits, Rána Ranjitsing of Meywár, the Empress Catherine of Russia, Rája Bakhtsing of Márwár, Hogarth's Election, and other English,

---

[1] Tieffenthaler (1750) describes Bhuj as 'great and strengthened with two forts.' He says it took its name from Bhuj-bávan or the fifty-two yard snake which the people worshipped and fed every day with milk and rice. Res. Hist. et Geog. de l'Inde, I. 396.

[2] Bird's Mirát-i-Ahmadi, 136.

[3] Trans. Bom. Lit. Soc. II. 230; Burgess' Arch. Sur. Rep. 1874-75, 203; Mrs. Postans' Cutch, 30.

Chapter XIII.
Places of Interest.
BHUJ.
Ráo Prágmalji's Palace.

Flemish, and Indian subjects intermingled with the princes of Cutch and sundry other portraits. Close to the hall of mirrors is the state apartment with, in its centre, a small room eight feet square containing Ráo Lakha's bed.[1]

About 1865, the late Ráo Prágmalji, from designs prepared by Colonel Wilkins of the Royal Engineers, began a lordly building on a site formerly used for stables and out-houses. The plan provided for a Darbár hall eighty feet by forty, and forty feet high to the springing of the roof, with arched verandahs all round and corner towers. Level with the Darbár hall runs a suite of seven rooms, five at right angles to the others, forming the ladies' quarters. Staircases lead to an upper floor with a suite of rooms corresponding to those on the first floor. A clock tower, 150 feet high, is connected with the main building by covered galleries. The rooms and verandahs are well proportioned and lofty, the verandahs arched and open to the outside. The capitals and bases are all carved from special designs. The gallery floors are laid with tesselated Carrara marble, and some of the rooms are paved with Minton tiles. The walls and ceilings of both rooms and galleries are painted in oil colours, each tower and gallery with a different design. The balusters of the gallery parapets are of variegated marble, many of them quarried in Cutch. The original design of the interior of the Darbár hall was Gothic with an open roof. But the late Ráo was induced to have the hall decorated in the Italian style. A ceiling covered in the open roof, and from huge zinc rosettes chains were hung for chandeliers. The rest of the ceiling is ornamented with cupids and allegoric paintings. Round the hall runs a pure white gallery supported by caryatides. The doors below, and the windows above, are arched, and decorated with figured plate glass. Between each door are marble columns, and the whole is resplendent with gilding and paint. At one end of the hall is a full length portrait of Ráo Prágmalji.[2]

The other chief buildings in Bhuj are the jail, the hospital, the *darbár* stables, the schools, and Fateh Muhammad's palace. The Jail, a well designed building, stands in a walled enclosure near the Sirpat gate. A round centre tower with radiating ranges of cells, it includes a workshop, kitchens, and women's quarters. It has room for four hundred prisoners. The Hospital, a plain building near the jail, has airy but seldom well filled wards, the people preferring to be treated at their own houses. The Stables, built by the late Ráo in 1865, are roomy and strongly made with places for 400 horses. Not far off, and built at the same time, are the elephant stables, high, airy, and well planned, with separate stalls for ten elephants. The Schools stand in one

[1] [illegible]

[2] [illegible]
artis
lavi
hug
mar
Itah

Chapter XIII. Places of Interest. Bhuj.

long line on the rampart close to the Pátvadi gate. The site is well chosen, and the buildings are airy, roomy, plain, and well planned. Fateh Mahammad's palace, raised during his term of power early in the present century, is a place of great strength, flat-roofed, with elaborately carved windows.

The Ráos' Tombs.

Outside the town walls are some tombs, an old fort, the Residency, the Cantonment, and the Bhujia hill-fort. To the west of the town, on the border of the Hamirsar lake, stand the Ráos' tombs, built of red sandstone and very richly and curiously decorated, and surrounded by a stone screen or lattice. The tombs suffered from the earthquake of 1819 and are now much ruined. Of these monuments, Ráo Lákha's, built about 1770, is the largest and finest. This tomb, polygonal in form, is surrounded by a gallery with two entrances. The roof is curiously and beautifully carved and supported by a pillar at every corner. The south porch has fallen. The central dome covers an apartment surrounded by a wall with a door on the east. In this room, where the ashes of the Ráo were laid, is an image of Ráo Lákha on horseback, and the tombstones of his fifteen wives, seven on the right and eight on the left. A short way from Ráo Lákha's tomb is a smaller one in honour of Ráo Ráyadhan (1778-1813). The tomb of Ráo Desalji, the father of the late Ráo Prágmalji, though small is very beautiful. Quadrangular with a *chhatri* roof, the side panels are spirited groups of men and animals admirably sculptured. As Ráo Desalji's wives did not perform *sati* the building has no dome. Ráo Prágmalji's tomb, next to his father's, is a fine specimen of modern carving.[1]

The Cantonment.

To the south of the tombs on the Mándvi road is the Residency, and about a mile east at the foot of Bhujia hill, barren and bare of trees, lies the Cantonment. The camp consists of lines for a Native Infantry Regiment, for a battery of Artillery, Officers' quarters, a neat little church, barracks, and a market place.

Bhujia Hill Fort.

Some 250 feet above the Cantonment rises the hill fort of Bhujia, the top surrounded by a parapet wall of no great strength, entered by one gate, and enclosing an irregular area with a few scattered buildings. At one corner is a small square tower dedicated to the worship of Bhujang, one of the snake family and brother of Seshji, lord of the under-world, *pátál*, who came from Thán in Káthiáwár and freed Cutch from the oppression of Daityás and Rákshasás. The fort, built about 100 years ago by Ráo Godji, has, since 1819, been held by the British. It was agreed that if certain ground to the north of the town was given as a cantonment, Bhujia would be handed over to the Ráo. But as the land in question has never been offered the British remain in possession of the fort.[2]

[1] Postans' Cutch, 59, 60; Tod's Western India, 458; Burgess' Arch. Sur. Rep. (1874-75), 212; Col. Barton.
[2] Major J. W. Watson, Ind. Ant. IV. 196; Treaty of 1822, article III; Col. Barton.

BHUVAD.

Bhuvad has a much ruined temple of Bhuvaneshvar Mahádev, whose hall, *mandap*, measuring 31¾ feet by 39¼ inside, is supported by 34 pillars and 4 pilasters, 18 on the screen wall and 12 round the dome. The pillars are square to about one-third their height, then octagonal, and lastly round. The shrine has been large, fully 23 feet square, domed on 12 pilasters, 18 inches by 12, with four-armed figures on the brackets. The brackets of the hall columns are plain, but above the bracket a plinth, nine or ten inches deep, is carved with a raised geometrical pattern. The fronts of the brackets are carved. The walls of the temple are of stone throughout. Over the shrine door is a Devi, probably Bhaváni. On the pilasters to the right of the shrine is an inscription dated 1289-90 (S. 1346); of which all that is now legible are the names of Vanarám and a few other Thákors, probably his ancestors. Bhuvad, who gave its name to the village, is said to have been a Chávda chief, killed either by the Káthis or by Lákha Phuláni Jádeja about 1320. His headless body is said to have fought its way to Bhuvad, where is a shrine with a red-painted headless figure. Near his shrine are tall tombstones, said to have been raised over warriors who fell in the battle in which Bhuvad was slain.[1]

CHHER.

Chher, or Áspan Chher, on the coast six miles west of Lakhpat, has a cemented tomb of bricks and mud said to contain the remains of a Sindi boy, Lál Chhatta,[2] who was drowned while crossing the creek. After his death he appeared in a dream to the people of Chher and told them to build him a tomb, and worship him as a saint. A yearly fair is held here, when people from the surrounding villages bring their children to have their heads shaved for the first time.[3]

CHITROD.

Chitrod, near the centre of Vágad with 2508 inhabitants, has, about a mile to the north, the ruins of four temples and a reservoir built by the Káthis, who, about the year 1500, were settled here in considerable numbers. One of the temples, probably dedicated to Mahishásuri, was built of fine stone with excellent sculpture. The temples are in ruins, and most of the materials have been carried away. About a mile to the east are the remains of a pretty large Káthi town, with among them the ruins of a small plain temple of Mahádev bearing date 1502 (S. 1559).[4]

CHOBA'RI.

Choba'ri, a considerable village in Vágad, about fifty-three miles east of Bhuj and not far from the Ran, with 2788 inhabitants, is one of the points from which in the dry season the Ran is crossed. Here in 1783 the army of the Mahárája of Jodhpur was totally defeated by Fateh Ali Tálpur of Sind. The scene of the fight is marked by the tombstones of fifty-six Rajputs.[5]

---

1 Burgess' Arch. Sur. Rep. 1874-75, [illegible] ... CLI [illegible]
2 [illegible] ... [illegible]
Bom [illegible]
3 [illegible]
4 Bom. Gov. Sel. CLII. (New Series), 63, 64.
5 Sir A. Burnes' MS. 1828.

Chapter XIII.
Places of Interest.

DHINODHAR.

Dhinodhar hill in the north-west of Cutch has on its highest peak a small, domed, somewhat cracked shrine of limestone and mud plastered with cement, built by Brahma-Kshatri Seth Sundarji Shivji in 1821 (S. 1877).[1] This is sacred to the holy Dhoramnáth, who, after destroying Mándvi, repented of the loss of life, and determined to mortify the flesh by standing on his head on some lonely hill. Travelling to the north he began to climb the highest hill he could see, but it became Nanáo "weighed down" by his sin. He chose another hill, but for it too the burden of guilt was too great and it became Jhurio "broken down". He chose a third hill, and climbing it backwards it bore him, and he called it Dhinodhar, "the patience bearer". At its highest peak, resting it on a conical stone, he stood on his head for twelve years, a Cháran woman feeding him with milk. Such merit and power did this penance bring that the gods took alarm, and, sending a deputation to wait on him, asked that his penance should cease. Dhoramnáth said, wherever he first looked, the country would become barren. The gods arranged that he should first look at the sea. This dried up under his gaze and left the Ran. Fearing that the death of so many fish would lose him his merit, Dhoramnáth moved his eyes and looking at the hill it split into two. Then Dhoramnáth came down, kindled his fire, built a monastery, and established the order of the Kánphatás. In the shrine is a red-smeared triangular conical stone in which Dhoramnáth is said to have rested his head when performing penance. Outside of the shrine is the original ascetic's fire, *dhuni*, which is lighted three days in *Bhádrapad* (August - September), when the head, *pir*, of the monastery comes to worship and receives homage from the people of the neighbouring villages. At the foot of the hill, amongst the monastery buildings, is another temple to Dhoramnáth on a raised platform facing the east, about seven feet square and with walls about seven feet high. Inside is a three feet high marble image of Dhoramnáth, some small *lings,* and other brass and stone images, and a lamp always kept burning. In a large shed near is an ascetic's fire, *dhuni,* said to have been burning since the time of Dhoramnáth. In August and October, at the *Gokal Ashtami* and *Navrátra* festivals, rice and wheat flour sweetened with sugar are cooked and given to the people.[2]

DINA'RA.

Dina'ra has, about half a mile to the south, the ruins of a white-limestone Jain temple, fifty feet long by eighteen wide, said to be the place where Sadevant and Sávalinga, the hero and heroine of a Gujaráti romance, used to study.[3]

FATEHGAD.

Fatehgad, a prosperous village on the edge of the Ran in the north-east of Vágad with 3164 inhabitants, was, early in the present century, founded by, and called after, the famous minister Fateh

---

[1] Bom. Gov. Sel. CLII. (New Series), 9, 10. The shrine faces the east and has no doors. Its measurements are $5\frac{3}{4}$ feet square and six high, with an entrance $4\frac{1}{2}$ feet high and 2 wide.

[2] Bom. Gov. Sel. CLII. (New Series), 6, 9.

[3] Bom. Gov Sel. CLII. (New Series), 72.

FATEHGAD.

Muhammad (1786-1813). Partially fortifying the town he made it so secure that, in a short time, he drew within its walls the people of most of the villages round. By carefully protecting from robber attacks the passage across the Ran to Gujarát, traders came to settle at Fatehgad and a few years later, in the time of the 1823 famine, many of them made large fortunes. In 1828 it was one of the most prosperous villages in Vágad with a population of 2000 souls.[1]

GEDI.

Gedi,[2] a village in the north of Vágad with a population of 2770 souls, is believed to be one of the oldest towns in Cutch. One of the many towns that claim to be the Virát Nagar that gave shelter to the Pándavs (1400 B.C.), it is also said to be the capital of the mythical Rája Gadhesing, who, though for a time forced to wear the form of an ass, succeeded in m[illegible]
city with a wall of [illegible]
found in the ruins. [illegible]
a Musalmán named Madam. *From him it was wrested by Pádariya* Rajputs, and from them by Vághelás. This Vághela chief seems at one time to have been very powerful and to have held the title of Mahárána as late as 1476 (S. 1533). Though afterwards subdued by the Jádejás, the head of the family still has the title of Rána of Gedi. The present proprietor is nineteenth in descent from the founder.[3] Among objects of interest is the white-limestone temple of Mahádev Achaleshvar, built about 300 years ago (1579), by a Sáchora Bráhman Govál Dave. Twenty-two feet long, eight broad, and twenty-two high, it has a domed porch and a shrine, with a four-faced Mahádev said to be taken from an old temple built by Uttara, a princess of Virát, and dedicated to Uttareshvar, but long since buried. Near the temple, the Málan well, with half buried pillars overgrown with trees, seems to have been repaired in 1476 (S. 1533) by Thakar Málav, the son of Makad. Though from its brackishness little used for drinking, its water is thought to be medicinal. Of Ashába Pir's temple close to the well, nothing remains but a platform thirty-three feet square with mouldings and two ruined tombs. Mahávirji's temple is a terraced building, twenty-eight feet by twenty, with a large verandah in front of four shrines, and a [illegible] ro [illegible] he [illegible][4]

[1] Sir A. Burnes' MS. 1828.
[2] [illegible] Series), 68, 70.
[3] Bom Gov. [illegible] Trans. Bom. Geog. So[illegible]
[4] On the ba[illegible] es 1477 (S. 1534); that [illegible] (New Series), 69, 96. [illegible] CLII.

Chapter XIII.
Places of Interest.
GEDI.

Maháviŕs image, mutilated by the Sindians, has its eyes, nose, and hands repaired with stucco. This temple is said to have been built by a Vánia named Málav, who, according to the local story, owned a straw ring that had the virtue of re-filling an empty butter pail. Amassing wealth by the ring's help he built Mahávir's temple, the Málan well, and the Málsar pond. The temple of Lakshminaráyan, a pyramidal shrine with two domed porches, thirty-six feet long, twenty feet broad and forty feet high, was built in 1840 (S. 1897) on the site of an old temple said to have been buried by the 1819 earthquake. Inside, a marble image of Lakshminaráyan, about 1¾ feet high, replaces a handsome old four feet high image of Dasavatár, mutilated by Sarfaráz of Sind in 1775, and now lying outside. This image with that of Suraj Náráyan, now lying in one of the niches, belonged to the old temple which is said to have been built by the Pándavs. In another niche is a sandstone image of Ganpati having an inscription dated 1618 (S. 1675). Under an old *jar* tree in the market place is a three feet high carved stone image of Kshetrapál. On its pedestal is an inscription of two lines of which only the year 1211 (S. 1268) is legible. It is said to have been placed there by the Makvána Rajputs at the time of their settlement.[1]

GHOLA'Y.

Ghola'y, under the Chávdás known as Sarasgar Pattan, was, until superseded by Jakháu, a place of some importance. There are still some objects of interest. Among them, about a mile west of Gholáy, is a domed stone and brick building, twenty-six feet square and twenty-eight high, said to be the tomb of Mod the son of Jakhara, and to have been built in the fourteenth century[2] by his son Jám Manái II.

GUNDIYA'LI.

Gundiya'li, on the coast near Mándvi with 4046 inhabitants, has, on high ground surrounded by large banian trees and seen for several miles, a handsome temple sacred to Rával Pir, rebuilt in 1819 (S. 1876) by Seths Sundarji and Jetha Shivji. Rával, said to have been born in the fourteenth century from a blister in the palm of his mother's hand, gained a name for destroying at Jakháu a number of Musalmán missionaries who disturbed the devotees of Dhoramnáth. He afterwards came to Gundiyáli, then in the possession of a Dal Rajput named Deráj, and helped him against the Ráthods. Once a year many Musalmáns and Hindus come, make vows, and hang flower garlands round the necks of the stone-horses that are ranged about the temple.[3]

GUNTHLI.

Gunthli, a small village about thirty-six miles north-west of Bhuj, has the ruins of a walled city rising boldly from the Dharur river.[4] The line of the walls, 2250 yards round and something of an oblong square in shape, though much decayed may be clearly traced. Inside is nothing but a heap of ruins, the remains of houses

---

[1] Bom. Gov. Sel. CLII. (New Series), 68, 70.
[2] Bom. Gov. Sel. CLII. (New Series), 45.
[3] Bom. Gov. Sel. CLII. (New Series), 8, 48.
[4] The Dharur falls into the Ran about 12 miles to the north. It is said to have once been navigable, and Chari at its mouth to have been a seaport. Sir A. Burnes' MS. 1828.

GUNTHLI.

and temples. In 1828 the villagers constantly turned up pieces of old vessels, ass coins, and occasional boxes of money. An old Mahádev temple was believed to hold snake-guarded treasure.[1] On the bank of a small lake to the west of the fort, seven grave stones, *páliás*, with peculiar designs but no writing, are said to have been raised in honour of seven claimants for the hand of Guntri the adopted sister of the seven Sánds, once the rulers of the fort.[2] It was from these seven Sánds, probably early in the fourteenth century, that the Sammás captured the fort and made themselves masters of western Cutch. The story is that Mod and Manái, two Samma outlaws from Sind, by treachery gained possession of Vágham-Chávdágad ten miles north of Kora near Lakhpat. Vágham Chávda, whom the Sammás killed, was a vassal of the seven Sánds. They at first threatened punishment, but were appeased by the offer of a larger tribute and of one of the Samma brothers as hostage. Part of the tribute was paid in grass, and one year the Sammás, in each cart of grass, hid some armed men. As the carts passed through the city gate, the blind gatekeeper smelling something more than grass, said, 'There is either flesh or pulse in the cart.' A spear driven into one cart cut the thigh of a Jat soldier. But he, uttering no sound of pain, as the spear was pulled out rubbed off the blood, and, in spite of the blind man's warning, the carts passed in. At night the armed men left the carts, fell on the garrison, seized the fort, and drove the seven Sánds into Káthiáwár.[3]

JAKHA'U.

Jakha'u, a seaport town with 5145 inhabitants, in north latitude 23° 13' and east longitude 68° 43',[4] stands on the south-west coast of Cutch, more than sixty miles west of Bhuj. The town, rather poverty-stricken with scattered stone houses, lies between three and four miles inland in a dreary plain bare of trees but yielding good crops. Close to the landing place and along the banks of the Godia creek, though the road is at all times passable, the land is lowlying and marshy. The landing place is on Godia creek five miles from the sea. With a muddy bed, this creek, dry at low water, has at full tide a depth of from eight to twelve feet, and, at springs, boats of from twenty to twenty-five tons (60-70 *khándis*) can pass. Three miles from the landing place, a second and distinct creek, following the curve of the coast, runs to Koteshvar, the landing place at the east mouth of the Indus, and forms a natural canal joining Jakháu with the Indus. This backwater is known as Bagda, and the mile or two broad strip of land between the canal and the sea as Bagtari. In the backwater the daily tides rise (1828) from five to six feet, and all the year round make the creek navigable for craft of from eight to ten tons (25-30 *khándis*). Several small rivers run toward this creek, the largest of them entering it two and a half miles north

---

[1] Sir A. Burnes' MS. 1823.
[2] Bom. Gov. Sel. CLII. (New Series), 37. The Sánds are generally supposed to have been Vághela Rajputs.
[3] Burgess' *Arch. Sur. Rep.* 1874-75, 200.
[4] Col. Barton.

Chapter XIII.
Places of Interest.
JAKHA'U.

of Jakháu. The mouths of some of them are affected by the tide, and south of the village of Rámváda, through a passage in the Bagtari strip called Nerani, boats of the same size as those that navigate the creek can enter it. The Indus boats that frequent this creek are chiefly from Sháhbandar, and Maghribi.[1] About two miles south-east of the Jakháu creek, another backwater called the Siri, runs inland to the east for about six miles. This, rocky and with only one entrance, is useless for traffic. Jakháu carries on a large trade with Bombay, exporting field produce and importing piece-goods, groceries, and timber. Vessels lying about four miles from the landing place discharge into small boats, and from the small boats goods are carried in carts to the neighbouring towns of Naliya, Tera, and Kothára. In 1828, with 490 houses and a population of 2116 souls, 1098 Hindus and 1018 Musalmáns, Jakháu carried on a considerable trade, importing from Bombay dates, sugar, and oil, and from Sind a coarse red rice. There was also a slight traffic with Maskat and Daman.[2]

JA'RA.

Ja'ra, a hamlet forty-five miles north-west of Bhuj, at the foot of a hill of the same name, with a population of 35 souls, is the scene of the great battle in which (1762) Ghulám Sháh of Sind defeated and destroyed the Cutch army.

JURAN.

Juran has, three miles to the north, about twenty miles north-west of Bhuj, a great mangrove tree known as the Kávdiácher. The stem, twenty-one feet from the ground, is from five to ten feet round and the whole tree covers an area of about 105 square yards.

KANTHKOT.

Kanthkot, in Vágad in east Cutch, an old fort on the top of an isolated rocky hill about three miles in circumference, has walls built of massive blocks repaired in many places by smaller stones.[3] It is said, in the eighth century, to have been the capital of the Káthis and to have been taken from them by the Chávdás.[4] According to the local story the present fort was begun about 843 (S. 900). A part of the wall crossed the fireplace of the great ascetic Kanthadnáth, who in anger destroyed it. Then the builders appeasing the ascetic called the fort after his name, and were allowed to finish it.[5] About the middle of the tenth century, under the name Kanthádurg, it appears as the place to which Mulráj of Anhilváda fled when pressed (950) by Tailap of Kalyán Ketáh.[6] In the eleventh century (1024) it is believed to be the fort Khandaba, forty *parasangas*

---

[1] Maghribi is the capital of the district situated on the Sirnar, a freshwater branch of the Indus said to be twenty-four miles beyond the Rákanoj Kadev. Sir A. Burnes' MS. 1828.

[2] Colonel Barton's Tour in Cutch (February 1878), 21; Sir A. Burnes' MS. 1828.

[3] Sir A. Burnes' MS. 1828; Burgess' Arch. Sur. Rep. 1874-75, 215.

[4] Tod's Western India, 413. Tod says Jádejás. But see above under the head "History." Abulfeda (1300) speaks of Cath or Kaht as the metropolis of Cutch. Ditto, 458.

[5] Bom. Gov. Sel. CLII. (New Series), 13. The traditional builders are Mod Samma and his son Sád. But their date was probably late in the thirteenth century. Burgess' Arch. Sur. Rep. 1874-75, 199.

[6] Burgess (Arch. Sur. Rep. 1874-75, 215) gives 982, but Tailap's success would seem to have occurred near the beginning of Mulráj's reign (942-997). Ind. Ant. VI. 184.

KANTHKOT.

from Somnáth and between that place and the desert, where Bhimdev sought shelter from Mahmud of Ghazni.[1] About the middle of the twelfth century (1143) the Rája of Kanthágám, probably Kanthkot, from the west is mentioned as joining the Nagor chief against Kumár Pál Solanki (1143-1174) of Anhilváda.[2] In the thirteenth century it was the capital of the Vághelás, from whom, about the close of the century (1270), it was taken by Mod and Manái Samma. In the beginning of the fifteenth century (1410) it was besieged by Muzaffar (1390-1411). It afterwards passed to the Deda branch of the Jádejás,[3] and at the close of the sixteenth century is mentioned by Abul Fazl as one of the chief Cutch forts.[4] In 1816 it surrendered to a British detachment under Colonel East, when the fortifications were razed to the ground. In the west of the hill in a ravine are two large deep wells and one ruined step-well built of blocks of sandstone.[5] On the hill are the remains of three temples, one to the ascetic Kanthadnáth, the second an old Jain temple to Mahávir, the third a temple to the Sun.

Kanthadnáth's shrine on the west point of the hill was, about 1820, built by Deda Jádejás in the place of a much larger temple, probably the work of Mod Samma (1270), ruined by the 1819 earthquake. The present shrine, built on a high platform, is domed and measures 28 feet by 14 and 28 high. It has a fine domed porch supported on four pillars, and inside a white marble image of Kanthadnáth sitting cross-legged. The much ruined temple of Mahávir has had a double entrance hall, *mandap*. A writing on a pillar in the entrance hall dated 1283 (S. 1340) states that the builders were Átmádevnáth's sons, Lákha and Sohi. On a pilaster in the screen on the outside, Átmádev's son Pásil is said to be the builder. The family who built the temple are believed to be relatives of Jagdusha of Bhadresar. Close to the Jain ruin is an old temple to the Sun, *surya*, the Káthis' favourite god. There is a writing, described as an incorrect stringing together of the praises of Shiv under the incarnation of Rudra. The temple still contains the image of the Sun god, represented with a male and female attendant on each side. The figure is much like that of Vishnu. Near a more modern shrine on the wall are a number of graves of Shaiv Atits, some of unusual form, a *ling* mounted on a series of round or square plinths laid one over the other.[6]

KATA'RIYA.

Kata'riya, north latitude 23° 5′ and east longitude 70° 42′, lies on the south-east coast of Vágad about eleven miles north-west of Mália in Káthiáwár. A ruined Jain temple, probably about 500 years old, stands in the centre of the village market place. The remains, now much hid by house foundations, seem to show that

[1] Ind. Ant. VI. 185. If this identification is correct the Ran must have then

...tson's Gujarat, 32.

... diameter and 76 deep, the other
...ov. Sel. CLII. (New Series), 65.

Chapter XIII.
Places of Interest.
KATA'RIYA.

when in repair the temple stood about sixty feet high and covered an area of about fifty feet. Above ground are the remains of three domed porches, each with five well carved pillars. Under ground, reached by a stone ladder, is a chamber, the roof supported by five pillars and scallopped arches. On the side of the doorway is a figure of Ganpati. On the bank of a pool in the west of the village is a small plain sandstone temple. This, dedicated to Mahádev Bhadeshvar, about ten feet square and fourteen high, has a roof rising in a pyramid of steps. The portico, *mandap*, is incomplete. A writing on the lintel of the entrance door states that it was built in 1682 (S. 1739) in the time of Kunvar Shri Raváji by a Bhátia named Vastupál, probably the chief's manager. On the bank of the pond are two *sati* tombstones, one dated 1627 (S. 1684), the other 1707 (S. 1764).[1]

KERA.

Kera, on the Mándvi road about twelve miles south of Bhuj, a village of about 2057 inhabitants, is a convenient halting place, with a large and strong fort, and a considerable trade in cloth and ironware.[2] It has three objects of interest; the ruins of an old Hindu fort and temple, and the shrine of a modern Musalmán saint. Much interest attaches to the ruins, as they are said to be the remains of the capital of Lákha Phuláni the great Cutch hero. Close search among the ruins and tombstones has failed to throw any light on the much disputed point of Lákha's date. Tradition places him about the ninth century, but the more trustworthy Musalmán records would, unless there was more than one famous chief of the same name, place him somewhere in the 13th or 14th century. The old Shaiv temple, built perhaps at the end of the tenth century, is of hard lasting stone partly red partly yellow. Except the shrine and spire, the temple was thrown drown by the 1819 earthquake. The shrine measures 8 feet 6 inches square inside, with walls 2 feet 7 inches thick, surrounded by a path 2 feet 6 inches wide, lighted by two open cut-stone windows. Of the hall, which was 18 feet 9 inches wide, only a part of the north wall with one window is left. The wall sculptures, though not numerous, are well executed, and on the faces of the spire is an elaborately cut ornament representing the outlines of a *chaitya* window, repeated over a triangular face, with human figures between. Of these triangles of sculpture there are eight on each side, gradually lessening as they rise higher one behind the other. The corners of the shrine are surmounted by miniature spires, and above them are other four similar, but set further inwards; above these and the sculpture, rises the massive outline of the great central spire all beautifully carved.[3] South-east of Kera, a small village, on a pretty rising ground, has the well-wooded shrine of the saint Ghulám Ali. Within the enclosure are three chief buildings, a mausoleum, *dargáh*, with a tomb under a canopy, supported by twelve small Muhammadan columns. Against the pall lies the

---

[1] Hamilton's Description of Hindustán, I. 602; Bom. Gov. Sel. CLII. (New Series), 63.
[2] Chesson and Woodhall's Miscellany (1861), III. 131.
[3] [illegible] (1874-75), 213.

KERA.

photograph of a Moghal saint, and below him Hassan and Husain, and in a third frame the prophet Muhammad, the face left blank in part obedience to the orders of the Kurán. In the middle of the quadrangle, in front of the mausoleum, stands a canopy, *chhatra*, with a flat roof and side balconies and a tombless mausoleum to Dádi Ali Sháh. The doors have projecting shields between floral ornaments, like those found at Maiji Sáhiba's tomb at Junágad and on the palace at Navánagar in Káthiáwár. The windows are of pierced stone of very simple patterns. These tombs were built about eighty years ago by the Khojás of Kera in honour of a local saint, Pir Ghulám Ali Sháh Kadwál, a descendant of Pir Sadr-ud-din, who, about 400 years ago, converted many Cutch and Gujarát Hindus to the branch of the Ismáilian Shia faith, whose chief priest is H. H. Ága Khán. Pir Sádr-ud-din would seem to have grafted a Hindu element on the Ismáilian beliefs. This he worked into a book styled the Dasávatár or ten incarnations, nine being the incarnations of Vishnu and the tenth being that of the most holy Ali. Ghulám Ali the Kera saint, first settled at Kadi in Gujarát. Passing through Cutch in 1792 he came to Kera, and, liking the place and finding the people friendly, settled there. By clearing of spirits a haunted hill close to the village his fame spread. He raised a building called the Panchtan sacred to the five, Ali, Fatima, Hassan, Hussain, and Muhammad. About four years later (1796) Ghulám Ali died in Kurrachee. The Khojás of Kurrachee wished to bury him there. But he appeared in a dream and told one of his followers that his body had already passed to Kera. Somewhat doubting, they opened the coffin, and, finding only rose leaves, sent the coffin to Kera where it was received with great ceremony and a tomb built. Hearing of her husband's death, his wife, Aján Bibi, came from Gujarát and settled in Kera. Losing her son in 1807 she renounced the world and spent the rest of her life as an ascetic, endowing an alms-house, *sadávrat*, where, to the destitute of all castes and creeds, daily doles of grain are still given. Aján Bibi died in 1827 (S. 1884). Both this lady and her husband Ghulám Ali continued Sadr-ud-din's work of adding to the Hindu element in their form of faith. He wrote a work, and she some hymns, *kirtan*, on spiritual knowledge, *brahmdnyán*. They are both said to have paid great respect to the Hindu religion, and, within their lands, to have forbidden the taking of animal life. In their honour on the 11th of the bright half of *Cháitra* (March - April) a fair is held lasting for a week. It was begun in 1796 by Khoja Ládak Sumár of Ghogha in Cutch. The Khoja community of Kera manage the charitable institutions and keep an account of the presents received from the followers, *murids*. They would seem to have separated themselves from the control of His Highness Ága Khán.[1]

KHADIR.

Khadir, an island, see page 13.

KHA'VDA.

Kha'vda, north latitude 23° 50′ and east longitude 69° 50′, the chief village on Pachham island, lies on the west of Pachham about forty-four miles north-east of Bhuj. It belongs to the Ráos of Cutch

[1] Bom. Gov. Sel. CLII. (New Series), 50. [2] Rás Mála (New Edition), 229.

Chapter XIII.
Places of Interest.

KHA'VDA.

and came into their possession under rather curious circumstances. On the birth of prince Desal I. (1718-1741) the Sammás of Pachham, anxious to show their loyalty, offered the Ráo as much land as a cart coming from Bhuj could pass over in one day. The Sammás would seem to have miscalculated the distance, as the cart passed through Sándhára, Andhau, Khári, Dhálnára, Godpar, Ludia, and Khávda, and it was only by bribing the driver to stop that any of their island was left.[1]

KHOKRA.

Khokra or **Khakra**, about a mile south of Kanthkot, has in waste bush land two ruined Shaiv temples. The shrine of the more easterly building has a fine door, evidently old, of hard compact stone, with a *chaitya* window ornament over each jamb and over the different compartments of the lintel. In the centre of the lintel in very spirited style is a carving of Brahma on the left and Vishnu on the right. Some well sculptured pillars lie about.[2]

KORA.

Kora, a village about ten miles south-east of Lakhpat on the way to Mándvi in a hilly country containing large quantities of iron ore, had in 1820 two or three smelting furnaces.[3] The work has long been stopped but traces still remain. On a raised platform with a flag staff, a stone, in memory of Pir Aliyáji, is held in great respect by the people of Kora, who make vows to him and offer opium and sugarcandy. Out of respect to the saint, except the temples none of the Kora buildings are painted or tiled. The story of Aliyáji, who was the grandson of Khengárji (1548-1585), is that, after his right to Bhuj was usurped by his uncle Bhármalji, he retired to Sábhrái where he built the Aliyásar lake. Latterly, settling at Kora, he led a roving life. One day he stole some buffaloes from a Sind ascetic named Buranshâh, and, refusing to give them back, was cursed by the saint and died.[4]

KOTA'I.

Kota'i, on the shore of the Ran about twelve miles north of Bhuj, has the remains of an old city and several ruined temples of perhaps the earlier part of the tenth century. The Sun temple, known as Ra Lákha's and ascribed to Lákha Phuláni, facing the west is, without cement, partly built of yellow and partly of red stone. The aisles are covered by groins like the aisles in some *chaitya* caves; the nave is roofed the same way as at the Amarnáth temple, the central area being covered with massive slabs hollowed out in the centre, in which a pendentive has been inserted. Outside it has a slanting roof divided into four sections of slightly different heights, that next to the spire being the highest, and the remote end the lowest. The door of the temple is neatly carved. Over the lintel are the nine patrons of the planets, and the jambs are carefully sculptured. In the entrance hall, *mandap*, are four pillars with a square block sculptured below the bracket, and six pilasters. The shafts support a plinth, on which stands a block carved with colonnettes at the corners. The faces of the block are sculptured with figures of men

---

1 Thornton's East India Gazetteer, 529; Sir A. Burnes' MS. 1828.
2 Burgess' Arch. Sur. Rep. 1874-75, 216.
3 Hamilton's Description of Hindustan, I. 597.
4 Bom. Gov. Sel. CLII. (New Series), 29.

and elephants. Of the four-armed figures on the brackets of the column, one is a female and one has a face on the abdomen. In the window recess are pilasters with four-armed figures on the bracket capitals. The pillars and pilasters are all of the Hindu broken-square form. The shrine door is elaborately carved with two rows of figures on the frieze, Ganpati on the lintel, and the jambs richly ornamented. The area behind the central jamb is roofed with large slabs, carved with sixteen figures linked in one another's arms in a circle, the legs crossed and turned towards the centre. Each holds a rod in either hand, the left hand being bent down and the right up, and so interlaced with the arms of the figures on either side. The roofs of the three aisles, at the side and in front of the central area, are very prettily carved with flowered ribs, and three horizontal bands inclusive of that from which they spring. In two neat niches advanced from the front wall of the shrine, and with two colonnettes in front of each there have been standing images in alto-relievo neatly canopied by a lotus flower with buds growing over the head dresses.[1]

To the west of the temple of the Sun, are three small temples, two facing the east, and one, the north. That facing the north is a very small Vaishnav temple, with only a fragment of the shrine remaining. Of the east facing temples, one has only the shrine left; on the walls are carved figures of Surya on the west face, and *sardulas* in the recesses. Varáh has fallen off the south wall, and there is a figure of Ganpati on the lintel. Of the other temple, part of the porch as well as the shrine remains. Over the head of the shrine door are carved the patrons of the nine planets. Outside on the north wall is Narsinha and on the west Vishnu, both much time-worn. Across a ravine to the north-east are fragments of two other temples facing west. Of the first and higher, only the plain square pillars of the hall and the lower part of the shrine are standing. The door is surrounded by an architrave of three members, two fasciæ carved with creeper pattern, and a cyma recta with leaves. On the lintel is a Ganpati, and outside two weather-worn figures. The lower ruin is a fragment of the shrine of a Surya temple, with Ganpati on the lintel, and the nine planets on the frieze. There are no figures outside. On this part of the hill, foundations show that whole edifices must have been carted away for building purposes.[2]

Koteshvar, the ten million gods, a small seaport with a population of 329 souls, near the mouth of the Kori river, in the west of Cutch, is by [illegible] [3] [illegible] upposed [illegible] frontier [illegible] '[4] The [illegible] ts with about 5000 devotees chiefly of the school of the Sammityás, and a

[1] Burgess' Arch. Sur. Rep. 1874-75, 213.
[2] Burgess' Arch. Sur. Rep. 1874-75, 215.
[3] Bom. Gov. Sel. CLII. (New Series) 25.
[4] Cunningham's Ancient Geography of India, I. 303.

Chapter XIII. Places of Interest. KOTESHVAR.

dozen temples of the gods, *devályás,* where ash-smeared heretics lived. In the middle of the city was the temple of Maheshvar, adorned with sculpture and with a miracle-working statue worshipped by ash-smeared heretics.[1] Except some temples, Koteshvar shows few signs of its former greatness. The temples, on a sandstone mound about a mile to the north-west of the village, rising boldly from the sea that washes their western face, are enclosed by a fortified wall, the gate approached by three flights of steps. A writing on the left side of the gate shows that the present fort and temples were built in 1820 (S. 1877) by two Seths, Sundarji and Jetha Shivji, Brahma-Kshatris by caste. The courtyard is surrounded by a battlemented wall armed with three small guns. In the middle, on a platform 4½ feet high 63½ long and 49 broad, is a handsomely built stone temple of Mahádev. The porch has three domes with, under the central dome, a large and beautiful brass bull presented by Ráo Desalji (1718-1741); in the right dome a large statue of Hanumán; and in the left dome one of Ganpati. Inside the porch is the hall, *mandap,* 19 feet 9 inches long and 24 feet 8 inches wide, with a large central and two side domes. On a marble tablet, let into the centre of the hall floor, the names of Kshatri Jetha and Sundarji Shivji are humbly cut that the feet of the worshippers may tread on them. At the inner end of the hall and between it and the shrine are, on either side, figures of Ganpati and Hanumán. In the screen wall of the shrine are two inscriptions referring to the recent (1820) rebuilding of the temple. The frame of the door is of carved stone. The door itself, 2½ feet wide and 12¾ high, is plated with carved silver. The shrine, paved with black marble, is 11½ feet square. In the back wall is an image of Párvati, and in the west wall are two images of Ganpati and Reváji. In the centre of a basin, *jaládhári,* rather far back in the shrine, is a four feet high *ling* of the kind called self-born, *svayambhu.* In the point of the *ling* are some iron nails driven into it, according to the local story, by Ala-ud-din Khilji (1295-1315).[1]

On the site of this modern temple there stood an older building, one of whose stones is said to have borne an inscription to the effect that it was built by the Kers of Gholáy. This stone has disappeared, but among the Kers, who are now a Musalmán clan, the story that their forefathers built the temple still remains. At the time of rebuilding the temple (1820) the foundation of the east wall was kept and it was enlarged on the west. The change so altered the position of the *ling* that it was no longer under the central lotus. This was said to be ominous to the ruler, and in 1863 (S. 1920) Ráo Prágmalji, when he visited the temple, ordered a silver canopy to be placed over the *ling.* By the Ráo's death the work was stayed before the plans were finished. In ancient times the temple priest was a devotee of the ear-slitting or Kánphati sect. But for sixteen successions the office has been in the hands of Atits. The yearly revenue from lands granted by the Ráo and others, one of whom

[1] Julien's Hiouen Thsang, 303.

KOTESHVAR.

is said to have been a Musalmán, is about £791 (30,000 *koris*). The holy man used to live at Dhunáy three miles east of Koteshvar, then a flourishing town of 6000 souls. He is said to have moved to the present spot in the fifteenth century, when the Brahmachári of Náráyansar established his power.

Close to the chief Koteshvar shrine is a smaller temple, built by the same men and about the same time in honour of Kalyáneshvar. From the fort a paved causeway, twelve feet broad and used as a pier by country craft, runs out for 520 feet. At the end is a square reservoir filled by every high tide, where Hindus perform the *shráddh* ceremony and bathe. On the middle of the pier is a square platform, *kotha*, on which is built the temple of Nilkanth, now known as Saraneshvar, facing the west with a porch and a small Musalmán dome. It is said to have been originally built in the thirteenth century by God Ráni who had come to marry Ra Kanoj, but some difference arising, she went to Sind and married Lákha Ghurára. It was rebuilt by Mahákunvar, wife of Desalji I. (1718-1741), and repaired by Kshatri Jetha and Sundarji Shivji. It was again, in 1857, repaired by Gosái Dolatgarji Revágar Kunvargar at a cost of about £200 (7800 *koris*).

Across the Kori from Koteshvar, about nine miles to the north-west, is the tomb of Ra Kanoj built in 1773 (S. 1830), twenty feet long by sixteen broad and twenty-eight high, with one large central and four corner domes. Ra Kanoj is said to be the son of the daughter of Ra Bhalot, chief of Ujain, who, about the end of the ninth century, in a fight with a Musalmán army, was killed at Sekot a small fort half a mile north-east of Náráyansar. The priests of the shrine used to be sailors of the Bhadála caste, now they are Jats.[1]

Ko

Kotha'ra, in south Cutch about twelve miles south-east of Jakháu with 3673 inhabitants, is a prosperous town with a very good girls' school, new handsome dwellings, and a well-to-do class of traders, who, natives of Cutch, have made money in Bombay, Zanzibár, and other trade centres, and brought it back to spend in their own land. They keep up the credit of the proprietor of the village by lending him money; they found and endow schools, build temples, dig wells and ponds, and in Bombay fashion, raise high dwellings gaudy and staring with overhanging verandahs, glazed windows, gay shutters, and tiled roofs.[2] In this village was finished in 1861 (S. 1918) the richest of modern Cutch temples. Of £40,000, the whole cost of the building, one-half was given by Sháh Velji Málu and the other in equal shares by Sháh Keshavji Náyak and Shivji Nensi, Osvál Vániás of Kothára now living in Bombay. This temple, dedicated to Shántináth the sixteenth of the Jain saints, was, after the style of one in Ahmedabad, built by Cutch workmen under the superintendence of Salát Nathu of Sábhrái. Through a very rich two-storied entrance gate, an outer yard,

[1] Bom. Gov. Sel. CLII. (New Series), 25, 27, 29.
[2] Col. Barton's Tour in Cutch (Feb. 1878), 22.

Chapter XIII.
Places of Interest.
KOTHA'RA.

surrounded by buildings set apart for the use of priests, opens into a walled quadrangle with a shrine in each wall. In the centre of the quadrangle, on a plinth six feet nine inches high reached by a flight of fifteen steps, is the temple, 78 feet long 69 wide and 73½ high, supported on three sides by rich two-storied domed porches. The domed hall, *mandap*, rises in two stories, and over the shrine is a spire with richly carved figures, niches, and mouldings. Inside, the hall, *mandap*, surrounded by aisles or verandahs, with a richly designed pavement of different coloured marbles, has twenty-two pilasters, and sixteen pillars, and a dome supported on eight pillars with foiled arches and struts. Inside of a wall, chiefly formed of twenty pillars richly carved with flowers, leaves and creepers, is the shrine, where, supported on either side by seven small figures, is a large image of Shántináth crowned with a golden crown, and seated cross-legged on a richly carved marble throne. The upper story of the hall, reached by stone steps from the south-west porches, has a corridor with rich shrines each containing a large marble sitting image. Below the hall there is an underground shrine, with about twenty-five large white marble figures with precious stones let into the eyes, chests, and arms. Besides the underground shrine there is a secret cellar especially prepared against a time of trouble.[1]

LA'KADIYA.

La'kadiya, a walled town twelve miles from Vond, is said to have been settled about 300 years ago (1578) by Osváls from Kanthkot and Katáriya. The town has a saint known as the Lakadiya Pir, who has a cloth-covered tomb, 38½ feet long by three broad, and a tower, forty-four feet high and thirty feet round, crowned with a domed canopy.[2]

LAKHPAT.

Lakhpat, called after Ráo Lákha who ruled in Sind about the middle of the thirteenth century, in north latitude 23° 49′ and east longitude 68° 49′, is a town of 2500 inhabitants in the extreme north-west of Cutch on the left bank of the Kori river, seventy-one miles north-west from Bhuj.[3] In a barren plain of bare limestone rock, the towers and walls of Lakhpat stand high and imposing.[4] Inside the walls the huddled poverty-stricken houses fill less that half the space. Westward lies a wide stretch of mud and water in which, about a mile and a half off, on a slightly raised mud heap, is the landing place. Within historic times Lakhpat has had only one very short period of prosperity. Fateh Muhammad, about the close of the eighteenth century, enlarged and rebuilt its wall, and here for a time great part of the trade of Sind centred. Though he thought it one of the chief supports of his power, Lakhpat declared against Fateh Muhammad when he opposed the Ráo in 1804. A few years later (1809), the commandant of the fort, Mohim Miyán, drove

---

[1] Bom. Gov. Sel. CLII. (New Series), 19 - 21.
[2] The tower was built by Jádeja Deváji in 1759 (S. 1816). Bom. Gov. Sel. CLII. (New Series), 62.
[3] Col. Barton; Thornton's East India Gazetteer, 569; Hamilton's Description of Hindustán, I. 597.
[4] Col. Barton; Trans. Bom. Geog. Soc. XVI. (1860 - 1862), 61.

LAKHPAT.

out the agents of Hansráj and governed the town on his own account.[1] In 1818 Lakhpat had 15,000 people[2] and yielded a yearly revenue of £6000 (Rs. 60,000). In 1826, when visited by Dr. Burnes, there were not more than 6000 inhabitants, consisting chiefly of mercantile speculators from other countries and families of Hindus driven from Sind. The walls were in good repair, but the houses were ruined and did not fill one-third of the area.[3] In 1851 all trade had left the town, and it has since remained poverty-stricken and half deserted.[4]

The fort is an irregular polygon, defended by round towers and built of hard brown stone. The walls are of considerable height but not thick.[5] Except the fort the only object of interest is the tomb of Gosh Muhammad, a Syed of Lakhpat, half-Musalmán half-Hindu in his customs, who was believed to have supernatural power. Dying in 1855, his brother Báva Mia or Sa Sáheb, from contributions made by Gosh Muhammad's followers, began to build a tomb. This tomb, of black stone, on a platform fifty-four feet square and seven high, rising in a conical dome 63 feet 3 inches high, is octagonal in shape, with four side doors arched and richly carved, and the walls decorated with patterns of flowers and leaves. Inside, the floor is paved with white and black marble, and the grave is covered with a white marble canopy. On the walls are passages from the Kurán.[6] It is still unfinished.

MADH, OR MA'TA'NO MADH.

Madh, or Ma'ta'no Madh, a village of 250 houses, in north latitude 23° 32', about fifty-five miles north-west of Bhuj and twenty-four south-east of Lakhpat, lies surrounded by hills on both banks of a small stream. Interest attaches to Madh as the chief seat of the alum manufacture, and as the head-quarters of the Kápdis, a sect of some local religious importance. Of the making of alum some account has been already given.[7] The pits are on the north and east of the village on the bank of a small stream.[8] In a dell near the village is a temple of Áshápura Máta. To this deity, the household goddess of the Ráo of Cutch, a temple is said to have been built in the beginning of the 14th century by two Karád Vániás, Ajo and Anagor, ministers of the father of Lákha Phuláni. This, destroyed by the earthquake of 1819, was rebuilt in 1823 (S. 1880) by Brahma-Kshatri Sundarji Shivji and Mehta Valabhji. The temple is 58 feet long 32 broad and 52 high, and, except that it has a passage for walking round the god, is much the same as the temple at Koteshvar. The image in the shrine is a red-painted rock, about six feet high and six

[1] Hamilton's Description of Hindustán, I. 597.

[2] Trans. Bom. Lit. Soc. II. 231. This does not agree with Hamilton's (about 1820) account (Des. of Hin. I. 597), 'only half inhabited with, exclusive of soldiers, a [illegible] ...ınt is more likely to be correct.

[illegible] In 1827 it had 220 houses and

[5] Sir A. Burnes' MS. 1828.

[illegible] See page 19.

Chapter XIII.
Places of Interest.

MADH OR MA'TA'NO MADH.

feet broad at the base, narrowing to a point in a shape with some rough likeness to a human form. It is said to have come from Jashod in Márwár. Here every year during the *Navarátra* the Ráo offers a sacrifice of seven male buffaloes.[1] Connected with this temple are two classes of people known as Bhuvás and Kápdis, who, though now very different, are said to be sprung from two brothers. The Bhuvás, though not devotees, enjoy the temple revenues and live a life of ease in the village. They (1827) marry, wear long beards, and eat with all except the lowest castes. The Kápdis are devotees who do not marry, wear no hair on their faces, and eat only among themselves. According to their own account, they came from Gujarát about 1800 years ago, and of this, they say, they had evidence as late as the battle of Jára (1762), when, leaving their villages, they lost their records. They are chiefly Loháuás, but all, except outcastes, are allowed to join. About 200 years ago the succession to the headship of the monastery was disputed, and, on reference to the Ráo, it was decided that one of the claimants should be head or Rája, and the other with the title Rorási be head elect. This custom has ever since been kept up. The Rája and all, except twenty-five Kápdis, live in one court and take their meals together. The Rorási with his twenty-five disciples lives separate, but receives every necessary of life from the Rája's house. If the Rorási dies the eldest of his disciples succeeds. If the Rája dies the Rorási succeeds and the eldest of the Rája's disciples becomes Rorási. The Rája is treated with much respect and has the privilege of receiving the Ráo of Cutch sitting. They are a well-to-do community owning the villages of Madh, Netra, Murchbánu, Kotda, and Dedarani. These revenues and the gifts of rich pilgrims enable them to feed every man, woman, and child of any caste or religion that passes through their village.

On the top of Jágora, a hill about two miles to the north of Mátáno Madh, in a small cave entered by a narrow opening, is a rough red coloured stone. This, the Jágora Áshapura, is visited by Vániás who come and stay three nights. A bituminous earth found in the hill is burnt before the goddess. The smell is unsavoury, but it pleases the goddess, as it is produced from the body of a giant or Daitya whom she slew. On a hill to the north-east is a second temple to Áshápura built by a Kápdi in 1743 (S. 1800). Near the village is another shrine, the temple of Cháchara Máta. The lower part of the building is hewn out of a sandstone rock, and the roof is supported by rough carved pillars. Except by a lamp always kept burning, the inside is unlighted. From the same rock a stream of water falls into a twenty feet square pool with flights of steps. It is fifteen to twenty feet deep, and the water, which is charged with salts of sulphur, is used for bathing, washing clothes, and in the manufacture of alum.[2]

MAJAL OR MANJAL.

Majal, or **Manjal,** a village seventeen miles west of Bhuj, has, about two miles to the north-west, in a low country surrounded by hills

---

[1] Bom. Gov. Sel. CLII. (New Series), 40.
[2] Bom. Gov. Sel. CLII. (New Series), 40, 41; MacMurdo, Trans. Bom. Lit. Soc. III. 210.

Chapter XIII.

Places of Interest.

MAJAL OR MANJAL.

[illegible] with bushes, the ruins of Punvaránogad, Padhargad, [illegible] once been a large well-peopled [illegible] of Indo-Sassanian coins were found buried in a copper vessel.[1] The walls, 2385 yards round, are easily traced, though all the masonry, except one narrow gateway on the west, has gone to decay.[2] Within the walls are the ruins of two palaces, a mint, and a temple of Mahádev, all of stone without any trace of wood. In style they closely resemble the Kera ruins. Punvaránogad's story is that it was built about a thousand years ago (878) by one Punvar son of Ghá or Gháv, the chief of Kera in Cutch.[3] Quarrelling with his family, Punvar, whose chief characteristic seems to have been cruelty, resolved to found a city and call it after his own name. When the city was finished, the architect was rewarded by having both his hands chopped off that he might not do work like it for any one else. Soon after, seven devotees renowned for their virtues and miracles came from Rum-Shám (Anatolia and Syria), and settled in a high hill near Punvaránogad. Hearing of their fame [illegible] in the palace, the prayer could not be granted. By the underground passage the holy men entered the palace and were performing their rites when Punvar, hearing there were strange men in the women's rooms, forced his way in, seized the devotees, and set them with bare feet to tread out corn in a threshing floor bristling with harrow-spikes. Pitying their sufferings a friendly barber offered to take the place of one of them, while he went to call Yaksh to their aid. Yaksh, from western Asia, heard the prayer, and, with an earthquake that shook the hills, appeared with seventy-one brothers and a sister, Sáyari.[4] Called on to give up the holy men, Punvar refused and by the help of the gods and a magic amulet suffered nothing from the arrows of Yaksh's brothers. Then Sáyari, taking the form of a mosquito, bit Punvar on the arm so that he drew off his amulet, and, in the siege, a stone falling from the roof broke his head. Yaksh cursed the town and it has since lain desolate.[5]

Another story is that in the eighth century of the Christian era, King Punvar oppressing the Sanghárs, they sought the aid of some [illegible]

---

[1] [illegible]

[2] Sir A. Burnes' MS. 1828.

[3] [illegible] nected with Lákha Phuláni the [illegible]

[4] [illegible] heir quaking before Yaksh and [illegible] Lákhádivo, unstable as water; [illegible] the youngest of [illegible]

[5] Sir A. Burnes' MS. 1825.

Chapter XIII.
Places of Interest.

MADH OR MA'TA'NO MADH.

feet broad at the base, narrowing to a point in a shape with some rough likeness to a human form. It is said to have come from Jashod in Márwár. Here every year during the *Navarátra* the Ráo offers a sacrifice of seven male buffaloes.[1] Connected with this temple are two classes of people known as Bhuvás and Kápdis, who, though now very different, are said to be sprung from two brothers. The Bhuvás, though not devotees, enjoy the temple revenues and live a life of ease in the village. They (1827) marry, wear long beards, and eat with all except the lowest castes. The Kápdis are devotees who do not marry, wear no hair on their faces, and eat only among themselves. According to their own account, they came from Gujarát about 1800 years ago, and of this, they say, they had evidence as late as the battle of Jára (1762), when, leaving their villages, they lost their records. They are chiefly Lohánás, but all, except outcastes, are allowed to join. About 200 years ago the succession to the headship of the monastery was disputed, and, on reference to the Ráo, it was decided that one of the claimants should be head or Rája, and the other with the title Rorási be head elect. This custom has ever since been kept up. The Rája and all, except twenty-five Kápdis, live in one court and take their meals together. The Rorási with his twenty-five disciples lives separate, but receives every necessary of life from the Rája's house. If the Rorási dies the eldest of his disciples succeeds. If the Rája dies the Rorási succeeds and the eldest of the Rája's disciples becomes Rorási. The Rája is treated with much respect and has the privilege of receiving the Ráo of Cutch sitting. They are a well-to-do community owning the villages of Madh, Netra, Murchbánu, Kotda, and Dedarani. These revenues and the gifts of rich pilgrims enable them to feed every man, woman, and child of any caste or religion that passes through their village.

On the top of Jágora, a hill about two miles to the north of Mátáno Madh, in a small cave entered by a narrow opening, is a rough red coloured stone. This, the Jágora Áshapura, is visited by Vániás who come and stay three nights. A bituminous earth found in the hill is burnt before the goddess. The smell is unsavoury, but it pleases the goddess, as it is produced from the body of a giant or Daitya whom she slew. On a hill to the north-east is a second temple to Áshápura built by a Kápdi in 1743 (S. 1800). Near the village is another shrine, the temple of Cháchara Máta. The lower part of the building is hewn out of a sandstone rock, and the roof is supported by rough carved pillars. Except by a lamp always kept burning, the inside is unlighted. From the same rock a stream of water falls into a twenty feet square pool with flights of steps. It is fifteen to twenty feet deep, and the water, which is charged with salts of sulphur, is used for bathing, washing clothes, and in the manufacture of alum.[2]

MAJAL OR MANJAL.

Majal, or **Manjal,** a village seventeen miles west of Bhuj, has, about two miles to the north-west, in a low country surrounded by hills

[1] Bom. Gov. Sel. CLII. (New Series), 40.
[2] Bom. Gov. Sel. CLII. (New Series), 40, 41 ; MacMurdo, Trans. Bom. Lit. Soc. III. 210.

Chapter XIII.
Places of Interest.

MAJAL OR MANJAL.

[illegible] of Punvaránogad, Padhargad, [illegible] once been a large well-peopled [illegible] of Indo-Sassanian coins were found buried in a copper vessel.[1] The walls, 2385 yards round, are easily traced, though all the masonry, except one narrow gateway on the west, has gone to decay.[2] Within the walls are the ruins of two palaces, a mint, and a temple of Mahádev, all of stone without any trace of wood. In style they closely resemble the Kera ruins. Punvaránogad's story is that it was built about a thousand years ago (878) by one Punvar son of Gháa or Gháv, the chief of Kera in Cutch.[3] Quarrelling with his family, Punvar, whose chief characteristic seems to have been cruelty, resolved to found a city and call it after his own name. When the city was finished, the architect was rewarded by having both his hands chopped off that he might not do work like it for any one else. Soon after, seven devotees renowned for their virtues and miracles came from Rum-Shám (Anatolia and Syria), and settled in a high hill near Punvaránogad. Hearing of their fame Punvar's childless queen had an underground passage dug from the palace to the devotees' hill. Helping them in the service of their god Yaksh, or Jakh, she after six months prayed them to ask the god to give her a son. But, for her husband's sins, until a sacrifice was offered in the palace, the prayer could not be granted. By the underground passage the holy men entered the palace and were performing their rites when Punvar, hearing there were strange men in the women's rooms, forced his way in, seized the devotees, and set them with bare [illegible]-spikes. [illegible] place [illegible] Yaksh, from western Asia, heard the prayer, and, with an earthquake that shook the hills, appeared with seventy-one brothers and a sister, Sáyari.[4] Called on to give up the holy men, Punvar refused and by the help of the gods and a magic amulet suffered nothing from the arrows of Yaksh's brothers. Then Sáyari, taking the form of a mosquito, bit Punvar on the arm so that he drew off his amulet, and, in the siege, a stone falling from the roof broke his head. Yaksh cursed the town and it has since lain desolate.[5]

Another story is that in the eighth century of the Christian era, King Punvar oppressing the Sanghárs, they sought the aid of some foreigners from western Asia. Seventy-two horsemen came, and, establishing themselves on a hill three miles from Punvaránogad, took the fort and killed the chief. The Sanghárs named this hill Kakadgad in honour of the strange leader Kakad, and, out of respect for the saviours, called them Yakshás after the fair-skinned horse-riding

---

[1] Prinsep, Jour. As. Soc. [illegible]

[illegible] Burnes MS. 1828.

Chapter XIII.
Places of Interest.
MAJAL OR MANJAL.

demi-gods of that name.[1] In their honour the Sanghárs made images of the seventy-two horsemen, set them on a railed platform on Punvaránogad, with their faces towards the south, and instituted a a fair on the second Monday of *Bhádrapad* (September-October). This fair lasting two days is attended by about 16,000 pilgrims, mostly Cutch Hindus. Except the Sanghárs, who are staunch devotees of the Yakshás and believe in no other gods, most of the pilgrims attend either for trade or pleasure. The trade, in rice, sugar, oil, almonds, cardamoms, pulses, cocoanuts, groceries, cloth, wood, bullocks, horses, camels, goats, sheep, cows, buffaloes, and other articles, is valued at from £5000 to £7500 (Rs. 50,000 - 75,000).

The large palace, upper storied and surrounding an open quadrangle, about fifty-five feet square and twenty high, tastefully built of very large blocks of stone, stands on the north side of the city. The front porch and colonnade are ornamented with carving. The upper story and the very heavy stone terraced roof are each supported by eighty-four pillars, each pillar one block of stone, round, and with capitals carved into figures of men and animals. The small, or half-day palace, *addho táro*, for it was only twelve hours building, one storied, of stone, and with rather poor carving, is forty feet long by thirty-three broad. There are two rooms in the back with two verandahs. The roof is a flat terrace of massive stone slabs, joined with dove-tails of iron and plastered with cement 1½ inches thick. It seems to have stood in a garden watered by a well now filled with earth and stones and overgrown with trees.

In the centre of a platform, 7 feet 9 inches high 160 feet long and 41 wide, stands a temple of Mahádev, 50 feet 9 inches long and 22 feet 3 inches wide. In each corner of the platform is a small ruined shrine. Between the ruined entrance and the porch is a hollow for sacrificial fire, *agnikund*. The temple, facing the west, of blocks of grey and black iron sandstone put together without cement, must have stood about fifty feet high. The porch, 26½ feet long and 18 wide, has 16 pilasters and 8 square, 12 feet high, pillars forming two aisles. In the brackets are figures of men and lions. The dome has fallen, but an upper floor, with rosettes in the middle of the ceiling and a cornice of creeping plants cut in the stone, is entire. Above the lintel are large figures of musicians. The upper part of the shrine has fallen and been rebuilt. Near the temple are some tombstones apparently of later date, but without any writing.

---

[1] According to both Bráhman and Buddhist writings the Yakshás are a class fo superhuman beings, white, handsome, and mounted on horseback. Mentioned in the Veds, they are generally supposed to have been a Himálayan tribe with whom the Aryans had dealings, during, or soon after, their entry into India. Who the Cutch Yakshás were is doubtful. Fair horsemen from the west, the fact that their traces remain only on the coast would seem to show that they came by sea. This excludes from the number of possible Yakshás, the Greeks (325 B.C.), the Yuetchi or Indo-Skythians (100 B.C. - 100 A.D.), and the White Huns (500 A.D.). There remain the Romans of the first, the Persians of the sixth, and the Arabs of the eighth centuries. The Romans may be rejected. Their invasion is doubtful and they could hardly have brought horses. Arabs too seem unlikely. They would strike the Cutch people as ruddy not as white, and, by their conquest of Sind and their attacks on western India, the Arabs were too well known to become centres of legend. It therefore seems probable that these Yakshás were the Persians who, at that time the chief seafaring nation in the Indian seas, in the sixth century, conquered the lower Indus, but did not settle withdrawing as soon as the local ruler agreed to pay tribute. See Reinaud's Memoir Sur. l'Inde, 125 - 127.

MAJAL OR MANJAL.

At some distance west of the fort are two ruined Mahádev temples. They are said to have been built by Dheds or Meghváls, but the richness of the sculpture and the size and style of the materials make this doubtful. One of them, of the same stone as the 'half-day palace,' stands on a platform 70 feet long 50 wide and 15 high, built of large blocks ornamented with bands of carving and with a ruined shrine at each corner. In front of the central shrine were two domed porches, one of which is still standing. In this porch, ten feet high pillars support a dome of excellent workmanship with, under its centre, a sacred fire hollow, *agnikund*. The shrine, with a richly carved doorway, is ten feet square. The other temple, smaller and standing on a platform twenty feet broad, is all in ruins.[1] Of the mint the only trace is a low stone wall enclosing a space of 120 by 80 feet. Inside of the enclosure is a small building apparently once a temple.[2]

MA'NDVI.

Ma'ndvi, or the mart, also called Maska Mándvi from a village close by, and in old times known as Ráipur or Riyán, in north latitude 22° 49′ and east longitude 69° 20′, a port of much trade and a population of about 35,000 souls, lies on the right bank of the Bukhi creek about a quarter of a mile from the sea, 500 miles north-east of Bombay, and thirty-five south-east of Bhuj. Along the coast the land is constantly changing, the wind raising the loose sands into shifting dunes, and the sea in one place eating away the land in pools and lagoons, and in another throwing it back in sand banks. Inland the country is lowlying and bare with waving sand hills, and close to the town are large stretches of rich green fields well tilled and watered. Outside of the strong handsome town walls are two suburbs, the trading quarter or New Saraya, stretching to the shore on the west of the Bukhi, and the Old Saraya or seafaring quarter on tolerably high ground on the river's eastern bank. Square in form the town is surrounded by a strong well built wall about twenty-six feet high, three to four broad, and 2740 yards round. It is strengthened by twenty-five bastions, varying in height from thirty-four to forty-four feet, the largest of them at the south-west serving as a light-house. There are three gates and two wickets. The walls suffered much from the 1819 earthquake, and, though repaired, are still cracked in many places. Outside, on the north, runs a watercourse dry except during the rains, and to the north-east and west, hedges and trees grow close to the wall. To the south-west and along the river bank the ground is open. Inside of the walls the streets are narrow, crooked, and dirty. Many of the houses are well built and roomy, two or three stories high, with terraced roofs and richly carved ornaments. In other parts the dwellings are poor, crowded huts of matting and bamboo. Mándvi is well supplied with water from wells, many of them inside the town, and from a large lake to the west. Its cool and even climate is a most healthful change from the dry inland heat.[3]

[1] Bom. Gov. Sel. CLII. (New Series), 10. [2] Sir A. Burnes' MS. 1828.

[3] [illegible] ...ástán, I. 596; Mrs. Postans' Cutch, ... [illegible] ...lls between the blowing of the land ... [illegible] ...2.

Chapter XIII.
Places of Interest.
MA'NDVI.
Harbour.

At the Kántha gate the bed of the Bukhi creek is about 400 yards wide. But, except in times of flood, the part next the town is dry, sandy, and hard, easily crossed by carts. Though the ordinary channel does not cover more than one-half of the bed of the creek, at spring tides it is deep enough to allow vessels of seventy tons (200 *khándis*) to come within 500 yards of the town. Near its mouth the creek narrows to 100 yards, and the entrance is difficult, stopped by a troublesome and shifting bar, except for a few months after a flood. During the fair season, August to May, though square-rigged vessels and steamers have to lie and discharge in the roadstead about two miles from the shore, native craft up to about 107 tons (300 *khándis*) enter the creek.[1] During the stormy season the port is entirely closed.

The question of improving the Mándvi harbour for years occupied the attention of the late Ráo. In 1875 plans, drawn up by Mr. Jagannáth Sadáshiv who had much experience in building the Kurrachee breakwater, were approved by Mr. Ormiston, chief engineer of the Bombay Port Trust, and sanctioned by the Ráo. The works when finished will be known as the Prince of Wales Breakwater. They consist of a breakwater of concrete blocks, starting from high-water mark at 500 feet to the west of the present custom house, stretching in the direction of 10° west of south for 1350 feet, and built with a radius of one and a half miles, the general direction making an angle of 56° with the axis of the heaviest seas. At extreme low tide the outer end will be two feet under water. Besides being a breakwater the work will be a landing pier available on either side as the wind blows, and when wanted it will be easy to make slopes or stairs for passengers and for landing or shipping cargo. It is proposed to raise the top of the pier to extreme high-water level. On the east side of the harbour, to guide the river floods straight out to sea, a groin of rubble masonry with concrete foundations will start from high water mark under Old Saraya and stretch 1300 feet to ordinary low water limit. At the inner end of the groin, a clay bank, twenty feet broad at top and with slopes of three to one, carried back to the high ground on the left bank of the river, will prevent the flood waters escaping eastward inside the groin. On the right bank of the river, as a wharf and to guide the waters in times of flood, it is proposed to build from the landing-place gate 2500 feet seaward, a rubble masonry wall filling in behind the wall a belt of land on an average about 150 feet broad. It is also proposed to extend the wharf 700 feet towards the sea, so that, at ordinary low tides, the end will lie in the water and a shipping basin be formed between the pier and the breakwater. This scheme is estimated to cost nearly £80,000. If necessary, at an additional outlay of £60,000 the breakwater can be carried 2170 feet further.[2]

Population.

Of the population of Mándvi the most important classes are the traders and seamen. The traders, chiefly Bhátiás and Vániás, are prosperous and well-to-do, many of them having made fortunes in

[1] Col. Barton.
[2] The Albert Edward Breakwater (1876), 9,10.

Bombay, Zañzibár, and Jedda. Of the crews who trade to Arábia and Africa some are Musalmáns, but most are Hindus. The pilots, many of whom are Rajputs, are famous for their skill and daring. Many of them have quadrants and can tell the latitude by sun and polestar, and the longitude by dead reckoning.[1]

History.

Mándvi, or Ráipur as it is still properly called, is a very old place of trade. Of the history of the old town, about two miles to the north of the present site, nothing has been traced. The story told of it, that, on account of the stinginess of its people to some powerful devotee it was overthrown and covered with earth and ashes, is told of many other old Gujarát cities. The present city dates from the close of the sixteenth century (1581, S. 1638). It was, with the help of a Bhátia named Topan, established by Ráo Khengárji, the founder of Bhuj and the first Jádeja ruler of the whole of Cutch. Though at times greatly harassed by pirates, Mándvi would seem to have soon become a place of considerable trade. Towards the close of the eighteenth century Ráo Godji (1760-1778), a great patron of traders and seamen, did much for the town, making a palace and a dockyard, and personally superintending the building of ships. One, built in the Mándvi yard and manned and commanded entirely by Cutchmen, sailed safely to England and back to the Malabár coast. At that time (1780), there is said to have been a fleet of not less than 400 vessels, chiefly the property of rich Mándvi merchants.[2]

After the first unsuccessful attempt to seize Ráo Ráyadhan (1784), Mándvi, under Rámji Khavás, threw off its allegiance to the central authority. Two years later Rámji Khavás was, on paying tribute, allowed to keep the town. Again refusing to pay tribute, the town was, by the merchants, made over to Fateh Muhammad. Soon after it passed to his rival Hansráj, who, in 1809, entered into an engagement with the British providing, among other terms, that an English agent with a guard of forty men should be stationed at Mándvi. Immediately after, in 1809, Hansráj died, and the agreement was never carried out. He was succeeded by his brother Tokarsi, who successfully resisted an attack by Fateh Muhammad.

In 1813 Mándvi, or as it is written Madi, is described as large and strongly fortified, the houses indifferent chiefly of mats and bamboos. It had a considerable commerce with the British settlement of Bombay, many of whose merchants had agents at Mándvi. There was some trade with the Persian Gulf. Its chief export was a rather low class cotton.[3] During the following years Mándvi would seem to have greatly advanced. Captain MacMurdo describes it, in 1818, as having 50,000 inhabitants, and a considerable inland trade with Márwár and Málwa. In spite of the bar, over which no laden boat of more than 35 tons (100 *khándis*) could pass, it had a brisk sea trade with Arabia, Bombay, and the Malabár coast, employing upwards of 800 boats of from 14 to 178 tons (40-500

[1] Taylor's Sailing Directory, Part I., 342.
[2] Tod's Western India, 452. [3] Milburn's Oriental Commerce, I. 149.

Chapter XIII.
Places of Interest.
MA'NDVI.
Harbour.

At the Kántha gate the bed of the Bukhi creek is about 400 yards wide. But, except in times of flood, the part next the town is dry, sandy, and hard, easily crossed by carts. Though the ordinary channel does not cover more than one-half of the bed of the creek, at spring tides it is deep enough to allow vessels of seventy tons (200 *khándis*) to come within 500 yards of the town. Near its mouth the creek narrows to 100 yards, and the entrance is difficult, stopped by a troublesome and shifting bar, except for a few months after a flood. During the fair season, August to May, though square-rigged vessels and steamers have to lie and discharge in the roadstead about two miles from the shore, native craft up to about 107 tons (300 *khándis*) enter the creek.[1] During the stormy season the port is entirely closed.

The question of improving the Mándvi harbour for years occupied the attention of the late Ráo. In 1875 plans, drawn up by Mr. Jagannáth Sadáshiv who had much experience in building the Kurrachee breakwater, were approved by Mr. Ormiston, chief engineer of the Bombay Port Trust, and sanctioned by the Ráo. The works when finished will be known as the Prince of Wales Breakwater. They consist of a breakwater of concrete blocks, starting from high-water mark at 500 feet to the west of the present custom house, stretching in the direction of 10° west of south for 1350 feet, and built with a radius of one and a half miles, the general direction making an angle of 56° with the axis of the heaviest seas. At extreme low tide the outer end will be two feet under water. Besides being a breakwater the work will be a landing pier available on either side as the wind blows, and when wanted it will be easy to make slopes or stairs for passengers and for landing or shipping cargo. It is proposed to raise the top of the pier to extreme high-water level. On the east side of the harbour, to guide the river floods straight out to sea, a groin of rubble masonry with concrete foundations will start from high water mark under Old Saraya and stretch 1300 feet to ordinary low water limit. At the inner end of the groin, a clay bank, twenty feet broad at top and with slopes of three to one, carried back to the high ground on the left bank of the river, will prevent the flood waters escaping eastward inside the groin. On the right bank of the river, as a wharf and to guide the waters in times of flood, it is proposed to build from the landing-place gate 2500 feet seaward, a rubble masonry wall filling in behind the wall a belt of land on an average about 150 feet broad. It is also proposed to extend the wharf 700 feet towards the sea, so that, at ordinary low tides, the end will lie in the water and a shipping basin be formed between the pier and the breakwater. This scheme is estimated to cost nearly £80,000. If necessary, at an additional outlay of £60,000 the breakwater can be carried 2170 feet further.[2]

Population.

Of the population of Mándvi the most important classes are the traders and seamen. The traders, chiefly Bhátiás and Vániás, are prosperous and well-to-do, many of them having made fortunes in

---

[1] Col. Barton.

[2] The Albert Edward Breakwater (1876), 9,10.

Bombay, Zanzibár, and Jedda. Of the crews who trade to Arabia and Africa some are Musalmáns, but most are Hindus. The pilots, many of whom are Rajputs, are famous for their skill and daring. Many of them have quadrants and can tell the latitude by sun and polestar, and the longitude by dead reckoning.[1]

History.

Mándvi, or Ráipur as it is still properly called, is a very old place of trade. Of the history of the old town, about two miles to the north of the present site, nothing has been traced. The story told of it, that, on account of the stinginess of its people to some powerful devotee it was overthrown and covered with earth and ashes, is told of many other old Gujarát cities. The present city dates from the close of the sixteenth century (1581, S. 1638). It was, with the help of a Bhátia named Topan, established by Ráo Khengárji, the founder of Bhuj and the first Jádeja ruler of the whole of Cutch. Though at times greatly harassed by pirates, Mándvi would seem to have soon become a place of considerable trade. Towards the close of the eighteenth century Ráo Godji (1760-1778), a great patron of traders and seamen, [illegible] nd a dockyard, and personal [illegible] One, built in the Mándvi [illegible] by Cutchmen, sailed safely [illegible] to the Malabár coast. At that time (1780), there is said to have been a fleet of not less than 400 vessels, chiefly the property of rich Mándvi merchants.[2]

After the first unsuccessful attempt to seize Ráo Ráyadhan (1784), Mándvi, under Rámji Khavás, threw off its allegiance to the central authority. Two years later Rámji Khavás was, on paying tribute, allowed to keep the town. Again refusing to pay tribute, the town was, by the merchants, made over to Fateh Muhammad. Soon after it passed to his rival Hansráj, who, in 1809, entered into an engagement with the British providing, among other terms, that an English agent with a guard of forty men should be stationed at Mándvi. Immediately after, in 1809, Hansráj died, and the agreement was never carried out. He was succeeded by his brother Tokarsi, who successfully resisted an attack by Fateh Muhammad.

In 1813 Mándvi, or as it is written Madí, is described as large and strongly fortified, the houses indifferent chiefly of mats and bamboos. It had a considerable commerce with the British settlement of Bombay, many of whose merchants had agents at Mándvi. There was some trade with the Persian Gulf. Its chief export was a rather low class cotton.[3] [illegible]

[illegible] spite of the bar, over [illegible] boat of more than 35 tons (100 *khándis*) could pass, it had a brisk sea trade with Arabia, Bombay, and the Malabár coast, employing upwards of 800 boats of from 14 to 178 tons (40-500

[1] Taylor's Sailing Directory, Part I., 342.
[2] Tod's Western India, 452.
[3] Milburn's Oriental Commerce, I. 149.

Chapter XIII.
Places of Interest.
MA'NDVI.
History.

khándis), and in port and town dues yielded a yearly revenue of about £25,000 (Rs. 2,50,000). The chief exports were cotton and cotton silk, *mashru*, cloth, coarse piece-goods, alum, and butter. The imports were, from Daman and Malabár, dates, cocoanuts, grain, and timber; from Mocha, bullion; and from the African coast, ivory, and rhinoceros horn and hides.[1] In 1823, when visited by Tod, Mándvi was sharing in the 'universal stagnation of commercial enterprise,' and was suffering specially from the stoppage of the slave trade. Still there were (January 3rd) in the creek and roadstead two or three hundred vessels, one of them three-masted belonging to the Ráo. Among them were the African and Arabian traders. About twenty of the African fleet averaging 214 tons burden (600 *khándis*) provided with cannon, since the overthrow by the British of the Joásmi pirates of the Arabian coast,[2] used only for salutes, were manned by merry, nimble, and well knit Sidi sailors. The Arab trading craft, 'probably unchanged since the days of Hairám (1000 B.C.),' with enormous stretches of canvas hung on yards large enough for the main sail of a first rate East Indiaman, were dark in colour, their stems hung with hundreds of earthen jars, the sailors' ventures. The chief exports were cotton 'in round well pressed bales,' coarse cotton cloth, sugar, oil, and butter. The chief imports were, from the Malabár coast, lead, green grass, copper, cardamoms, pepper, ginger, bamboos, teakwood, musk *kasturi*, ochres, dyes, and drugs. From the Persian and Arab coasts, areca-nut, rice, cocoanut, dates dry and fresh, silks, and spices, and from Africa rhinoceros hides and ivory. The port dues were said to yield a yearly revenue of about £10,000, and a house-tax a further sum of £2500. Upwards of fifty bankers paid a yearly tax of £10, the richest being Gosáis, who, joining trade with religion, had branch houses at Páli and Benares.[3]

In 1827.

Four years later (1827, February 18th), Sir A. Burnes found the Mándvi river very small, the bed about 400 yards wide, but more than half on the west side dry except in the rainy season, the channel on the east deep enough at spring tides to let vessels or rather boats of very heavy burden come within 500 yards of the town, the creek narrowing to about 100 yards and deepening till, at high springs, it was twenty feet near the mouth. Outside was a daily increasing sand bank, that seemed as if artificial means would be wanted to clear it out. Large vessels lay about three miles off shore where was good anchorage. Boats lay anywhere from the customs house downwards. There were 214 boats[4] carrying on an extensive

---

[1] Mándvi is said, and I think it very probable, to contain 50,000 inhabitants upwards of 15,000 of them Bhátiás, 10,000 Vániás, 5000 Bráhmans, and the rest Lohánás, Muhammadans, and low castes. Trans. Bom. Lit. Soc. II. 230,231.

[2] The Joásmis, who killed as well as robbed their captives, pleaded a double motive for adding murder to piracy; 'If we do not kill you, it will be said we stole your property, but did not capture it, and religion forbids our eating the bread of infidels, whom we spared when in our power'. Tod's Western India, 450.

[3] Tod's Western India, 448-453.

[4] The details are: belonging to H. H. the Ráo, 6; to Sundarji's family, 7; to Vániás, 12; to Bhátiás, 72; to Lohánás, 1; to Kshatris, 20; to Memans, 2; to Bhadálás, 75; to Khárvás, 11; to Vairágis, 5; to Nágars, 3.

Chapter XIII.
Places of Interest.
MA'NDVI.
In 1827.

trade with Zanzibár, Arabia, Maskat, Sind, and Bombay, some of them starting for Bombay early in September or even in August. The chief exports were cotton and butter. The imports were, from the Káthiáwár coast, firewood and grass; from Sind, rice and saltpetre; from Bombay, sugar and Europe and China goods; from Malabár, wood, pepper, and rice; and from Arabia, sulphur, dates, and honey. The whole revenue was estimated at £23,087 (8,75,000 *koris*). The population was returned at 50,000 souls and the houses at 20,000. But, in Sir A. Burnes' opinion, there were not more than 10,000 houses and 30,000 people. Of the inhabitants two-thirds were Hindus, the Vániás so powerful that they prevented the Musulmáns eating animal food, and stopped fishing within a circuit of six miles. Even the chief streets were narrow, and beyond imagination filthy. Except the palace there was no house of any consequence. The people complained that trade was dull. But Sir A. Burnes doubted the justice of the complaint; the town was very busy, and there were a number of new boats building.[1]

In 1837.

In 1837 (January), the streets were narrow, dirty, and ill-ordered, but many of the houses were commodious, some two or three stories high with terraced roofs and richly carved ornaments. The people, chiefly Vániás, Bráhmans, and husbandmen, seemed hard-[illegible] busy, well-to-do, and fairly dressed. [illegible] worked cotton cloth was the chief [illegible], and there were many boats making and mending. The sea trade was important. Cotton cloth was the chief export, and the chief imports, dates, coffee, dried grapes, antimony, senna, and coloured mats from Arabia, and ivory and rhinoceros horn from the African coast. The seamen were Cutch pilots and Arab sailors.[2]

In 1840.

Three years later (1840) the creek was much obstructed with sandbanks, which, except in seasons of a heavy rainfall, left only a small passage for boats of moderate burden. There was good anchorage half a mile from the shore. Mándvi was very rich and busy, with a land trade to Páli and other places in Sind, Jesalmer, Márwár, and Gujarát, and a sea trade to the Malabár coast, the Persian Gulf, the Red Sea, and the African coast sometimes as far as Mozambique. The average yearly revenue from its sea and land customs was about £25,000 (Rs. 2,50,000). About twenty boats sailed every year to Africa. Except two of 285 tons (800 *khándis*), they varied in size from 53 to 92 tons (150-260 *khándis*). A few were Arab boats with Arab crews, but most were Cutch boats with Cutch crews, some Musalmáns but most Rajputs. The trading season opened in the beginning of October and closed towards the end of May,[3] when the boats came back from Zanzibár. The vessels engaged in this trade, many of them very large and well made, decked, and carrying four carronades, were known as the Suváli

[1] Sir A. Burnes' MS. 1827.
[2] Mrs. Postans' Cutch, 9-16.
[3] Sometimes a Suváli ship sails to reach Mandvi before the [illegible]
In such cases they [illegible]

Chapter XIII.
Places of Interest.
MA'NDVI.
In 1840.

fleet. Their arrival was anxiously looked for and was the subject of heavy bets. The exports were cotton cloth, cotton, and brass in wire and rods.[1] Cloth was the chief article, the leading varieties being *pankoras*, unbleached cotton cloth from Márwár; *kaniki*, a coarse Márwár cloth dyed black in Mándvi; *baráni*, a Mándvi made sail cloth; and 'the grand article of export' *sia kapda*, black cloth made at Mándvi from English thread and dyed with indigo. Of cotton there were about 150 bags chiefly from the coast, *kánthi*, district of Cutch and Káthiáwár, and about 300 *mans* of brass rods, a very inferior article, were yearly exported. Though traders complained that American and French competition made it hard to get, the yearly imports of ivory were 160 tons (450 *khándis*), worth at Mándvi about £59,366 (4000 to 5000 *koris* a *khándi*). In Africa ivory was received in barter for cloth, and at Mándvi, except a little worked into women's ornaments, it was, in return for grain and coarse cloth, taken by Cháraus on bullock back to Márwár. The other articles were, a very clear gum called *chandroz* used in dyeing and varnishing; small quantities of rhinoceros hides and horns, the hides made into shields, the horns into snuff boxes and knife and sword handles; about 100,000 cocoanuts; forty bags of betelnuts; sometimes millet, pulse, and oil-seeds; and always some gold in dust, or ingots, dollars or venetians.[2]

In 1861.

In 1855 Mándvi is described as a large town of from 8000 to 9000 houses.[3] In 1861 the population was estimated at 40,000 souls. A brisk trade with Arabia and Malabár was carried on by country vessels of from 14 to 178 tons (40 - 500 *khándis*). There were large stores of timber and much shipbuilding, two vessels, 'unique specimens of art,' having been lately launched.[4] In 1873

In 1873.

the creek was said to be less serviceable than formerly. The anchorage for vessels of any size was on eighteen to thirty feet from 1½ to 2½ miles south of the port, and boats drawing more than nine feet could seldom, even at the best time when rains had cleared away the bar, pass up the creek. With the west winds after February the bar became troublesome, till in May a boat drawing seven or eight feet had to bump over it to get into the creek. At the close of the season (May - June) vessels running in carelessly took the ground and bumped till the tide ran out, and they could be in part discharged. In this way a dozen boats were often destroyed, and as many more had to undergo a thorough repair.[5]

In 1872, a dispute between the Vániás and the Musalmán Bohorás had so bad an effect on the trade of the port that the customs receipts fell off by more than £10,000.[6] In 1873 matters were

---

[1] There were 20 sorts of black cloth distinguished chiefly by the number of threads in the warp. The twelve chief kinds were, *bisota, bili, ismáil, poatah, tanjere, kes, charari, bajutia, panchpati, bohoráh, rabávi, sabaia,* and *kikui.*

[2] Trans. Bom. Geog. Soc. III. (1839-40), 171-174. [3] Bom. Gov. Sel. XV. 274.

[4] Chesson and Woodhall's Miscellany, II. 116. The fare for a European to Bombay was from £5 to £10 and the freight from 6*s.* to 9*s.* a ton (Rs. 1 - 1½ a *khándi*).

[5] Taylor's Sailing Directory, Part I., 342. The trade details are the same as those given by Mrs. Postans (1840).

[6] Rs. 1,31,926. This was due to the displeasure of the Hindu traders who were enraged with the Ráo, because he, contrary to custom, had allowed the Bohorás to ride on horseback. Bom. Adm. Rep. 1872-73, 149.

Chapter XIII.

Places of Interest.

Mándvi.

better, some of the customs dues were lowered, trade increased, and twenty-two vessels of from 17 to 204 tons (50 - 600 *khándis*) were built. The fleet of Mándvi boats numbered 244 ranging from 17 to 178 tons (50 - 500 *khándis*). In 1875 the number of vessels is returned at 236 of a total burden of 13,719 tons (40,350 *khándis*). During the year twenty-seven had been built. There were 1358 arrivals and 1920 departures. The exports were cotton, wool, alum, butter, garlic, and black cloth; the imports, worth about four times as much as the exports, were grain, groceries, oilman's stores, cloth, paper, ivory, iron, and brass and copper wares. Besides the local coasting trade Mándvi had trade connections with Kurrachee, Bombay, the Malabár coast, and Calcutta, and out of India with the Persian Gulf, Aden, and Zanzibár. The customs dues had fallen from £20,749 (Rs. 2,07,490) in 1874 to £18,700 (Rs. 1,87,000) in 1875. In the next year they again rose, and in 1878, though slightly lower than in the year before, were at £20,864 (Rs. 2,08,640). The number of vessels was 260, twenty-one of them new.[1] The chief change in the trade of late years has been the competition of steamers. Steamers have occasionally for many years visited the gulf of Cutch. But it was only in 1872-73 that Mándvi became a place of call for a regular line. During the past season (October 1878 - May 1879), vessels of the British India line called weekly at Mándvi, and besides the port was from time to time visited by small coasting steamers. The steamer traffic is almost entirely in passengers.

Palace.

Of objects of interest there is in the town itself, about 100 yards to the east of the light-house, in a densely peopled part of the town, a large flat-roofed three-storied mansion built by Ráo Lakhpat (1741 - 1760) as a palace, and now, by the kindness of His Highness the Ráo, set apart as a rest-house for British officers. In style it is extremely plain. Built of white stone in European fashion, it is adorned with much rich carving of dancing girls, tigers, and roystering Dutch knaves, each holding a bottle and glass.[2]

Light-house.

On the south-west bastion of the fort is a light-house, showing a small fixed light, of the fourth order, at eighty-three feet above high-water level, visible in all weathers at a distance of from nine to ten miles.[3]

Sundarvar's Temple.

Of religious buildings there is the Vaishnav temple of Sundarvar, built by Ráo Khengárji when he founded the town in 1574 (S. 1631). The plinth is covered about four deep with earth and mud. Facing the west, the temple, built of sandstone, thirty-five feet high and with two belts of carving round the wall, is entered by a domed hall, *sabhámandap*, with domed porches on three sides, and triangular projections on the square of the hall, *mandap*, on which is a dome sixteen feet in diameter, supported by eight pillars, partly

[1] Bom. Adm. Rep. 1877-78.

[2] The architect Rámsing, who was brought up in Holland, on his return did much to improve Cutch manufactures. See above, p. 116.

[3] Taylor's Sailing Directory, Part I., 342. Mrs. Postans' Cutch, 14.

Chapter XIII. Places of Interest. MA'NDVI.

octagonal and partly round. Within the hall is an oblong space in whose screen walls are niches with holy water, *charnámrit.*[1] The shrine measures ten feet by eleven. On a stone stand, *kamalásan*, a wooden frame, lined and covered with silk, contains a richly dressed black basalt image of Sundarvarji.

Ráneshvar.

In style like the temple of Sundarvar, but larger and more richly carved is Ráneshvar's temple, a stone building fifty-seven feet by forty-eight, restored to its present form after the 1819 earthquake by Seth Sundarji Shivji. It would seem to have been built early in the seventeenth century 1627 (S. 1684), according to the local story, by Kámábái sister of Ráo Bhármalji (1585-1631). A small image of Vágheshvar, placed by that lady in the temple, shows signs of the rough usage it met with at the hands of the Musalmán Ráo Ráyadhan (1778-1813). The temple of Lakshminárayan, like but richer than that of Sundarvar, was built by Seth Topan, the founder of the town, about 1607 (S. 1664). The Haveli of Ranchhodji Maháráj, a Vaishnav temple of the Vallabhácharya sect, is a two-storied tiled house built round an open court like the dwellings of Mándvi traders. It is much resorted to by Bhátiás who go there to worship several times a day.

Of Musalmán places of worship there are two plain mosques, the Kájivali Masjid built in 1608 (S. 1665), and the Jáma Másjid built in 1603 (S. 1660). The Jáma Masjid is said to show signs of having once been a Hindu temple. The domes were thrown down by the earthquake of 1819. In their place a tiled roof has since been built. On the coast, west of Mándvi, each on the crest of a sand hill, about 100 feet high and useful as land-marks to seamen, are two buildings, Pir Tamása, a Musalmán tomb, about three, and Assar Máta, a Hindu temple, about seven miles from Mandvi.[2]

MORGAD.

Morgad, about eighteen miles south-west of Bhuj, a place of great antiquity, is said to have been founded by Ahipat the son of Sámantsinha Chávda, who, after the expulsion of the Chávdás from Pátan about 942, established himself in Cutch, and, conquering about 900 villages, made Morgad his capital. Of this no trace remains, except perhaps in the name of the Chávadko lake.

MUNDRA OR MUNRA.

Mundra, in north latitude 22° 50' and east longitude 69° 45', a port town, with, in 1872, a population of 7952 souls, stands on the gulf of Cutch about twenty-nine miles south-east of Bhuj, half way between Mándvi on the west and Anjár on the east. Surrounded by well watered gardens, and cut off from its landing place by about a mile and a half of muddy swamp, Mundra is walled and fortified with twenty unserviceable guns. Great part of the masonry of the town comes from the ruins of Bhadresar, twelve miles to the north-east. Fortified in 1728 by Devkarn Seth, Mundra was in 1755 held and defended by Godji when in revolt from his father. In 1801 it was given by Fateh Muhammad to Dosal Ven, and in 1815, when held by Muhammad

[1] *Charnámrit*, literally feet nectar, that is water in which the feet of saints have been washed. Bom. Gov. Sel. CLII. (New Series), 14.

[2] Bom. Gov. Sel. CLII. (New Series), 15-17; Taylor's Sailing Directory, I. 341.

Chapter XIII.
Places of Interest.

MUNDRA OR MUNRA.

Sota, was unsuccessfully attacked by Ráo Bhármalji. In 1818 it is said to have had a population of 1200 souls and to have yielded a revenue of £3000 (Rs. 30,000). In 1855 it was in good repair and contained 1500 houses. In 1861 it was noted for petty carpets of stamped cotton. Except for small country craft the channel was very difficult and was passable only at high tide. There is (1879) a considerable trade with Káthiáwár, Cambay, Surat, and Bombay, the chief exports being cotton, castor seed, pulse, wool, and dyed cloth; and the chief imports, metals, timber, grain, dates, grocery, and piece goods. The merchants are well-to-do, some of them retired and others still in business. At present the port has few conveniences. The creek called the Bukhi is so filled with silt that vessels of more than 100 tons burden cannot come near the landing place. It is proposed to open a road to Navinál a deep open creek, about seven miles west of Mundra.[1] Among objects of interest are a very large and handsome two-storied rest-house built by a Khoja of Bhadresar,[2] and a canopy, *chhatra,* raised over the footprints, *páduka,* of a Jain high priest of the Anchal[3] order, 13½ feet square inside, with a small spire over the marble slab on which [illegible] The inside of the dome is neatly carved [illegible] *The outside of the dome is modern,* [illegible] interior are all old in thirteenth or fourteenth century style. As the inscription round the footprints is dated 1744, this tomb is probably the hall, *mandap,* of an old temple. The front of the spire, *shikhar,* over the marble slab bears the footprints of the Guru Hansságar, the disciple of the Guru Jiváji, who went to the gods in *Márgasirsha vad* 10th S. 1797 (1740 A.D.). Near this tomb is a memorial stone, *pália,* apparently, from the figure of a ship carved on it, raised to some seafarer.[4] At Bárái about a mile from Mundra, enclosed in a small court, is a temple of Nilkanth Mahádev, or the blue-necked Shiv, with, at the right side of the shrine door, an inscription dated 1667 (S. 1724). The *ling* is overshadowed by a large seven-headed brass snake. It is said to have been brought from the temple of Duda at Bhadresar.[5]

NALIYA.

Naliya, in Abdása, north latitude 23° 13′ and east longitude [illegible] 51′, four miles from Tera, with a population of 5232 souls, is one of the most thriving towns in west Cutch. Walled and well built it has a class of prosperous traders, some of them local dealers in piece-goods, hardware, and sugar, others retired merchants who have made fortunes in Bombay or Zanzibár.[6]

NÁRÁYANSAR.

Nárá'yansar, north latitude 23° 40′ and east longitude [illegible], a village and place of pilgrimage on the Kori entrance to the great western Ran, eighty-one miles north-west from Bhuj with [illegible] inhabit-

[1] Trans. Bom. Lit. Soc. II. 231; Bom. Gov. Sel. XV. [illegible]; [illegible] Miscellany, II. 122; Colonel Barton.

[2] [illegible] and Woodhall's Miscellany, II. [illegible].

[3] The four orders, *gachhás,* of the Jains [illegible] Lonka, and Khartar.

[4] Burgess' Arch. Sur. Rep. 1874-75, [illegible]

[5] Taylor's Sailing Directory, 212.

[6] [illegible]

Chapter XIII.
Places of Interest.
NA'RA'YANSAR.

ants, is about halfway between Koteshvar and the sea. It stands on a raised plot of sandstone rock separated from the mainland by tidal swamps which are covered at high water. The temples, the chief buildings in the place, are surrounded by a fortified wall, outside of which cluster the villagers' houses. It is connected with the mainland by a rather ruinous yellow stone causeway, about 3000 feet long and fifteen wide, built in 1863 by a Bombay Bhátia named Gokaldás Liládhar Pádsha, at a cost of about £2500 (1,00,000 *koris*). Náráyansar, with Koteshvar the only places in Cutch visited by pilgrims from other parts of India, was in very ancient times famous for its great lake. This, agreeing with the account of the lake found by Alexander, and perhaps lasting till the change of the course of the Indus (about 1000), was in part renewed by the earthquake of 1819. Beside the lake, there was, from early times, a temple of Ádináráyan in the village of Náráyansar. For long under priests of the Káuphata sect, the temple was, about 1550 (S. 1607), wrested from them by a Sanyási or Átit named Nárangar from Junágad. This Nárangar made long and broad embankments about the pool, an oblong sheet of water, 1056 feet by 990, divided by perforated stone walls into a number of bathing places, and furnished on all sides except the east with flights of stone steps, and surrounded by rest-houses. In a paved courtyard 164 feet by 62½, approached from the lake by flights of stone steps, and surrounded by a strong wall are seven stone temples. Vágheli Mahákunvar the wife of Ráo Desalji (1718-1741), displeased with the Dwárka priests, after taking counsel with her Bráhmáns, determined to raise Náráyansar to be a place of rival sanctity. Accordingly, in 1734, she first built the temples of Lakshmináráyan and Trikamráy in the same style as the Dwárka temples, assigning them the revenues of certain villages and the proceeds of certain taxes, and then those of Ádináráyan, Govardhannáth, Dvárkánáth, and Lakshmiji. The temple of Trikamráy, in style and shape resembling that at Koteshvar, 72 feet long 68½ broad and 61 high, stands on a 5 feet 9 inches high platform, and has three side porches with a large one in the centre, all capped with domes resting on twelve feet high pillars. The central porch is 21 feet square, and each of the side porches 9 feet 9 inches. The 1819 earthquake threw down the central dome, but it has since been rebuilt. The space between the central dome and the shrine is paved with white and black marble. In the east screen wall of the shrine is a marble plate with an inscription. The doors are plated with silver. In the shrine, on a silver throne, stands a black marble image of Trikamráy. Under the idol throne is a black marble figure of Vishnu's eagle, *garud*, with clasped hands kneeling on one leg. Over the image of Trikamráy are forty gold and silver parasols, the offerings of devotees.[1]

The other five temples built by Vágheli Mahákunvar form, along with the more lately built temple of Kalyánráy, a row of six domes supported by fourteen pillars, and forty-eight pilasters, with carving on the bases, shafts, and capitals. The brackets are scrolled volutes

[1] Thornton; Colonel Barton's Tour in Cutch (February 1878), 16; Bom. Gov. Sel. CLII. (New Series), 22, 23; Burnes' Memoir on East Branch of Indus, Bokhára, III. 552.

and the side pillars of one dome serve to support the lintel of the next, and the corresponding pillars of the next act similarly for the third dome.[1] The temples at the two ends have screen walls under their domes with doors, but the rest have a common verandah with entrances in the front, the space on the two sides of each entrance being closed with a screen of wooden lattice. Each of the temples has an inscription. Lakshmiji's is without any special feature.[2] Dvárkánáth's or Ranchhodji's has a small shrine opposite to it with a large image of Vishnu's vulture, holding a weapon whose point impales a cobra.[3] The third shrine, to Govardhannáth, has nothing calling for remark.[4] The fourth, to Ádináráyan, has a black stone pavement in the gallery. Opposite it is a small lately built shrine of Gopálji.[5] The last, to Lakshmináráyan, has silver-plated doors and an idol throne and canopy of silver.[6] In a line with these five temples is the temple of Kalyánráy built in 1828 (S. 1885) by Ráo Desalji II. The stone and wood frames of the entrance are richly carved, and the doors are plated with silver in which flowers, fruit, leaves, and creepers are carved with much skill. The canopy of the god stands on a pedestal, and is supported on four silver pillars with

---

1 Bom. Gov. Sel. CLII. (New Series), 92.

[illegible] n the screen wall of the [illegible] ty Ganesh. Vágheli Bái [illegible] ahárája Ráo Shri Desalji, [illegible] of the long-lived prince [illegible] e at Náráyansar and established the idol of Shri [illegible] ne dark fortnight of *Mágh* (the same being Sunday), [illegible] year 1662 (1740 A. D.), when it was winter. The [illegible]

[illegible]

[illegible] Ganesh. Vágheli Bái Shri Mahákunvar Bái [illegible] Mahárája, Ráo Shri Desalji, living in the [illegible] was in the northern *Ayan*. This [illegible] Devkarn Punja by Gajádhar Dungar, [illegible] Series), 92.

6 The writing on the screen wall of [illegible] to Ganesh. Vágheli Bái Shri [illegible]

NA'RA'YANSAR.

fine spiral flutes and richly carved friezes, bases, and shafts. The god is of polished black marble. Besides these built temples the soft sandstone near the fort has at various times been hollowed into shrines and caves. They are known as the Ramgupha, Lakshmangupha, and Sheshgupha caves. From the brittleness of the rock they are of no great size.[1] Two yearly fairs are held here, one in *Chaitra*, (April-May) when about 1000 people assemble; the other from the 10th to the 15th of *Kártik* (November-December), when, from Cutch, Sind, Gujarát, Káthiáwár, Punjáb, Márwár, and Central India, about 5000 pilgrims come to perform funeral ceremonies on the bank of the Náráyan lake. The income and expenditure is under the control of a Brahmachári, appointed by the state. The total income arising from the funeral and thread ceremonies and from fees paid for shaving, bathing, touching the feet of the idols, and throwing the bones of the dead into the lake, amounts to about £263 (10,000 *koris*). The value of the cloth, pots, groceries, and other articles brought for sale was, in 1877, estimated at about £4000 (1,50,000 *koris*). Payment is sometimes made in cash and sometimes in kind. The place, clean and not crowded, has seldom been visited by epidemics.

PACHHAM.

Pachham, an island, see page 13.

PIPPAR.

Pippar, ten miles south of Náráyansar, held by a lineal descendant of Jám Manái, has, about a mile to the west of the village, four square ruinous domed tombs, one of them bearing date 1556.[2]

PUNVARA'NOGAD.

Punvara'nogad. See "Majal".

RA'IPUR.

Ra'ipur. Two miles inland from Mándvi on the borders of the Mándvi creek, two hamlets mark the ruins of a city known as Riyán or Ráipur. This, according to one account, was the capital of Gadhesing, the father of the celebrated Vikram of Ujain (B.C. 57).[3] Later on it was one of the seats of the Chávdás who held Cutch before the arrival of the Sammás (1300-1350). It was formerly a seaport and a place of great trade. Of its destruction the common story is that the ascetic Dhoramnáth, the founder of the sect of Kánphatás, finding the people of the town most wanting in charity, cursed it and it was destroyed.[4] In the ruins some of the ass money and some Indo-Sassanian coins have been found.[5] In the court-yard of a turretted square is a temple, forty-five feet wide and twenty-five high, with domes in Muhammadan style dedicated to Dhoramnáth, and built by Ráo Bhármalji in 1609 (S. 1666).[6]

---

[1] Colonel Barton's Tour in Cutch (Feb. 1878), 17; Bom. Gov. Sel. CLII. (New Series), 25.

[2] Bom. Gov. Sel. CLII. (New Series), 45. One of the tombs was thrown down by the 1819 earthquake.

[3] Lassen (Ind. Alt. II. 802-804) makes Ráipur, not Gedi, (see above, p. 221) the city which Gadhesing surrounded with a wall of brass.

[4] If Dhoramnáth had any hand in its destruction, the date would be about 1450. Mándvi was not founded till 1579. Bom. Gov. Sel. CLII. (New Series), 5.

[5] Tod's Western India, 453, 454; Mrs. Postans' Cutch, 17; and Bom. Gov. Sel. CLII. (New Series), 47.

[6] A writing on the jamb of the entrance door of Dhoramnáth's temple at Riyán bears the date Samvat 1665, the *Sud* 15th of *Kártik* (1608 A.D.). It recites the names of Bhikhárináth the disciple of Panthnáth, his disciple Prabhátnáth, of the sect of Dhoramnáth, and of Ráo Bhármalji, the son of Ráo Khengárji. There is no other information. A writing on the marble pedestal in the shrine of Dhoramnáth is:

RA KANOJ.

Ra Kanoj, about eight miles north of Gunthli, on the north bank of the Kinnar, stretches in ruined heaps for about a mile. Among the ruins are indistinct traces of an old fort and of the line of the city walls. The town would seem to have been destroyed by Musalmáns, but of its date nothing is known. About five miles south-west of Ra Kanoj is the tomb of Kásim, who, according to the local story, took and destroyed the city. Kásim is said to have sent, as a prize to his sovereign the king of Ghazni, two of the chief's daughters. At Ghazni they were treated with every kindness, but refused to be comforted, saying, that while they were under his charge, Kásim had violated them. Enraged at the story the king, without inquiry, ordered Kásim to be put to death and his head sent to Ghazni. When it was shown them, his accusers rejoiced that they had avenged their father's death, and confessed that Kásim had done them no harm.[1] On account of his undeserved punishment Kásim became a saint. The place was not of any note till, in the beginning of the present century, Fateh Muhammad started the practice of visiting it every year with much state. So greatly in their opinion do they gain from being buried near this tomb, that the Jats bring their dead from great distances, and the country for two miles round is one great graveyard. Kásim's tomb, thirty-five feet long and five broad, is made of stones piled up without cement. It is on the site of a Shaiv temple, and the *ling* once broken has been cemented, and is now worshipped both by Hindus and Musalmáns as Kásameshvar. The temple pool, *kund*, also remains. The Musalmáns call the pool Kara and the saint Kara Kásim.[2]

RAN.

Ran, *desert,* *see page 11.*

RAV.

Rav, a village of three hamlets in an open plain, nineteen miles from Chobári, has, on the bank of a large handsome pond, a temple of Ravechi Máta built in 1821 (S. 1878) at a cost of £633 (24,000 *koris*). In the shrine, smeared with red paint and butter and with five other images at her side, is a large statue of Ravechi Máta and opposite it Naklank or the Horse incarnation standing on three legs on a pillar. The goddess is highly venerated by the people of Vágad. Out of the temple income about 500 cows are maintained, and travellers are fed daily with milk, curds, and bread. The old temple, a range of finely carved nine-domed shrines with porches built by the Pándavs, is said to have been destroyed by the troops of one of the Bábi chiefs. At the corner of the courtyard wall is a memorial stone with an inscription dated 1271 (S. 1328).[3]

---

of Sind (714, 715). Chach

., 10; Bom. Gov. Sel. CLII. (New Series), 42.

[3] The details are: 30 feet long 17 broad and 54 high, with two domed porches, the first 7 feet square and the second 14 feet by 7, and a shrine 14 feet by 13 raised on a platform 4½ feet high. Bom. Gov. Sel. (New Series), 71.

Chapter XIII.
Places of Interest.
NA'RA'YANSAR.

fine spiral flutes and richly carved frieze god is of polished black marble. Besi soft sandstone near the fort has at vario shrines and caves. They are known as gupha, and Sheshgupha caves. From th are of no great size.[1] Two yearly fair (April-May) when about 1000 people 10th to the 15th of *Kártik* (November Sind, Gujarát, Káthiáwár, Punjáb, about 5000 pilgrims come to perform of the Náráyan lake. The income control of a Brahmachári, appointe arising from the funeral and thre for shaving, bathing, touching th the bones of the dead into the la *koris*). The value of the cloth brought for sale was, in 1877 *koris*). Payment is sometim The place, clean and not epidemics.

PACHHAM.

Pachham, an island.

PIPPAR.

Pippar, ten miles s of Jám Manái, has, a square ruinous dom

PUNVARA'NOGAD.

Punvara'no

RA'IPUR.

Ra'ipur. T Mándvi creek or Ráipur. Gadhesin Later on before seap sto K

ch
[4] L
1450. M
[5] Tod's W
CLII. (New Seri
[6] A writing on t
bears the date Samvat
names of Bhikhárináth the
of Dhoramnáth, and of Ráo Bh
information. A writing on the
'Prostration to the auspicious dei

SIKRA.

to come every day to worship. The ruins are overgrown with trees. A little to the south of the village, once it is said the heart of the city, is a saint's shrine, and two strong and well built Momna Kanbi tombs built in 1666 (S. 1723). Near the shrine is a handsome Jain temple of solid masonry built in 1716 (S. 1773) and dedicated to Váspuj. The beautiful marble image of Váspuj, when in 1785 (S. 1842) threatened by the Miyánás, was taken to Adhoi.[1] Near the temple are many memorial stones, one of them bearing as old a date as 1003 (S. 1060).[2]

TAHEJ OR TEJ.

Tahej or **Tej** is mentioned by Abul Fazl (1582) as the capital of Cutch with two strong forts Jára and Kanthkot.[3] Tej is also said at a remote period to have been the metropolis of Sauráshtra, that is, the whole country from the Indus to Daman.[4] But the passage is doubtful, and there is now no town or ruins that can be identified with the place.

TANVA'NA.

Tanva'na, a village about thirty miles south-west of Bhuj, has a six monthly fair in honour of Rukan Sháh, a Shiráz Syed, who, on a pilgrimage to Mecca in the thirteenth century of the Samvat era, at Tanvána quarrelled with certain Dal Rajputs, and though his head was cut off, walked on for some distance. The fairs are held on the first Mondays of *Chaitra* (April-May) and *Bhádrapad* (September-October). At the spring fair, when it lasts for two days, the number of pilgrims, most of whom are Cutch Musalmáns, averages from 10,000 to 15,000, and at the autumn fair when it lasts for one day, the number averages from 3000 to 4000. Besides the saint's there are in the same enclosure, shaded by banyan and tamarind trees, the tombs of his sister, father, and mother. In the neighbourhood is a pond, much resorted to by the pilgrims, whose water is believed to cure hydrophobia and other diseases, to make the barren fruitful, and to give success in trade. The value of the offerings, mostly goats and sheep, amounts to about £25 (1000 *koris*). The trade in sugar, butter, rice, sugarcandy, sugarcane, and sweetmeats is valued at about £800 (30,000 *koris*). Payment is always made in cash. Fair arrangements, formerly in the hands of the Bakshi of Mándvi, are now made by the Cutch police. No outbreaks of epidemic are recorded in connection with this fair.

TEJA'RA.

Teja'ra, three miles south of Ámára, has a pond with sixty-five memorial stones, and the ruins of a Mahádev temple on a platform fifteen feet by thirty-six in a courtyard 100 feet by 82. Only six square pillars eight feet long, and part of the back wall and a weather-worn mutilated bull, remain. The stones are yellow without cement and with much carving. The ruins are said to be as

[1] The writing on the wall of the temple of Vaspujaji at Sikra is: 'this is [illegible] half of [illegible] eaning [illegible] (New Series), 93.

[illegible]

Chapter XIII.
Places of Interest.

old as Vágham-Chávdagad (1200-1250). According to a local couplet, 63 bushels (3½ *khándis*) of 6*d*. (1 *kori*) pieces and 31 bushels (1¾ *khándis*) of 3*d*. (½ *kori*) pieces are hidden at Ayar, Mayar, and Tejára.[1]

TERA.

Tera, about thirty miles south-east of Lakhpat on the Mándvi road with 3292 inhabitants, is a well built populous town on the margin of a lake, and surrounded by a strong stone wall. The walls, thrown down by the 1819 earthquake, were repaired, and the town with thirty-six dependent villages assigned to Hamirji, the brother of the late Ráo Prágmalji.[2]

TUNA.

Tuna, the seaport of Anjár, about forty-six miles east of Mándvi, is an insignificant place. Even at high springs, boats of fifty tons with difficulty get there up a small winding creek not thirty yards wide.[3]

VA'GHAM CHA'VDA'GAD OR PA'TGAD.

Va'gham Cha'vda'gad or **Pa'tgad**, five or six miles south-west of Lakhpat, has the ruins of the old city of Vágham Chávda, who according to the ordinary story was, during the thirteenth century,[4] killed by his nephews Mod and Manái. The city seems to have stretched over more than two miles chiefly along the banks of the stream. The plots of ground known as the custom house, *mándvina khetar*, show where some of the offices of the old city stood. The lines of the town walls and the site of a dam, that must once have joined a large lake, may still be traced. There are heaps of ashes, apparently the sites of potter's kilns, and pieces of broken tiles and earthenware. Copper coins are sometimes found, but so eaten with rust that when handled they crumble into dust. Two temples, though modern, stand on the sites of old buildings, and call for notice. The temple of Kateshvar, re-built in 1824 (S. 1881) by Kshatri Jetha Sundarji and Mehta Valabhji, is a sandstone shrine 8 feet square and 25 high, with a small porch supported by four square pillars. Inside in the centre is a *ling*, with an image of Hanumán on the right and of Ganpati on the left. The temple of Kálika Máta, on the site of, but on a smaller scale than, the old temple, was re-built in 1838 (S. 1895) by a Paramhansa, named Manchhánáth. It faces the west, and consists of a shrine and a porch. On the lintel of the shrine are nine busts said to represent Vágham, his son, and the seven Sánds, but more probably intended for the nine planets, *graháѕ*. In the shrine stands Kálika, 2½ feet high with four hands armed with spears and swords. One spear she thrusts into Mahishásur's body trampling with one foot on him. In the wall, opposite the image and above the entrance, are two stone busts found in the ruins of the old temple, and said to be those of Mod and Manái, the early Samma settlers in Cutch. An old worn-out Kálika lies by the side of the new image, and outside is another likeness riding on a lion. In front of the porch is a sacrificial pond, *kund*, re-built in 1838 (S. 1895) by an Atit named Káshigar. It is considered holy and the poor people of the neighbouring villages go there to perform the *shráddh* ceremony and throw the

[1] Bom. Gov. Sel. CLII. (New Series), 43.
[2] Colonel Barton's Tour in Cutch (February 1878), 19.
[3] Taylor's Sailing Directory, I. 344.
[4] The date is doubtful; according to one account it was in the ninth century. Bom. Gov. Sel. CLII. 31.

ashes of their dead into the water. Half a mile to the west of the town, cut in the soft sandstone rock, is a hall thirty-five feet ... on two eight feet-high sixteen- ... second room twelve feet square, ...

VARNU.

Varnu. On the Ran eight miles west of Pálánsva, near Captain MacMurdo's tomb, is, in a large courtyard, a very old but not very large temple of Varnu with a shrine and three porches with some carving and moulding. The original temple, said to have been built by Mulráj of Anhilváda (942-997), was repaired in 1862. Inside of the shrine are three red smeared stones, representing Varnu and his brother and sister, according to one account Pármar Rajputs, and according to another Jats.[2]

VINJA'N.

Vinja'n, a ruinous dusty town of 400 houses (1877) in a barren treeless country, about fifteen miles from Bet with a population of 1413 *souls*, is believed to be a place of considerable antiquity. In the time of Gadhesing, about two miles to the west of the present site, ... e the ruins of a ... e remains of a ... from Sind, and ... nchiba, Vinján passed from Gadhesing into the hands of Kanak Dev Chávda. The Hálás, who afterwards took it, removed the town to its present site near the Vindhyavásini temple, and held it till they were driven out by Jasáji, the nephew of Ráo Khengárji. Vindhyávásini's temple, lately re-built, is in no way remarkable. Another temple of Rakheshvar Mahádev, built according to an inscription in 1631, is of hard yellow stone on a pedestal 5½ feet high 45 long and 35 wide. There are three domed porches with small pyramidal spires ornamented with lions. The entrance porch has four cusped arches. The entrance hall, *mandap*, 18 feet by 16½, has a central dome with courses of 8, 16, and 32 sides merging into circles ... d ending in a central lotus. In ... Hanumán and Kálika, the latt... . The shrine, 6 feet long by ... wide and 32 high, has a *ling* in the centre, and in niches in the opposite wall images of Ganpati and Párvati. The whole is well built, and has pretty good carving.[4]

VIRA.

Vira, about forty miles ... reservoir of Jogni Devi, sa... in 1853, a favourite plac...

... New Series), 32, 33.

[2] Bom. Gov. Sel. CLII. (New Series), 66. Varnu's brother and sister are worshipped because of their devotion to him. They took care of his dead body and buried themselves with it.

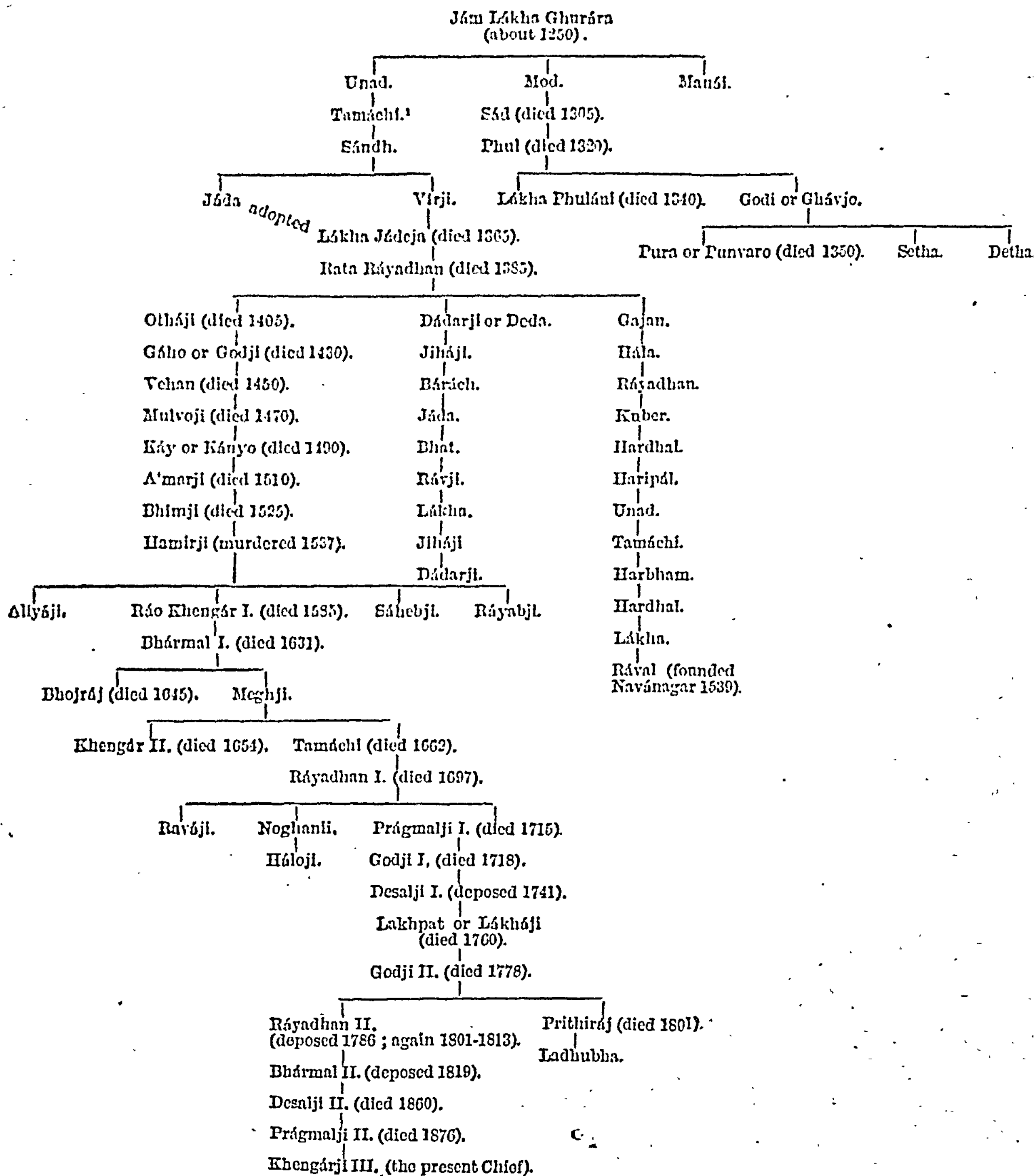
[3] The name Vinján is said to come from the goddess Vindhyavásini, who was brought from the Vindhya range by Márkand Rishi. Before this goddess the four Atits, coming ... perfor... ple from the oppression of the Kánphatás, Bom. ... to take possession of Ajepál Koteshvar.

[4] Bo...

[5] Bom. Gov. Sel. CLII. (New Series), 48.

APPENDIX A.

HIS HIGHNESS THE RA'O'S FAMILY TREE.



[1] Instead of Tamáchi some lists give, between Unad and Sándh, Sama, Káku, Ráyadhan, and Pratáp or Pali.

APPENDIX B.

THE HONOURABLE MOUNTSTUART ELPHINSTONE'S MINUTE.[1]

Appendix B.
Mr. Elphinstone's Minute.
1821.

I HAVE the honour to communicate such considerations on the subject of Cutch as have been suggested by my visit to that country.

It is a territory of small extent[2] and of little fertility. Water is scarce and often salt, the soil is generally either rocky or sandy, and the proportion that is cultivated, though very superior to that in Káthiáwár, is insufficient to support its own scanty population.

The capital Bhuj contains only 20,000 souls. Lakhpat Bandar, Anjár, and perhaps Mundra may have 10,000 inhabitants each. The other towns are generally much smaller. The sea-port of Mándvi alone bears the marks of industry and prosperity. It carries on a considerable trade especially with Arabia and the coast of Africa and contains from 30 to 40 thousand inhabitants.

The whole revenue of this territory is under 50 *lákhs* of *koris* (about 16 *lákhs* of Rupees); and of this less than 30 *lákhs* of *koris* belong to the Ráo; the country which yields the remaining 20 *lákhs* being assigned to the collateral branches of His Highness' family, each of whom received a certain appanage on the death of the Ráo from whom it is immediately descended. The family of these chiefs is derived at a recent period from Tatta in Sind, and they are all sprung from a common ancestor Hamirji, whose son Ráo Khengár acquired the [illegible] middle of the 16th century of our era. [illegible] present about 200, and the whole [illegible] guessed at 10,000 or 12,000 persons. [illegible] branch of the Rajputs. The other inhabitants of Cutch are computed by the natives at 500,000 souls, of which more than one-third are [illegible]

The Ráo's ordinary jurisdiction is confined to his own demesne, each Jádeja chief exercising unlimited authority within his own lands. The Ráo can call on the Jádejás to serve him in war, but must furnish them with pay at a fixed rate while they are with his army. He is the guardian of the public peace, and as such chastises all robbers and other general enemies. It would seem that he ought likewise to repress private war and to decide all disputes between chiefs; but this prerogative, though

[1] Dated Chobári, Cutch, 26th January 1821.
[2] About 180 miles long and sixty broad.

Appendix B.
Mr. Elphinstone's Minute.
1821.

constantly exerted, is not admitted without disputes. Each chief has a similar body of kinsmen, who possess shares of the original appanage of the family and stand in the same relation of nominal dependence to him that he bears to the Ráo. These kinsmen form what is called the Bháyád or brotherhood of the chiefs, and the chiefs themselves compose the Bháyád of the Ráo. The annual income of these chiefs varies from a *lákh* of *koris* (upwards of Rs. 30,000) to 400 which is little more than Rs. 100. There are not less than fifty whose income exceeds Rs. 5000 a year and who can bring 150 men into the field. The greatest are ambitious of serving at the capital, for which they receive a small pension seldom exceeding Rs. 150 a month. Only thirteen chiefs enjoy this advantage. Besides the Jádejás, there are still in Cutch a few chiefs of inferior importance belonging to other Rajput tribes, and a still smaller number of the Muhammadan religion.

The prosperity of this principality appears to have been at its highest about the middle of the last century, when Ráo Desal is said to have possessed garrisons in Sind, in Párkar and in Káthiáwár. These foreign possessions were lost by Ráo Lákha, who succeeded in 1751 and in a reign of nine years dissipated the treasures of his father in expensive luxury. He was succeeded by his son Ráo Godji, whose rebellion against his father, as well as his suspicious character, and his frequent change and even execution of his ministers, are proofs of the unsettled state of his territory. He was succeeded in 1778 by his son Ráo Ráyadhan the father of the late Ráo Bhára or Bhármalji. Ráo Ráyadhan's understanding was deranged, and his madness was of such a nature as to require the strictest personal restraint. His brother Prithiráj (better known by the name of Bháiji Báva) was too young to assume the direction of affairs and the government was conducted by twelve commanders of mercenary troops, who appear to have been all Muhammadans, and who were guided by the authority of Dosal Ven, the principal of their own body. Among these leaders was Fateh Muhammad, a native of Sind. This person appears to have been endued with capacity and courage. Finding the government of Dosal Ven at once weak and odious, he successfully intrigued with the troops, with the ministers by whom the civil business of the government was still conducted, and with some of the leading Jádejás; until in the year 1792, he was enabled to expel Dosal Ven and his colleagues and to transfer the reins of government into his own hands. He conducted the affairs of Cutch with firmness and ability for ten years, until Bháiji Báva, in whose name as regent, Fateh Muhammad appears to have administered the government, became of an age to feel the hardships of his exclusion from the Regency. Hansráj and other ministers who were dissatisfied with the predominance of Fateh Muhammad availed themselves of this feeling, and seizing the opportunity of a casual absence of Fateh Muhammad from the capital, they carried off Bháiji to Mándvi of which Hansráj was at that time in charge. The wealth and the respectable character of Hansráj, the junction of the other ministers, and the popular manners of Bháiji joined to the goodness of his cause, soon drew the majority to his party and Fateh Muhammad was glad to abandon Bhuj and to compromise his claim to the administration, for the possession of the fort and dependencies of Anjár. The death of Bháiji, which happened in 1802 (16 months after the revolution), restored the ascendancy of Fateh Muhammad. Hansráj was a merchant, and his wealth and popularity were insufficient to make up for the want of knowledge and confidence in military affairs. He withdrew to Mándvi, leaving Bhuj to be captured by Fateh Muhammad while Lakhpat Bandar, Mundra, Bitta, and Siságad, with

their districts, remained in the hands of independent chiefs, who, though three of them were Muhammadans, were all close confederates of Hansráj.

Appendix B.

Mr. Elphinstone's Minute.

1821.

All these parties were supported entirely by their mercenary troops, Arabs, Sindhis and Musalmáns of Cutch. The Jádejás appear to have possessed but little weight and to have taken little interest in the struggle. Some remained at their forts entirely neutral, others served the contending parties for pay and although the Ráo's person was in the hands of Fateh Muhammad and Hansráj had not even the shadow of legitimate authority, the greater part of the Bháyád were entertained in his service or attached to his party. Fateh Muhammad proceeded with vigour against such of these as came within his reach: he fomented their family quarrels; he besieged their forts and levied contributions on various pretences, as well to fill his treasury as to gratify his revenge: his necessities obliged him to impose numerous and severe taxes and fines on the merchants and ryots; but although these proceedings created general discontent there seems to have been no attempt to form any combination against him. He continued to govern the capital and the greater part of the Ráo's territories, and to carry on depredations in the possessions of his rivals until his death; and the name of the *jamádár* is now as much respected in Cutch as that of any of the Ráo's, his predecessors in authority. The death of Fateh Muhammad took place in 1813; it was preceded by that of Hansráj and shortly followed by that of Ráo Ráyadhan. The incapacity of the Jamádár's son Husain Mia, enabled Shivráj (who succeeded his father in the possession of Mándvi) to occupy the capital and to call Ráo Bhármal to the head of the government about a year after the death of Fateh Muhammad. Husain Mia fled to Anjár, where he remained unmolested until that place was taken by the British. Both he and Dosal Ven are now living in poverty and contempt.

Though Ráo Bhármal had attained to the age of twenty during his father's lifetime, there appears to have been no thought of setting up his claim to the Regency against those of the different usurpers, nor did he on his own accession recover possession of the portion of the country that he found in their hands. But within his own share he soon assumed the real exercise of the authority he had gained. Shivráj withdrew to Mándvi, and the business of the state was carried on for some time satisfactorily by ministers who had served under Fateh Muhammad.

But Ráo Bhármalji had contracted a habit of constant intoxication, which disqualified him from business, secluded him from the society of his chiefs and ministers, and ultimately exasperated his temper and impaired his understanding. His misgovernment if left to its own operation would probably have ended like that of his father in his imprisonment and perhaps in the further partition of his dominions; but the invasion of Cutch by the force under Colonel East (which was [illegible] predations of the people of Vágad) led to [illegible] British Government and at last brought

The district of Vágad, which comprehends all the eastern part of the [illegible]

neighbours including those of the Ráo of Cutch. Their [illegible]

Appendix B.
Mr. Elphinstone's Minute.
1821.

was first broken by Fateh Muhammad who reduced some parts of Vágad under the Ráo's direct authority, and levied annual contributions from all the chiefs of that country. He did not endeavour to restrain the predatory habits of those chiefs, and Ráo Bhármalji's refusal either to punish their inroads into Káthiáwár or to allow the Gáikwár to do so, obliged us to commence military operations which ended in the first treaty.

That agreement was on the whole by no means unfavourable to the Ráo. In the reduction of Vágad, the fines he levied on the chiefs and the establishment of a regular tribute, he obtained an ample equivalent for the compensation which he was obliged to afford to those who had been plundered by the inhabitants of that country; and the surrender of Anjár was a moderate price for the restoration of Mándvi and the other dismembered districts and for the arrears which he was enabled to recover from the usurpers of those possessions. His habits of intoxication prevented his enjoying these advantages. He fell into the hands of low flatterers and his distempered mind was urged on by their profligate councils. His offences against the British Government are too well known to require repetition. He alienated the minds of his subjects by the murder of his cousin Ladhubha (the son of Bháiji Báva whose claim to the succession had at one time been set up in opposition to his own), alarmed his immediate adherents for their personal safety, and excited the enmity of the Jádejás by attacks on individuals and even by a rash demand of a tribute from the whole body. Notwithstanding these provocations, such was the superiority of his mercenary force that the Jádejás offered no opposition. They marched in his train against the forts of their brethren, and they reluctantly subscribed an engagement by which they bound themselves to pay the tax which was imposed on them. But their submission was the effect of fear alone; they secretly applied for the assistance of the British which in time was granted. Ten of the principal chiefs joined the army on its advance; and the present form of government together with the last treaty were settled in consultation with them. It was determined on all hands that Bhármalji should be imprisoned, but it is said to have been the wish of the Jádejás that the government should still be administered in his name. When they saw that this was not intended, they seem to have been inclined to elect the son of Ladhubha, but were prevailed on by the arguments of Lakhmidás to choose the present Ráo. They likewise entered into a treaty in the name of the whole Jádeja body and established the Regency which still conducts the government.

At the head of the Regency must be reckoned the British Resident who was introduced at the earnest request of the Jádejás, and still more of the other members who refused to take on themselves the responsibility of the office without his full support and participation. The others were: Vajerájji or Vazerájji, the Jádeja chief of Roha who derives consequence from his experience, from his possessions which exceed those of any other chief, from his military retinues and his fort which is reckoned next to Bhujia the strongest in Cutch; 2nd, Prithiráj, the chief of Nágarecha, who, though young and not distinguished for ability, was chosen on account of his family which is reckoned the first among the Jádejás; 3rd, Lakhmidás, whose family have long been ministers and who himself was prime minister to Ráo Bhármalji; 4th, Odhavji Rájgar, a rich merchant who had been employed in charge of districts and had a high character in the country; and 5th, Ratansi, the nephew of Sundarji who, though his family have wealth and weight in Cutch, was probably elected in compliment to the British Government on the support of which

he still entirely depends. Upheld by that Government he may be considered as the principal member of the Regency, and he appears to conduct himself with good sense and moderation, so as to give perfect satisfaction to the English gentlemen with whom he has acted, at the same time that his conciliating manners exempt him from the unpopularity which his sudden elevation and his connection with the British Government might be expected to raise among the Jádejás.

Lakhmidás possesses an influence in the Regency only inferior to that of Ratansi. He has long been in power, is looked up to by the Jádejás, and partakes in the character and feelings of the people of Cutch: from these qualities no less than from his ability in business he is a valuable member of the Regency.

These are the only efficient members. Vajerájji, a selfish old man accustomed to the sol [illegible]
into the affairs of Bl [illegible]
takes little interest [illegible]
recommend some measure calculated to increase his influence or popularity. The other two were only expected to lend the aid of their names and they are now both dead, Odhavji within the last week.

The Ráo's revenues being farmed out and each branch of his expenditure being fixed, the ordinary business of the Regency is to see that the farmers perform their contract and that the charges do not exceed the estimate; to check depredations and punish offences; and above all, to attend to the claims and decide the disputes of the Jádeja chiefs. At the most important of these cases the Resident assists as he does at all consultations on political questions, foreign or domestic, but he judiciously leaves the detail of the government to the other members and contents himself with obtaining a thorough knowledge of their proceedings over which he exercises an occasional control.

The Ráo's land revenue amounts to 15,15,000 *koris*, and that derived from customs and other sources unconnected with the land to upwards of 14,00,000, in all about 29,50,000 *koris*, of which near 3,00,000 is alienated to maintain the ladies of the family, 3,00,000 for charitable purposes, and near 50,000 in Inám. His income therefore is only 23,00,000 *koris* (or Rs. 7,60,000) and his expenses, as shown by the annexed table A, amount to upwards of 24,00,000 *koris* (or 8 *lákhs* of Rupees) of which near 7,00,000 *koris* is the subsidy of the British Brigade. But some of these charges are of a temporary nature, and there seems little reason to doubt that in ordinary years the Ráo will be easily able to live within his income.

The debt of the Government is 12,50,000 *koris*, of which upwards of a *lakh* is annually paid from a fund allotted to that object.

His troops consist of about 500 horse and 2000 infantry besides the contingent of the Jádejás. It is calculated that these chiefs could furnish 20,000 men, but admitting this to be the case, they can only be reckoned as a force of which the Ráo can have the services whenever he is willing to pay for them. The number of this body that is really efficient probably does not exceed four or five thousand.

The internal government of the Ráo's immediate demesne appears to be good. It is a great defect in the system that the revenue is farmed and the greater because the principal farmers are nearly related to members of the Regency; but the original tenures of the land are favourable to the cultivator; the superintendence of the Resident

Appendix B.

Mr. Elphinstone's Minute, 1821.

their being encroached on; the certainty of retaining the lease for five years is an inducement to the farmer to improve his country, while the neighbourhood of so many chiefs, in whose lands an oppressed ryot would find a refuge, is a check on his exactions. The competition of ryots likewise secures those on the lands of the Jádejás from oppression, though they do not possess the favourable tenure which is general in the Ráo's country. The tenure is called Buta. It gives a perpetual right of occupancy to the ryot on his paying a fixed proportion of his produce which varies in different places from one-half to one-eighth, but is generally one-third. That the ground is the Ráo's appears never to be questioned, but the ryots sell their right in it without any opposition generally at a very short purchase (about 5 years).

The neighbourhood of Sind (on importation from which it at all times depends for a large portion of its subsistence) prevented Cutch from feeling the famine of 1813, so much as Káthiáwár. It has never been so much harassed by plunderers and although the earthquake of 1819 was a severe calamity, it was not one of that sort which seriously affects the population or cultivation, so that Cutch is on the whole probably in as flourishing a condition as it ever has been.

The police is good notwithstanding the number of independent divisions; indeed, the example of this country and Káthiáwár makes one question whether when the chiefs are really well disposed the number of persons possessing influence does not make up in police for the want of extensive jurisdiction. The only disturbers of the public peace appear to be the outlaws who find a refuge in the dependencies of Sind or in the desert. Justice is administered by the Patels and by Pancháyats and the people do not complain of the want of it.

The last revolution was effected at the request of the Jádejás and the last treaty affords them a guarantee of their possessions. It might therefore be expected that they would be content and accordingly I have not been able to learn that any dissatisfaction exists among them. Three persons of that class came to me with complaints, but all related to oppressions committed by Bhármalji or Fateh Muhammad and not redressed by the present Regency. I had long separate interviews with more than twenty of the principal persons in Cutch, and although it was scarcely to be expected that they would be very unreserved on such an occasion, yet it is satisfactory to know that I gave them many openings in the course of conversation to discover their real sentiments and likewise put direct questions to them regarding the conduct of the Regency without hearing of anything offensive or inconsistent with former practice. One chief complained that the decisions of the Regency were not always just, but he confined himself to general censure, and I found that he had lately lost a cause by the Regency's confirming the award of a Pancháyat against which he had appealed.

The Jádeja chiefs have been the great losers by the earthquake which demolished their forts, but they are still in a prosperous condition: few of them are much in debt, they have few disputes among themselves and no private wars. Some of them are reduced to poverty by the numerous sub-divisions of their estates, every younger brother being entitled to a share equal to one-third and often to one-half of that of the elder, but on the whole the number of estates that have descended to single heirs induces a suspicion that in Cutch infanticide is not confined to females.

The Jádeja chiefs of Cutch are generally accused of treachery; poisoning is said to be a prevalent crime among them; but in what I have heard of

their history, I have found no instance of it, and I perceive more of the unsteadiness that results from indifference than of deliberate treachery in their public conduct. This want of attachment to any sovereign is produced by their own independence of the Ráo's authority and by the want of energy in the chief and consequent distraction in the administration which his government in common with most of those under Rajputs has almost always displayed. The appearance and behaviour of the chiefs though not much polished, is decent, manly, and prepossessing.

The character of the common people appears to be peaceable and inoffensive. The inhabitants of Vágad are said to retain their propensity to plunder, the Muhammadan herdsmen in the Banni (a tract of grass lands extending along the edge of the northern Ran) are reckoned fierce and unsettled; and the Miánás (another Muhammadan tribe in the east of the Ráo's territories) are notorious for their desperate character, always ready for hire to undertake any enterprise however dangerous or however flagitious. These tribes are under hereditary heads of their own.

The external relations of Cutch scarcely deserve to be mentioned. It has escaped the ravages and exactions of the Maráthás and it has twice repelled invasions from Sind. Its offensive operations since the days of Ráo Desal have been confined to three invasions of the north of Káthiáwár by Fateh Muhammad and one incursion to Váráhi in the neighbourhood of Rádhanpur. The use of a connection with Cutch to us is to curb the plunderers of Vágad, to check the Khosás, to keep Sind at a distance, and to afford an opening into that country in the unwelcome event of our being engaged in a war with the Amirs. The most desirable situation of Cutch for us is that it should be under a strong and independent government. The first of these conditions was found to be unattainable and the want of strength has led to the loss of independence. We are now too deeply engaged in the affairs of Cutch ever to retreat, and the option reserved to us of withdrawing from the subsidiary alliance is rendered nugatory by our guarantee of the rights of the Ráo and of the Jádejás. Of all our alliances this is probably the most intimate and the most difficult to dissolve, since to free us from its obligations requires the consent not of one Prince but of 200 Nobles.

It is therefore of the most importance to consider the manner in which our influence is to be exerted. During the Ráo's minority we must continue to superintend and control every branch of the government, but our Resident's interference should be confined, as at present, to superintendence. While Ratansi is properly supported he will always have a preponderance in the Regency, and will guide it in the direction which is given to it by our Government.

Unless the Resident be supine Lakhmidás will be an adequate counterpoise to Ratansi's influence; the very knowledge that there exists such a rival ready to communicate any misconduct of his to the Resident will be sufficient to make Ratansi cautious and moderate; and as it is the policy of Lakhmidás and must be the ambition of every Jádeja in the Regency to maintain the principles most popular among their countrymen, the Resident, if he shows himself disposed to listen to their communications, can never be ignorant of any action adverse to the ancient practice or the public feeling. The chief business of the Resident must be to watch over the conduct of his colleagues in those points where they are likely to be united by a common interest. In the internal management of the Ráo's country he ought not to exercise so minute a [illegible]

Appendix B.
Mr. Elphinstone's Minute.
1821.

destroy the spirit or lessen the responsibility of the other members. When any great change of system is proposed, it is, of course, his duty to examine it carefully; but except on such occasions, it is enough if he readily listens to complaints and calls for explanations when they seem to be well founded. In all measures affecting the Jádejás he ought to take a more active part. Experience has shown that they are ready to submit to a government of ministers supported by a power unconnected with their own, and it is probable that as long as their personal honour and interest are attended to, they will be, if not friendly, at least indifferent to our proceedings; but it is necessary that they should be treated with attention and civility and that care should be taken not to encroach on their privileges. The vigilance of the Resident should guard against the negligence, partiality, or corruption which may be evinced by the Regency in deciding on the quarrels of the chiefs. His authority should repress all attempts on their part to renew the practice of plunder or of private war; and his moderation should guard against the temptation of adding to the Ráo's possessions by forfeitures even in cases where the resistance of a chief should have required the employment of a military force. Without this precaution a slight offence will lead to a fine; delay in payment, to the employment of a detachment; and that to the dispossession of the individual and the discontent and alarm of all the other Jádejás. A fine has been the usual punishment and ought still to be sufficient; and if it should be absolutely necessary to dispossess a chief, the disinterestedness of the Government should be shown by restoring his lands to his next heir. The three most probable points of difference with the Jádejás are, settling their disputes among themselves; enforcing the prohibition of female infanticide; and compelling them to act against plunderers within their own districts. In the first, all danger may be averted by the prompt and impartial administration of justice; in the second, by caution and delicacy in the means of detecting guilt and moderation in punishing it. The third is an object of great importance. It is more likely to be attained by vigilance than by severity, by explaining what is expected, censuring neglect, and compelling restitution with the addition of a fine as the punishment of participation. Great care should be taken to avoid any appearance of arrogance in our treatment of the Jádeja chiefs; but I do not think there is any necessity for referring political questions to the decision of their body to the extent which a superficial view of the correspondence of the Residency would lead us to think usual. It is natural to suppose that the former Ráos would consult the principal Jádejás before they entered on any measure that required the cordial co-operation of the Bháyád, and, in the absence of an efficient sovereign, it is still more necessary that the Regency should learn the sentiments of that body, but it does not appear to be usual, or to be expected, or to be practicable that all should be assembled to give their votes even on the most important questions. The Resident should continue to consult the greatest chiefs separately or together as he thinks best suited to the occasion, and may extend or confine the number according to the importance of the question: but I should think fifty or sixty the greatest number that need ever be consulted. These are all the general observations that suggest themselves, but there are various subjects of temporary importance which require our immediate attention.

The first is the situation of the late Ráo.

The odium of that prince's measures has been lost in the sight of his misfortunes and all fear of his power among the Jádejás has been removed by the British guarantee. The consequence is that he is now an object of general compassion, and, under the erroneous impression that our

Appendix B.

Mr. Elphinstone's Minute.

1821.

power would afford a sufficient security against a renewal of his misconduct, the greater part of his late subjects would probably be glad to see him restored to the *masnad*. An opinion prevails of the indefeasible rights of a Prince to the nominal exercise at least of a sovereignty which he has once possessed and this is shown by the language of the people of Cutch who, when off their guard, generally call Bhármalji the Ráo, and Ráo Desal, only the Kunvar or Prince. I consulted several of the principal persons in Cutch about the succession to the Masnad in the event of the death of Ráo Desal, and all who delivered their sentiments with frankness declared at once for Bhármalji, although all agreed that he ought to be kept in prison and the Government administered by a Regency.

The wives of Bhármalji, especially the mother of the present Ráo, are all naturally anxious to promote his interests and with them go the wishes and intrigues of all the inhabitants of the palace. Ráo Bhármalji must have some adherents especially among the soldiery who were disbanded at his fall; any unpopularity of the present Government would throw the Jádejás into his seal; the dwelling which he inhabits being built more for commodiousness than security, might easily allow of his escape; and the Miánás and Jats would soon supply him with a desperate band who might protect him until further support could be obtained. For these reasons it seems highly desirable to remove Bhármalji from Cutch or at least from Bhuj; but this is unfortunately prevented by a stipulation in the treaty. The dangers I have alluded to can therefore only be counteracted by greater attention to the security of his person and by destroying the impression that he is ever to recover his power. To show the resolution of the British Government I declined seeing him (although in the least offensive terms) and I rejected all the applications that were made to me to allow him to return to the palace. My correspondence with the Resident will show my sentiments regarding his restoration to his family in which I think humanity requires every indulgence that can safely be conceded, but I should think it a most desirable arrangement if he could be removed to some place of strength more completely cut off from the town.

The next step that occurs for destroying the chance of his [illegible] his influence is to call on the Jádejás to declare an heir to [illegible] Ráo, but this on examination appears both unnecessary [illegible]. As Bhármalji has already been pronounced by the [illegible] forfeited the government as fully as can be done [illegible] instrument, nothing could be gained by a new decl[illegible] and as it has never been disputed that the next [illegible] Khákhar descended from the Rája Godji, the [illegible] for a declaration would be to invite a fruitless [illegible] discussion. It is also not improbable that Ráo [illegible] children whom it would be both unpopular [illegible] the insanity or incapacity of their father [illegible] their claim and there being no distinction [illegible] be possessed by such children and th[illegible] admitted in the person of Ráo Desal. [illegible] to treat the question of the succe[illegible] no further mention of Bhármalji's [illegible]

The Regency ought no dou[illegible] gain the confidence of the Já[illegible] ascertaining their feelings I [illegible] should fall on two Jádejás. I [illegible]

Appendix B.
Mr. Elphinstone's Minute.
1821.

opinions of as many chiefs as he conveniently can on this subject, and to be guided by the prevailing sentiment among them. The new Regents should understand that after the expiration of the present lease no member of the Regency will be allowed to be a farmer of the revenue.

The exposed and unconnected situation of Anjár suggested a question whether it might not be politic to restore it to the Ráo's Government taking a money payment instead; and if this payment could be well secured I do not see a single advantage in keeping the district. As long as our influence at Bhuj continues, it is of no use whatever, and if that influence were to expire, it would require a strong force to defend it; even then, the jealousy it would occasion between us and the Ráo would probably soon involve us, as it did before, in hostilities with that Prince. The only questions therefore are, whether we can obtain adequate security for the revenue we give up, and whether it would be satisfactory to the ryots if Anjár be restored to the Ráo. The failure of the Cutch Government in paying the subsidy makes the answer to the first of these questions very doubtful. I have referred both to the Resident for his report.

It would be popular to restore the fort of Bhujia to the Ráo and it would be popularity easily purchased, for the fort is, I believe, incapable of being defended especially in its present state; but as it commands our cantonments it would be necessary to move the brigade to some other ground. If a good position could be found near Bhuj (for it ought not I think to be at any distance from the Ráo's person) it would be desirable to remove the brigade thither and to construct a redoubt within which a residence might be erected for the late Ráo and where the stores &c. might be deposited if the force were obliged to move. The expense of such a work would however be considerable, and it will be necessary to call for an estimate before it can be determined on. At any rate the cantonment can be moved and some sort of field work thrown up for the stores. The present force in Cutch appears to me no more than sufficient. It would be insufficient if we had any reason to distrust the good will of the inhabitants. The detachments at Pátan and Rájkot could however reinforce it within a fortnight.

The wish of the people of Bhuj is strongly in favour of repairing their walls, which I think ought to be done as soon as the finances of the state will admit of it. The same observations apply to Lakhpat *bandar*, but I do not think it necessary to incur the expense of repairing Anjár which we could never spare an adequate force to defend.

APPENDIX C.

SIR JOHN MALCOLM'S MINUTE.

Appendix C.
Sir J. Malcolm's Minute.
1830.

Among other reasons for visiting Cutch, one was my desire to possess myself of information on the spot before I proposed a reply to the letter of the Secret Committee of the 9th January 1829, relative to our connection with it, from which they express their desire this Government either to withdraw 'from all interference in the affairs of that country, or by so increasing our influence over the Government, as to enable ourselves to wield all its resources, and to give to the inhabitants something which would be worth their fighting for.'

[illegible] their sentiments upon [illegible] of this Government, [illegible] opportunity of effecting [illegible] alliance) should we determine on prosecuting it, might not be afforded before the period at which the Ráo will attain his majority. Much previous preparation will in any case be required before we can safely change the line of policy upon which we have, however undecidedly, been acting for many years; but it is always an advantage to know what we want, and to have a distinct object in view. If the object of a Government be always the same, the changes produced by time will ultimately afford the means of obtaining it, but neither success nor credit is to be found in the following, languidly or without plan, decision, or pertinacity, any object, however desirable may be its possession.'

3. Though it is not necessary to enter upon the past history of Cutch, as that has been recently very fully illustrated,[2] it will be useful, before I offer my sentiments as to the practicability or policy of withdrawing or materially changing our connexion with this state, to refer to the progress of our connection since its formation and its actual condition at the present period.

4. In 1802 Hansráj, the governor of Mándvi, who had then gained a temporary ascendancy at Bhuj, offered to cede Cutch to the British Government on the condition that it would grant a maintenance to the Ráo Ráyadhan and his relations. This proposal was changed in 1804 to one for subsidizing a body of British troops. In 1807, the latter offer came again from Hansráj and Fateh Muhammad conjointly: but they were informed (on this as on the two former occasions) that we did not wish to interfere with the affairs of Cutch.

5. In 1809 F[illegible] Navánagar, and [illegible] by an agent on [illegible] settling Káthiáwár.

[1] Dated Dápuri, June 1830.
[2] The Memoir of Cutch lately printed by Mr. Burnes, the Surgeon of [illegible] is very full and correct.

Appendix C.
Sir J. Malcolm's Minute.
1830.

6. A treaty was entered into (to which both Fateh Muhammad and Hansráj were parties) providing for the suppression of piracy out of all ports of Cutch; that no troops from Cutch should cross the Ran into Káthiáwár, or eastward into Gujarát, or its dependencies; that the British Government should arbitrate and settle the claims of the Bhuj Darbár against that of Navánagar; and that it should warn the Amirs of Sind against any attempt to occupy Cutch.

7. In 1812, this treaty was found to have been set at nought by the Cutch contracting authorities. Hansráj had died some time before, and his son Shivráj, who succeeded him in his usurped power, levied a tax on all boats entering the gulf of Cutch, even though sailing under British passports and colours. Every bay and creek along the coast was the haunt of pirates, and Fateh Muhammad had openly harboured a celebrated one of the name of Husain Nokva, who had plundered a vessel belonging to or freighted by prince Dosal of Cábul. The Jamádár had also sent marauding parties of horse into Káthiáwár, had himself moved in command of a considerable force to attack Sántalpur a dependency of Rádhanpur, and had given protection to a Sindian who had assassinated a British officer, Captain Phelan, H. M.'s 47th Regiment.

8. Captain MacMurdo was deputed with a marine armament to remonstrate against these gross infractions of engagements, and succeeded without difficulty in bringing Shivráj Hansráj to terms. The troops that had gone from Bhuj against Sántalpur were ordered back, and measures were in progress for attacking the Vágad plunderers (as the Darbár's own mercenaries were called) when Fateh Muhammad suddenly died, and the country was thrown into complete confusion.

9. On the death of Fateh Muhammad, his two sons, Husain Mia and Ibráhim Mia, took his place as the directors of affairs of the state, and continued to keep the Ráo in custody as a pageant in whose name they acted. The two brothers were divided in their sentiments as to listening to the remonstrances of the British Government, but at length they invited Captain MacMurdo to Bhuj, to whom they stated in explanation that the troops had gone against Sántalpur under an idea that it did not come within the meaning of the treaty of 1809; that the pirate Husain Nokva and the murderer of Captain Phelan should be given up if found in Cutch; and that a force should be sent into Vágad to put down the banditti.

10. Captain MacMurdo accompanied the force into Vágad, and during its stay in that province, the plunderers disappeared. At the expiration of six weeks Captain MacMurdo crossed the Ran into Káthiáwár, but had hardly arrived there before he heard that the youngest son of Fateh Muhammad had separated from the elder, and gone over to the chief of Mundra who had always opposed any thing like concession to our demands; while Káthiáwár was devastated by plundering parties of horse and foot.

11. The British Government now felt itself called on to change its remonstrances into threats of punishment, which so terrified Fateh Muhammad's eldest son, who was naturally of a very timid disposition, that he joined the Mundra faction, and the whole of Fateh Muhammad's family evinced by their words and actions perfect indifference to our connection or alliance. The marauding system increased tenfold; trade was almost stopped from pirates; Husain Nokva was invited back from Sind, whither he was said to have retired, and the murderer of Captain Phelan was taken into the service of the chief of Mundra.

12. The reconciliation of the two brothers was followed by the murders of the minister Jagjiwan Mehta, and his brother Rámchandra, while another brother of this Hindu family caused himself to be buried alive. About three weeks subsequent to these horrid events, Ibráhim Mia (the youngest of Fateh Muhammad's sons) was stabbed to the heart in the Darbár by a Márvádi *jamádár*, in presence of his elder brother Husain, and the minister Lakhmidás. Husain suspecting that the Ráo had, through his guards, instigated the fate of his brother, exchanged them for a body of Arabs, and having taken the Márvádi soldiery by surprise, he put the whole of them, to the number of three hundred, to death.

13. From the time of these atrocities, there was literally no government in Cutch for many weeks; Husain Mia shut himself up in a house, afraid to trust to any one; the Arabs levied fines and exactions as they thought proper, and several of the towns refused obedience to the orders sent from the capital.

14. Husain Mia had by this time so completely shown his incapacity and pusillanimity that the minister Shivráj Hansráj and A'skarn having conferred with some of the Jádeja chiefs removed him from his situation as executive head of the state, and set at liberty the Ráo who immediately assumed the reins of government. An application was made to this prince on the part of the British Government for redress of injuries which he not only refused but turned its native agent out of Bhuj, under the plea of employing Sundarji Sivji in that capacity; and as if resolved to make himself enemies in all quarters, he insulted by his supercilious conduct the Jádejás who had come to Bhuj to be present at his marriage, most of whom returned to their estates in great disgust.

15. About this time a British force was ordered to reduce Jodiya to the authority of its rightful owner, the Jám of Navánagar; and it was discovered that men and ammunition had been sent from Bhuj to assist in its defence. It fell, however, so easily that Ráo Bhármalji took alarm and with a view to appease the indignation of the British Government, moved into Vágad with the avowed determination of suppressing the banditti, but either unable or disinclined to do so, he marched back to Bhuj in fifteen days. The depredations of the banditti, which had been suspended during the Ráo's presence in Vágad were now renewed with redoubled vigour. In the space of a few months 136 villages in Káthiáwár were plundered; 40,000 head of cattle were carried off, and property to the amount of eight *lakhs* was damaged and destroyed in addition to which losses the British Government had expended ten lacs of rupees in defensive, though fruitless, measures.

16. Captain MacMurdo was now instructed to make specific demands for compensation for the past; security for the future; the surrender of [illegible]

East's force had entered Cutch, taken Anjár, and advanced within six miles of the capital that the Ráo entered into a treaty, by which he agreed to pay twenty *lakhs* of rupees as an indemnification for all losses and expenses; to cede to us the *pargana* and town of Anjár, with its dependent *bandar* of Tuna; to pay us further an annual tribute of two lakhs of *koris*;[1] to prevent the future excesses of the Vágad banditti; to suppress

[1] *Koris* may be calculated at three to one rupee.

Appendix C.
Sir J. Malcolm's Minute.
1830.

piracy; to prevent Europeans of whatever nation from interfering with the affairs, or passing through the territories, of Cutch; to dismiss and prohibit all Arab mercenaries with the exception of a garrison of four hundred men for Lakhpat *bandar* and not to harbour outlaws or *bahárvatiás* from their Highnesses the Peshwa's or Gáikwár's territories. In return for these concessions we agreed to reduce the province of Vágad, and all refractory chieftains to the subjection of the Ráo's paramount authority, and to mediate all causes of disagreement or disaffection that might spring up in future.

17. The Marquis of Hastings afterwards excused our portion of the twenty *lakhs* of rupees (estimated at eight *lakhs*) and also gave up all claim to the promised tribute. The remaining articles of the treaty were duly fulfilled, and a tribute of 40 *koris* per annum on each plough was fixed on Vágad. Captain MacMurdo was appointed Collector at Anjár, and Resident in Cutch. The Ráo raised the twelve *lakhs* of rupees, which he had to pay, by fines on his refractory chieftains, and demands under the name of voluntary contributions from those who had long enjoyed the revenue from different parts of the country.

18. As soon as the British troops moved out of Cutch, and Ráo Bhármalji felt himself relieved from the terror their presence had excited, he gave way to the natural bent of his inclinations. He became addicted to constant intoxication and the lowest sensuality, and the whole power of the Government fell into the hands of his profligate favourites, men of the meanest and most depraved characters, whose principal object was to instil into his mind suspicions of his new allies, and particularly of their representative Captain MacMurdo. The revenues for eight months in advance were seized from the cultivators of the soil and twenty *lakhs* of *koris* exacted in fines from thehouseh old officers, and the managers of districts, to be dissipated in the grossest debauchery. No man of any wealth was safe in the country. The Jádeja chiefs with scarcely one exception retired to their estates, and never visited Bhuj.

19. These scenes were brought to a crisis by the Ráo's murder of his cousin Ladhubha, an act which excited the most unqualified horror in all classes. The British Government made an application in favour of the widow of the deceased chief which so highly incensed the murderer that he immediately raised Arab troops to attack Anjár, in consequence of which Captain MacMurdo called in another regiment from Káthiáwár which had the effect of making him disband the new levies.

20. Cutch was now in a more miserable state than even in the worst times of Ráo Ráyadhan and every means that he could devise were adopted by Bhármalji to insult and injure the British Government. He levied so high a duty on cotton bought in his villages by merchants of Anjár that all trade in that staple was at an end; and he prohibited boats from other ports in his dominions resorting to that of Tuna. Captain MacMurdo proceeded to Bhuj, at great personal risk, to expostulate on these aggressions, but he experienced nothing but insult and was compelled to return to Anjár without effecting any good.

21. All the ministers at Bhuj, except Lakhmidás and Ratansi, now quitted the capital, as the only means of saving their lives; and the Jádeja chiefs applied to the Bombay Government for its advice and aid in extricating the province from the misrule and misery into which it had been plunged, which they proposed to effect, by deposing Bhármalji.

Appendix C.

Sir J. Malcolm's Minute.

1830.

chief was, in conformity with the first treaty, in attendance on Captain MacMurdo for the settlement of his differences with the Darbár.

22. A force under Sir William Keir was, by orders from the Governor General, sent into Cutch. Captain MacMurdo was ordered to confer with the Jádejás, and after the fort of Bhujia which overlooks the capital had been taken by escalade, the Ráo delivered himself up, was formally deposed, his son (an infant of three years of age) elected in his stead, and a treaty made, on his part by the Jádejás, in which after confirming most of the articles of the treaty of 1816, he agreed to pay a subsidy of two *lakhs* of ru[illegible] 'the integrity of his dominions' [illegible] We also guaranteed the possessic[illegible] single condition that they would preserve their female children.

23. A regency was immediately nominated consisting of five persons, to which number the British Resident was afterwards added as president at the repeated and earnest request of the original members; and the affairs of the province have been since administered by this body with the occasional advice of the Jádeja Bháyád or brotherhood. By a new agreement concluded between the British and Cutch Governments in June 1822, Anjár and its dependencies were restored to the Ráo on his paying to us their yearly estimated revenue of Rs. 88,000, making the entire sum we annually receive from the Cutch Government, Rs. 2,80,000.

24. From this concise statement of the progress of our connection with Cutch it will be sufficiently evident it has been forced upon us in order to protect Káthiáwár and the commerce of the coast from increasing bands of pirates and plunderers, and it is further evident that were we to abandon the connection to-morrow, we should have the same evils to encounter, and be in all probability put to a far greater expense, and become subject to much more embarrassment than we ever can, by preserving the alliance. On these grounds therefore, it is not expedient to withdraw, but, were it so, the maintenance of our faith renders such a measure [illegible] has been subject to [illegible] period enjoyed a [illegible] new. The ex-Ráo Bhármalji lives in the house of his son, and for some period past has been subject to no restraint, for the British guard over him has been for some time a mere ceremony. His character is said to be much changed, and he [illegible]

and he has had advantages which few in his situation have enjoyed. The Resident Lieutenant-Colonel Pottinger has attended with much care and solicitude to his education, and every pain has been taken to render him worthy of his condition. He has reaped great benefit from the lessons of the Reverend Mr. Gray, Chaplain at Bhuj. That respectable clergyman takes a most anxious interest in the improvement of his pupil and the young Ráo gave me proof at every interview I had with him, that the instruction he had received had not been cast away. It was pleasing to hear him in conversation continually referring to the observations of Mr.

Appendix C.
Sir J. Malcolm's Minute. 1830.

piracy; to prevent Europeans of whatever nation from interfering with the affairs, or passing through the territories, of Cutch; to dismiss and prohibit all Arab mercenaries with the exception of a garrison of four hundred men for Lakhpat *bandar* and not to harbour outlaws or *bahárvatiás* from their Highnesses the Peshwa's or Gáikwár's territories. In return for these concessions we agreed to reduce the province of Vágad, and all refractory chieftains to the subjection of the Ráo's paramount authority, and to mediate all causes of disagreement or disaffection that might spring up in future.

17. The Marquis of Hastings afterwards excused our portion of the twenty *lakhs* of rupees (estimated at eight *lakhs*) and also gave up all claim to the promised tribute. The remaining articles of the treaty were duly fulfilled, and a tribute of 40 *koris* per annum on each plough was fixed on Vágad. Captain MacMurdo was appointed Collector at Anjár, and Resident in Cutch. The Ráo raised the twelve *lakhs* of rupees, which he had to pay, by fines on his refractory chieftains, and demands under the name of voluntary contributions from those who had long enjoyed the revenue from different parts of the country.

18. As soon as the British troops moved out of Cutch, and Ráo Bhármalji felt himself relieved from the terror their presence had excited, he gave way to the natural bent of his inclinations. He became addicted to constant intoxication and the lowest sensuality, and the whole power of the Government fell into the hands of his profligate favourites, men of the meanest and most depraved characters, whose principal object was to instil into his mind suspicions of his new allies, and particularly of their representative Captain MacMurdo. The revenues for eight months in advance were seized from the cultivators of the soil and twenty *lakhs* of *koris* exacted in fines from thehouseh old officers, and the managers of districts, to be dissipated in the grossest debauchery. No man of any wealth was safe in the country. The Jádeja chiefs with scarcely one exception retired to their estates, and never visited Bhuj.

19. These scenes were brought to a crisis by the Ráo's murder of his cousin Ladhubha, an act which excited the most unqualified horror in all classes. The British Government made an application in favour of the widow of the deceased chief which so highly incensed the murderer that he immediately raised Arab troops to attack Anjár, in consequence of which Captain MacMurdo called in another regiment from Káthiáwár which had the effect of making him disband the new levies.

20. Cutch was now in a more miserable state than even in the worst times of Ráo Ráyadhan and every means that he could devise were adopted by Bhármalji to insult and injure the British Government. He levied so high a duty on cotton bought in his villages by merchants of Anjár that all trade in that staple was at an end; and he prohibited boats from other ports in his dominions resorting to that of Tuna. Captain MacMurdo proceeded to Bhuj, at great personal risk, to expostulate on these aggressions, but he experienced nothing but insult and was compelled to return to Anjár without effecting any good.

21. All the ministers at Bhuj, except Lakhmidás and Ratansi, now quitted the capital, as the only means of saving their lives; and the Jádeja chiefs applied to the Bombay Government for its advice and aid in extricating the province from the misrule and misery into which it had been plunged, which they proposed to effect, by deposing Bhármalji.

Appendix C.

Sir J. Malcolm's Minute.

1830.

... surmise ... lf in the ... *pargana,* ... when its chief was, in conformity with the first treaty, in attendance on Captain MacMurdo for the settlement of his differences with the Darbár.

22. A force under Sir William Keir was, by orders from the Governor General, sent into Cutch. Captain MacMurdo was ordered to confer with the Jádejás, and after the fort of Bhujia which overlooks the capital had been taken by escalade, the Ráo delivered himself up, was formally deposed, his son (an infant of three years of age) elected in his stead, and a treaty made, on his part by the Jádejás, in which after confirming most of the articles of the treaty of 1816, he agreed to pay a subsidy of two *lakhs* of rup... 'the integrity of his dominions' f... We also guaranteed the possessio... single condition that they would preserve their female children.

23. A regency was immediately nominated consisting of five persons, to which number the British Resident was afterwards added as president at the repeated and earnest request of the original members; and the affairs of the province have been since administered by this body with the occasional advice of the Jádeja Bháyád or brotherhood. By a new agreement concluded between the British and Cutch Governments in June 1822, Anjár and its dependencies were restored to the Ráo on his paying to us their yearly estimated revenue of Rs. 88,000, making the entire sum we annually receive from the Cutch Government, Rs. 2,80,000.

24. From this concise statement of the progress of our connection with Cutch it will be sufficiently evident it has been forced upon us in order to protect Káthiáwár and the commerce of the coast from increasing bands of pirates and of plunderers, and it is further evident that were we to abandon the connection to-morrow, we should have the same evils to encounter, and be in all probability put to a far greater expense, and become subject to much more embarrassment than we ever can, by preserving the alliance. On these grounds therefore, it is not expedient to withdraw, but, were it so, the maintenance of our faith renders such a measure impracticable. It is now eight years since this country has been subject to ... as during that period enjoyed a ... ever before knew. The ex-Ráo Bhármalji lives in the house of his son, and for some period past has been subject to no restraint, for the British guard over him has been for some time a mere ceremony. His character is said to be much changed, and he appears reconciled to his condition, but if he is not, he has small means, if any, of exciting disturbance. The reigning prince (Ráo Desal), with whom I had much intercourse when at Bhuj, is a youth of uncommon promise and he has had advantages which few in his situation have enjoyed. The Resident Lieutenant-Colonel Pottinger has attended with much care and solicitude to his education, and every pain has been taken to render him worthy of his condition. He has reaped great benefit from the lessons of the Reverend Mr. Gray, Chaplain at Bhuj. That respectable clergyman takes a most anxious interest in the improvement of his pupil and the young Ráo gave me proof at every interview I had with him, that the instruction he had received had not been cast away. It was pleasing to hear him in conversation continually referring to the observations of Mr.

Appendix C.

Sir J. Malcolm's Minute. 1830.

Gray, whom he described as being most kind and attentive to him and giving him information on all subjects. He repeated to me axioms that he had been taught, and the principles that had been instilled into his mind, and was amusing in his eagerness to shew the information he had acquired of the action of steam and other matters in which his knowledge, though superficial, he could not help observing, was superior to that of those of his own tribe, by whom he was surrounded.

25. I dwell on these facts because in a petty state like Cutch every thing depends upon the character of the prince; to it we must trust for all of stability that can be attained in such an alliance. It is to princes and chiefs in a state like Cutch that we must look for the reform of tribes like those who inhabit this country. We have in our treaties made great sacrifices to abolish infanticide, though, I fear, not with that effect which was so earnestly desired. Through the influence and example alone of popular princes or chiefs can this object be accomplished, and these considerations give importance to every effort made to promote the improvement of the acknowledged head of the Jádejás.

26. I saw all the Jádeja chiefs of Cutch that were at Bhuj. Lieutenant-Colonel Pottinger informed me before they came, that they were anxious about three points: 1st, the removal of the guard from the ex-Ráo; 2nd, the Ráo Desal being introduced more into public affairs; and lastly, the diminution of the amount paid for Anjár, which, it was stated, was evidently more than the revenue realized, and pressed hard upon the limited resources of the principality.

27. These requests were successively made as the Resident had stated. To the first I replied that the alliance with Cutch had hitherto been a source of more trouble and expense to the British Government than of political benefit or pecuniary resource. That if expediency alone was consulted, it would be abandoned, but our faith was pledged to the prince and to the chiefs, and would be maintained as long as they fulfilled their obligations. That Ráo Desal though yet young (only fourteen) gave extraordinary promise, and that the country had for some period known an interval of tranquillity to which it was before a stranger. The ex-Ráo I had been assured was penitent for his former crimes, and sincerely attached to his son, and was believed to have abandoned all hopes of restoration to the rank he had by his conduct forfeited. That owing to these circumstances the restraint under which he had been at first placed, had been gradually relaxed until the guard over him was literally no more than one of honour. That he lived in the palace with his son with whom he had free and constant intercourse, and might, no doubt, if he was foolish enough to desire it, effect his escape; but this was in the opinion of the Resident, and of those most deeply interested in maintaining the present order of affairs, not to be apprehended; and as I found the young prince, the minister and all the Jádeja chiefs, anxious on the ground of honourable feeling, for the removal of the appearance of confinement (for it was nothing more), I had no hesitation in complying with their request; and I was happy that this mark of confidence was coincident with the removal of one of the corps from the force stationed at Bhuj, as no two measures could shew more clearly the foundations on which we desired the alliance to rest, a complete conviction on the minds of the prince and his chiefs of the value of the protection they received, and of the principles on which it was afforded them. If, I said (which God forbid), any evils resulted from compliance with their request, on their head should be the consequence. The British Government would be emancipated from

engagements that could alone be beneficial from their continuing to preserve peace, to promote improvement, and to render the inhabitants of Cutch worthy of its friendship. Those that now heard me, I added, might, if subsisting ties were broken, implore in vain for that succour by which they had been saved from ruin. The minister Lakhmidás, in the name of the young Ráo, and the Jádejás on their own part, expressed much gratitude for the promised removal of the guard. It took off, they said, a reproach from the family of their rulers, and they would give, as they had before signified to the Resident, an engagement which increased their individual responsibility for maintaining Ráo Desal and his descendants on the *masnad* to the perpetual exclusion of the ex-Ráo Bhármalji who, they said, was reconciled to his condition, and, if not, neither possessed, nor could create, means of regaining authority.

Appendix C.
Sir J. Malcolm's Minute.
1830.

28. To the next request of the Jádejás, I observed that I saw no objection to the name of the Ráo Desal being introduced into public deeds, and his being gradually initiated into the management of his own affairs, but he was yet too young to be released at once from that tuition and control to which he owed so much; but that it would be the anxious desire of the Resident acting in conformity with the former instructions of Government to apportion the weight of business to the growing [illegible] his education was completed in the [illegible] within a few years, be fully equal [illegible] in the exercise of power the happy instrument of working great reforms in his native country.

29. To the request for a decrease in the annual payment to the British Government, I gave a decided negative. If the Anjár revenue had fallen short of the expected amount, it was, I said, owing to causes that were not likely to recur. Other resources had increased and were likely to increase from the tranquillity which the country enjoyed, and which was to be exclusively referred to the British protection. As to the augmented expenses which they pleaded from the Ráo's marriage, and the state necessary to be supported, as well as the charges for the establishment of the ex-Ráo, these must be reduced, if the revenue was unequal to defray them. The condition of the finances of the British Government, and the expensive establishments it supported, forbade, I informed them, the surrender of any part of the pecuniary subsidy from Cutch; while on the other hand, the latter state was by treaty ensured against any increase of [illegible] of explain- [illegible] nt of nearly [illegible] with which they had been treated, and the bad return they had as yet made for such liberal usage. 'Your lands' (I said) 'have been guaranteed to you and your descendants by the British Government without the stipulation of one *kori* of pecuniary payment to it or to your prince, and without fixing any specific aid of troops in the event of invasion, or of the public peace being disturbed. You have subsequently permitted small and despicable bands of plunderers to traverse the country, and carry off booty from the principal towns of your prince. I have desired the Resident and the minister to inform me of the name of any person that distinguished himself on the late incursion of the Miánás; but not one name has been brought to my notice, and I find that a large body of Rajput chiefs boasting the name of Jádejás, and of devoted allegiance to their ruler, considering themselves shielded by our too generous guarantee from the just resentment of their prince, made not one effort to protect his towns from plunderers, or his fields from devastation, apparently satisfied if they

Appendix C.

Sir J. Malcolm's Minute.

1830.

saved their own estates from similar evils: and in some instances it is strongly suspected that the exemption of these from attack was the price of a base, if not a traitorous, inactivity.'

30. 'This has past,' I observed, 'but let it be known in future that there is nothing in the *báhidhari* or guarantee obligation which the British Government has given to the chiefs of Cutch that exempts them from their allegiance, and the aid which in virtue of that they are bound to give their prince on every occasion, where his person or his property was at hazard. And any chief who is hereafter supine, and who does not exert himself to the utmost, to oppose and destroy his enemies or plunderers, will be dealt with as one who aids them, and shall, as the slightest punishment, be proclaimed to have forfeited all rights to British protection.'

31. 'The Resident,' I added, 'had been instructed by me to communicate with all the chiefs individually upon this subject which was one of much importance for them fully to understand. He would explain to them the mode in which they could best fulfil obligations that belonged to their condition, and which were not specified in any engagement or treaty, because they were implied as duties that could neither be evaded nor neglected without the total dissolution of those ties by which a government like that of Cutch could alone be maintained under its present form and administration.'

32. These sentiments were fully explained by me to the assembled chiefs; and that there might be no mistake they were repeated in my name by the minister Lakhmidás. No observations were offered in reply, though they were invited to do so, beyond some of the senior Jádejás expressing their assent to the fairness and justice of what I had stated, and their resolution to merit by their future conduct, the benefits they derived from the protection of the British Government.

33. I took the opportunity of this large concourse of chiefs to give my sentiments most fully on the subject of infanticide. 'They knew,' I said, 'the solicitude of the British Government regarding the abolition of that most barbarous crime, which so far from being countenanced, or sanctioned by the usages of Hindus, was held in utter execration by all of that race except the few tribes of Rajputs by whom it was introduced, and continued to be practised from motives of family pride.' 'The Jádejás of Cutch,' I remarked, 'whom I am now addressing, have long been reproached with this horrid and inhuman usage. From the first of our connection with this state, its abolition has been a subject of most anxious solicitude. The hope of effecting it was recognized as a motive for the alliance, and engagements were entered into by Jádeja chiefs that I fear have been little respected.' 'I know,' I added, 'the difficulty of persuading men to abandon this practice, however abhorrent to nature; but believe me, you will hazard by the continuance of infanticide the protection of the British Government, for the crime is held in such detestation in England, that the nation will not long be reconciled to intimate friendship with a race of men by whom it continues to be perpetrated in direct breach of their promises and engagements.' The solemn warning I gave them on this subject was (I concluded) dictated by an anxious solicitude for their welfare, and for the happy operation of an alliance which promised such benefits to their country while it would tend, if all its obligations were fulfilled and objects attained, to promote the reputation, and, with it, the interests of the British Government.

34. A copy of these notes of my conference with the Jádejás should

be sent to Lieutenant-Colonel Pottinger for record in his office, and he may be instructed to take every opportunity of impressing these chiefs

protection which they now enjoy. The Resident should also be instructed to make the young prince fully acquainted with all that had passed on this occasion.

35. My communications with the Jádejás, and the line of conduct I prescribed to the Resident, were grounded upon the conviction that no motives but dread of the superior power of the British Government, and reliance upon its faith could restrain them for a moment, from those

interests or gratified their passions of revenge or ambition, to rebel against his authority, to plunder his lands, and at times to dethrone or murder the occupant of the *masnad*, placing however one of his family in his place.

36. This conduct on their part has led their princes to similar acts of violence when they have had absolute power either through the aid of some of their dependent chiefs or foreign mercenaries. The poverty of Cutch and its salubrity have hitherto alike operated to disturb its peace. Men of a robust frame and with predatory habits have increased in a proportion beyond what the country could maintain in a manner suited to their wants, and it may be affirmed that these causes combined with the usages and character of its foreign conquerors the Jádejás, have led to more crimes and more acts of violence, injustice, and atrocity being committed within the last century in this small and insulated country than in almost any part of the world with which we are acquainted.

of the treaty has, I fear, been much disregarded, and we possess no means of enforcing its strict fulfilment.

38. Secure in our protection and freed by it from all supervision or responsibility in the management of their estates, the Jádeja chiefs have become indolent and indifferent to all matters that do not immediately affect their personal interests. Lost in the enjoyment of sensual pleasures they neglect all improvement and endeavour to supply funds for such a course of life by every means of oppression and outrage they can venture upon without the hazard of their property. Not above one has exposed his estate to forfeiture, but that should be rigidly enforced whenever they join in rebellion or fail in their efforts to guard the country from foreign plunderers. They should in such case either be deprived of their estates or be subjected to heavy fines, *nazrána*, to their prince on succession or adoption, which they fully recognize should be strictly enforced and fixed upon as high a scale as usage warranted. The chiefs of Cutch have encroached upon their ruler, till his revenues bear no just proportion to his condition as their head, and it should be a principle of our policy to take every fair advantage of events to increase his power

Appendix C.
Sir J. Malcolm's Minute.
1830.

to the diminution of that depraved, disobedient, and unmanageable class of petty chiefs, whose existence in their actual state is at variance with all plans of improvement and calculated to render unprofitable, if not to destroy, the alliance we have formed with this principality.

39. I have recommended to the Resident the only measures that appear to me at all likely to render the continuance of these chiefs in the power they enjoy within their respective limits, safe and useful either to their prince or the British Government, and among other points to which I have directed his attention is that of bringing near his person some of their near relations and adherents which they will gladly maintain under the impression of its being the means of acquiring influence and favour. It will also be valued as giving them the opportunity of stating any of their petty grievances or wants and it will add to their local importance. Such are the advantages it offers them. To us it gives a gradual increase, unattended with expense, to a small body of Irregular Horse, natives of Cutch. It furnishes the best of channels through which we can convey advice or in any way promote improvement. We become through such daily intercourse intelligible to rude men and obtain a confidence which prevents incalculable evils, for I am positive nine out of ten of the risings and rebellions we have had to suppress in India have their origin in the ignorance and dread of those who have had no opportunities of acquiring information of our views or intentions—much less of forming any idea of the principles of a Government so totally different to those to which they and their ancestors have been accustomed.

40. Success in imparting this knowledge, as it tends to make confidence supplant fear, will maintain the public peace better than armies, and in countries like Cutch or Káthiáwár (I speak from ample experience of a similar community in Málwa), there is no means so adapted to gain these ends as the Resident having near his person or with those officers he employs, the sons, brothers and relations of the chiefs of the country and particularly when they are young and disposed to receive instruction; such persons, if kindly treated and no duties they dislike are exacted from them, and above all if they are at first allowed to go to their homes at pleasure, will soon become a link not only of establishing confidence but of giving to the British representative a place in the regard of all branches of the family to which they belong. They may occasionally carry from him some small present to a mother or mark of notice to a father or uncle who has behaved well and a favour will be estimated at ten times its value from being received through such a channel.

41. This mode of conciliation and of promoting friendship as well as of reforming ignorant and barbarous men requires no doubt patience, kindness, humanity and judgment, but these qualities we have a right to expect in the Agents selected for high and delicate duties, and I must state my conviction that the mode of conciliation I have noticed, may be applied (modified of course by local circumstances) to every part of our wide territories that contains uncivilized and ignorant chiefs and tribes, and that where the Agent has a fair latitude given to him and is competent to his duties he will effect more through such means in restoring or maintaining peace in the country under his management or control than through any others he can employ, but he must neither be deterred by partial failures nor slow progress from perseverance in an object which, when once obtained, fixes the foundation of our influence and power on a hundredfold better foundation than ever can be effected by force, for it rests upon willing obedience and confidence on one part and a recognition of rights on the other; while force, if successful, stifles

without extinguishing, a spirit of hostility, and in compelling us to sequester rights that have been under all vicissitudes retained for ages, causes too often a harassing and expensive warfare. The latter result is, I regret to state, too frequent in our history, the measures by which it has been produced may stand apparently justified on our records, but they will be found contrary to the usage of the best of the former rulers of India and at variance with true policy in our present state of power. When that was more limited and of a more doubtful character self-defence compelled us to many acts which we should now avoid. Every means should now be used to save us from the necessity of alienating the property or destroying the right of any one subject to our sway, and when we act with a full impression of the value of this policy we shall find that a great proportion of those on whom our rigid rules precipitate punishment err more from want of knowledge of the rules and principles of our administration and ignorance of our objects than from any design of placing themselves in opposition or hostility to a Government whose power at this moment is far too great to admit of their entertaining any hope of successful resistance to its authority.

42. The Ran between Cutch and Káthiáwár is no defence whatever; for it is not above twelve miles at Mália where it can be crossed in two or three hours during nine months[1] of the year and a corps or body of horse leaving Vágad, the most fruitful district of Cutch, would, in twenty miles distance, reach the finest part of Káthiáwár; but the Ran [illegible] insurmountable [illegible] horse. This [illegible] [illegible]pat and its immediat[illegible] it increased value as a military [illegible] Asiatic Powers, Persia and Tur[illegible]riers they once were considered against the approach of a European enemy to the vicinity of our Eastern possessions, but this is a subject I shall not anticipate as I intend very early to lay before the Board a memoir which will contain all the information I possess regarding the line of our Western Frontiers from Lakhpat *bandar* to Jesalmer, and the means which a European enemy would have of attacking it as well as those we possess of defence. At present I shall limit my observation on this point to the conclusion that if our pledged faith permitted us to abandon our connection with Cutch, it would be most impolitic to do so.

43. We are not to suppose that in resigning our power in this country it would fall back into that state in which we found it. Our connection has given it comparative tra[illegible] by this very result its [illegible] it has always been expos[illegible] in a manner as it has been by our having so long had the charge of its defence it would fall an easy conquest to Sind and it could not have a fate more injurious to our interests if ever a European enemy was in possession of the Indus, for we must either outrage Sind by re-occupying this country on the approach of an invader, or abandon one of the most important outworks to the defence of this part of India and the one beyond all others most likely to deter the rulers of Sind from forming a

[1] The sea is forced up during the S. W. monsoon and renders it impassable at this place in July, August and September, but it may be crossed higher up, though broader.

Appendix C.
Sir J. Malcolm's Minute, 1830.

a higher annual cost than about Rs. 70,000 [1] being the difference between our disbursements and two *lakhs* and eighty-eight thousand rupees which we receive from the Ráo as subsidy and compensation for Anjár.

49. Though, the present Political Resident Lieutenant-Colonel Pottinger receives in amount under different heads his former salary, his successor will have no more than Rs. 1200 per mensem with his military allowance, which is in fact only Rs. 600 more than any officer would receive in the military command he exercises; and as his assistant has the reduced salary of Rs. 400, the whole political duty of this Residency is at a charge of only Rs. 1000 per mensem, but independent of the great saving which results from this combination of military and political duties in Cutch it appears to me quite essential on other grounds.

50. The Resident of Cutch may be viewed under the present system as 'Warder of the Border' from the Indus to near Deesa; and upon his judgment and decision both in forming and executing his plans on emergency occurring, the peace of both Cutch and Káthiáwár may in a great degree depend. Viewing these duties as I do, I am quite satisfied that the military and political authority should continue to be combined in one individual, and that, independent of the saving of expense from this arrangement which is very considerable, it is calculated to promote the public interests, both as it increases the local impression of the power of the public officer who fills the station, and as it avoids all hazard of those delays and embarrassments which often result from difference of opinion and the collision of civil and military officers employed at a distance from the seat of government.

I request copies of this minute may be sent by the earliest opportunity to the Court of Directors and the Supreme Government.

---

[1] This allows between five and six thousand rupees, occasional *bháta* to sepoys employed on detachment.

PÁLANPUR.

PÁLANPUR.

CHAPTER I.

DESCRIPTION.

Chapter I.
Description.

The district under the Pálanpur Political Superintendent, lying between 24° 41′ and 23° 25′ north latitude, and 72° 46′ and 71° 16′ east longitude, has a total estimated area of about 8000 square miles, a population of about 500,000 souls or 62·5 to the square mile, and an estimated yearly revenue of about £120,000 (Rs. 12,00,000).

Boundaries.

Situated in the north-west of Gujarát to the east of Cutch, the district is bounded on the north by Márwár and Sirohi, on the east by the Mahi Kántha, on the south by the territory of His Highness the Gáikwár and by Káthiáwár, and on the west by the Ran of Cutch.

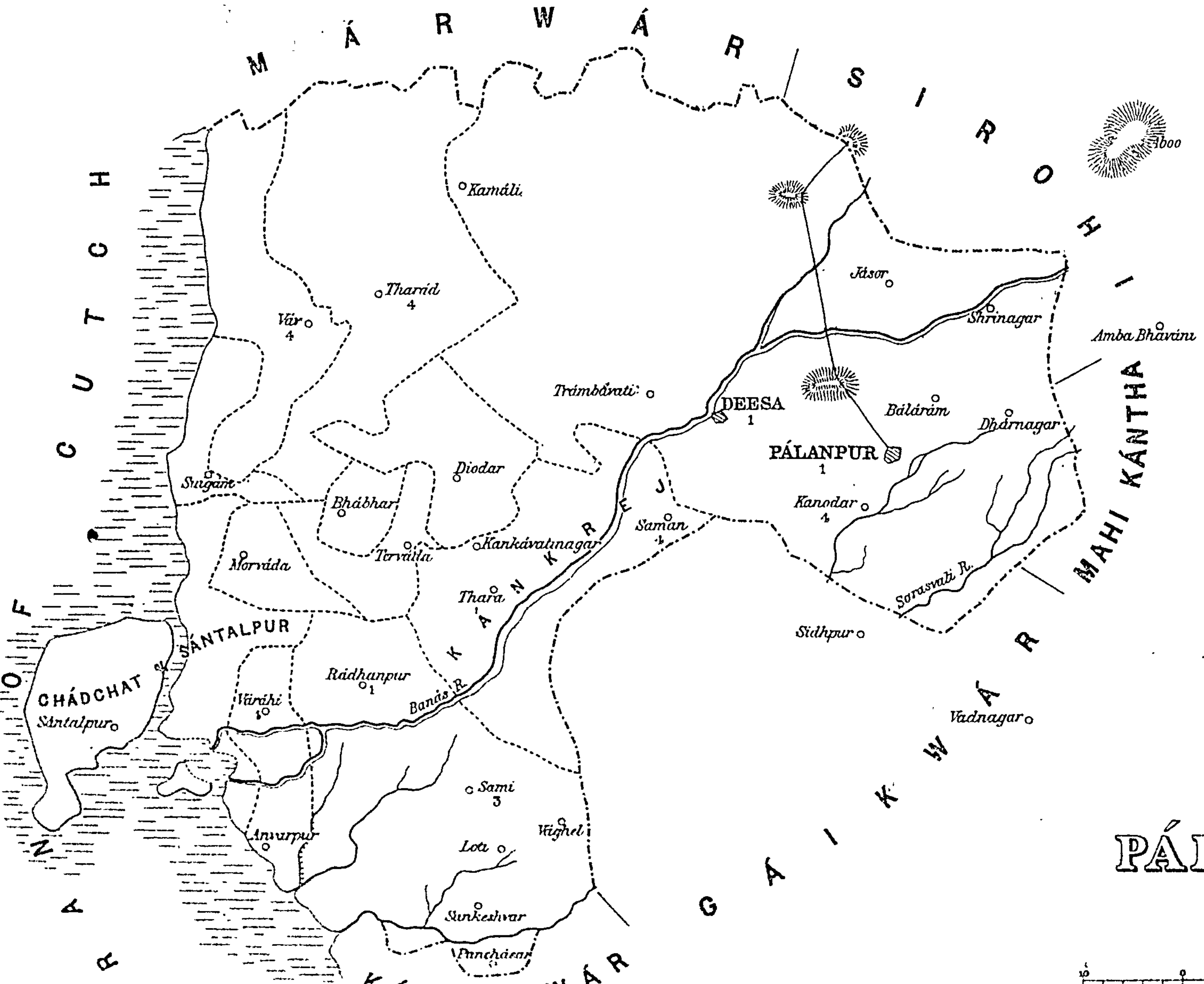
Divisions.

The Superintendency includes a group of thirteen states, of which four, Pálanpur, Rádhanpur, Váráhi, and Terváda, are under Musalmán chiefs; seven, Tharád, Morváda, Váv, Suigám, Diodar, Sántalpur, and Chádchat, under Rajputs; and two, Bhábar and Kánkrej, under Koli Thákardás of part Rajput origin. Two of the whole number, Pálanpur, with an area of about 2384 square miles, and a population of about 215,000 souls, and Rádhanpur, with an area of about 929 square miles, and a population of about 90,000 souls, rank as first class states. The remaining eleven are petty states, with an average population of about 20,000 souls, and an average yearly revenue estimated at about £3000 (Rs. 30,000).

Aspect.

As a whole the district is a sandy plain with, in some places, waving sandhills and between them valleys of black clay. Near Pálanpur and to the eastward the country is undulating and well-wooded; to the north and north-east where it borders on Sirohi it is extremely difficult, most wild and picturesque, covered with rocks and forest-clad hill ranges, outliers from the Ábu and Jásor hills. West towards the Ran and south to Jhinjhuváda, and thence round to the east is one sandy plain, slightly wooded in the centre, but treeless both in the north and south and towards the west gradually falling away into a salt waste. This part of the country seems to have been greatly changed since 1830, when, according to Sir A. Burnes, there was no town or place of any size on the banks of the Ran, and few places were more wild and deserted than its [illegible] way cleared and abounded was required in travelling

[1] Sir A. Burnes, MS. 1st April 1828.


PÁLANPUR
REFERENCES
Taluka Office and Market
Collector's Bungalow
Travellers' Do.
Railway Station
Made Road
Hill Fort
1 Population above 10,000
2 " between 10,000 & 7,500
3 " between 7,500 & 5,000
4 " between 5,000 & 2,500
Scale 20 Miles = 1 Inch
MÁRWÁR
SIROHI
MAHI KÁNTHA
GÁIKWÁR
KÁTHIÁWÁR
RAN OF CUTCH
KÁNKREJ
SÁNTALPUR
CHÁDCHAT
DEESA
PÁLANPUR
Jásor
Shrinagar
Amba Bhaváni
Bálárám
Dhánagar
Kanodar
Sarasvati R.
Sidhpur
Vadnagar
Trámbávati
Kamáli
Tharád
Vár
Diodar
Bhábhar
Suigám
Morváda
Terváda
Kankávatinagar
Thara
Saman
Rádhanpur
Banás R.
Váráhi
Sántalpur
Sami
Vághel
Lota
Anvarpur
Sunkeshvar
Panchásar

PÁLANPUR.

CHAPTER I.

DESCRIPTION.

Chapter I.
Description.

THE district under the Pálanpur Political Superintendent, lying between 24° 41′ and 23° 25′ north latitude, and 72° 46′ and 71° 16′ east longitude, has a total estimated area of about 8000 square miles, a population of about 500,000 souls or 62·5 to the square mile, and an estimated yearly revenue of about £120,000 (Rs. 12,00,000).

Boundaries.

Situated in the north-west of Gujarát to the east of Cutch, the district is bounded on the north by Márwár and Sirohi, on the east by the Mahi Kántha, on the south by the territory of His Highness the Gáikwár and by Káthiáwár, and on the west by the Ran of Cutch.

Divisions.

The Superintendency includes a group of thirteen states, of which four, Pálanpur, Rádhanpur, Váráhi, and Terváda, are under Musalmán chiefs; seven, Tharád, Morváda, Váv, Suigám, Diodar, Sántalpur, and Chádchat, under Rajputs; and two, Bhábar and Kánkrej, under Koli Thákardás of part Rajput origin. Two of the whole number, Pálanpur, with an area of about 2384 square miles, and a population of about 215,000 souls, and Rádhanpur, with an area of about 929 square miles, and a population of about 90,000 souls, rank as first class states. The remaining eleven are petty states, with an average population of about 20,000 souls, and an average yearly revenue estimated at about £3000 (Rs. 30,000).

Aspect.

As a whole the district is a sandy plain with, in some places, waving sandhills and between them valleys of black clay. Near Pálanpur and to the eastward the country is undulating and well-wooded; to the north and north-east where it borders on Sirohi it is extremely difficult, most wild and picturesque, covered with rocks and forest-clad hill ranges, outliers from the Ábu and Jásor hills. West towards the Ran and south to Jhinjhuváda, and thence round to the east is one sandy plain, slightly wooded in the centre, but treeless both in the north and south and towards the west gradually falling away into a salt waste. This part of the country seems to have been greatly changed since 1830, when, according to Sir A. Burnes, there was no town or place of any size on the banks of the Ran, and few places were more wild and deserted than its [illegible] s in no way cleared and abounded [illegible] caution was required in travelling [illegible]

[1] Sir A. Burnes. MS. 1st April 1828.

Chapter I.
Description.
Hills.

In the north-east of the district are some hills of considerable height, outliers from the Árávali range. Of these the chief is Jásor, about eighteen miles north of Pálanpur, a hill of gneiss with outbursts of granite. This, about 3500 feet high, is a long hogbacked mountain, except that its water supply is scanty, well suited for a sanitarium. The top can, at present, be reached only by men on foot, but a path for horsemen could, without much difficulty, be made. The whole hill is covered with thick forest, on the top chiefly bamboos. All the year round in three or four gorges small pools of water are found. The other chief hills are, beginning a mile to the south of the Jásor range and stretching eastward, the Chiklodar Máta's hill, taking its name from a small shrine on the highest peak that rises about 2500 feet above the sea. Near Karimabad is another hill of about equal height. Both are covered with thick forest. The conical hill, called the *Ráni Tunk* or the Queen's Peak, at the western end of the Surbakri hills and about a mile and a half from the town of Dantiváda, is a marked feature in the Deesa landscape. Near its foot is the site of the ruined city of Dhárápur and the Dhárásar lake.[1]

---

[1] Of this hill the following story is told: Chandan Soda, chief of Nagar Párkar, one day riding in a village on the north shore of the Ran, started a noble boar. The boar made for the Ran, and pursued for a day and a moon-light night, was at last speared on the Vágad side of the Ran close to the walls of Kelákot, the capital of Lákha Phuláni, the great king of the west. Hearing that a stranger had, without leave, speared a boar under his castle walls and ridden off without explanation or apology, Lákha Phuláni and some of his men started in pursuit. When they came up to him, Chandan tried to explain that he had chased the boar right across the Ran from Párkar. At first Lákha would not believe, but was at last convinced by the millet ears and melons found in the boar's stomach. Taking Chandan back with him, he agreed to give him his daughter in marriage, promising to tell him when the lucky day should come. Chandan on this went home. But the people of Lákha's house, thinking the stranger no fit match for a daughter of their family, settled that the king's promise should be kept, but that Chandan should not be told to come till so near the marriage day, that no time would be left for his journey. After a time a messenger was sent, his journey being so arranged that he should not reach Párkar till the day before the marriage day. On hearing Lákha's message, Chandan, sad at heart, went round his people, but there was no horse or camel that could travel in one day to Kelákot. All seemed lost when a carpenter offered a pair of tame *nilgáis*, and yoking them to a carriage drove Chandan across the Ran. Reaching Kelákot early in the morning of the marriage day, the bride's family could raise no further objection and the marriage was duly completed. Questioning Chandan about his journey the king heard of the *nilgáis*, and determining to get hold of them accused the carpenter of committing adultery with one of the late king's widows, and put him in prison. Enraged at the king for disgracing her, the dowager queen arranged to run away with the carpenter, and, by the help of the *nilgáis* they escaped in safety. They took with them the queen's daughter by a former husband and settled at a village called Dhárápur. After ten years, Máru, the queen's daughter, growing to womanhood, was wed to a young Solanki named Viramji. An angry lover, Devráj, a young Rabári, went in his rage to the court of Soda Sumra ruler of Amarkot, and so inflamed his mind with tales of Máru's beauty, that he sent his brother and a party of horse, and brought her by force to his palace. Sending word to Máru that he was coming to visit her, Máru told him that she had taken an oath not to see a man for six months, and that if he waited till the six months were over, she would then gladly receive his visit. To this Soda Sumra agreed. Máru then wrote to Viramji: 'For five months my vow keeps me safe; come quickly with a good camel, then I will join you, and we will flee together. If you do not come, I will die, I will never receive the Rája as my lover.' With the finest camel he could buy, Viramji reached Amarkot, and letting Máru know that he had come, stayed in the market for some months. At last, when six months had passed, Máru sent a message to Soda Sumra, asking him, as the time was over, to send her a camel that she might ride on it and be freed from her vow.

Chapter I.
Description.

Rivers.

The two chief rivers are the Banás and the Sarasvati, also called Kumárika.

The Banás.

The Banás rising in Dhebar lake among the Udepur hills, flows west, past the flourishing town and cantonment of Deesa, and falls into the Ran of Cutch by two mouths near Gokhátar in Várálhi and Agichána in Sántalpur. Entering Pálanpur to the north-east of Sarota, it passes for about twelve miles through thick forest, and for about eight miles more has rocky banks and a rocky bed. West of this both banks and bed are sandy, and during the hot weather the stream ceases to flow. Towards Ábu its channel is 300 yards wide, six miles above Deesa a mile, at Deesa 700 yards, and at Rádhanpur 400. At Deesa, and a few miles above and below, it is a running stream all the year round.[1] Floods in the Banás, as it is the only drainage line from Ábu, often bring down a very great volume of water, covering the Ran eight miles from shore to shore, sometimes with from six to eight feet of fresh water.[2] Except when in flood, the Banás may almost everywhere be forded. Its chief tributaries are the Sipu and the Bálárám. The Sipu, rising to the east of the Nimáj hills in the Sirohi district, joins the Banás near Bharath and Chhota Ránpur in Pálanpur. The Bálárám rises in the hills on the north-east frontier, and flowing by the shrine of Bálárám, whence it takes its name, joins the Banás near Karja in Pálanpur. There are no tides in the Banás, and its stream is too shallow for boats. It is not used for irrigation, though by building dams much of the flood water might be stored.

The Sarasvati.

The Sarasvati, a small but very holy stream, rises in the Mahi Kántha hills, and crossing the south-east corner of Pálanpur, passes by Sidhpur and Pátan. A few miles below Pátan it flows underground for some miles, and again rising to the light passes through Rádhanpur, and flowing almost parallel with the Banás, enters the Ran a few miles to the south of Anvarpur. Except in the rains the Sarasvati has a very small flow to the west of Pátan, and may almost everywhere be forded. Throughout its course it has a sandy bed and banks, and is everywhere too shallow for boats. Besides these rivers many smaller streams add much to the richness of the country.

Water Supply.

The district contains no natural lakes, but, especially in Rádhanpur, has many ponds. Close to the hills the water is very near the surface, but gradually sinks in the sandy western plains. In Pálanpur, the depth varies from forty to fifty feet, while in some

Chapter I.
Description.
Water Supply.

parts of Tharád it is as much as 120. Within the last few years the water-level is said to have sunk to twice its former depth. Towards the Ran, water is specially scarce and brackish, and, in this part of the district, a scanty rainfall causes the greatest hardship. The water of the rivers, fresh and good in the east, on entering Rádhanpur, is, except when in flood, too salt for drinking or other use.

Geology.

Except in hollows where it is clay, and near the Ran where it is mixed with black earth, the soil of the plain country is sandy. The rocks are metamorphic, gneiss and mica-schist, with upheavals and outbursts of red and grey granite.

Climate.

The year has four seasons, hot and dry, rainy, hot and moist, and cold; the first lasts through March, April, May, and June; the second, through July and August; the third, through September, October, and part of November; and the fourth, through part of November, December, January, and February. In the hot and dry season, the heat, even in the Pálanpur territory, is great; and in the north towards Márwár, and in the west towards the Ran, it is intense. The thermometer rises to 120° in the shade, and the hot winds are so fierce as to keep even the people of the country from travelling during the day time. Especially away from the hills and near the Ran, the rains are slight. The third season, September, October, and November, is very unhealthy. Both Europeans and natives suffer from fevers of a bad type. The fourth season is pleasant, and for Europeans, healthy, the cold, especially towards the Ran, being at times very great. But the cold does not last long, and scarcely a month passes without some hot days. The total fall of rain at Pálanpur was, in 1872, 28·6 inches; in 1873, 21·8 inches; in 1874, 35·44 inches; in 1875, 34·73 inches; in 1876, 26 inches; and in 1877, 14·79 inches.[1] In 1878, the mean temperature was in January, 69·6; in May, 91·4; in September, 86; and in December, 69·7.

---

[1] Since 1876, besides at Pálanpur, rain gauges have been kept at Tharád and Sántalpur. The total rainfall at these two places was in 1876, 19·44 inches at Tharád and 17·19 inches at Sántalpur; and in 1877, 5·31 inches at Tharád and 7·35 inches at Sántalpur.

CHAPTER II.

PRODUCTION.

Chapter II.
Production.
Minerals.

There is no limestone in strata, but small lime nodules are found at from ten to sixty, or even eighty feet below the surface. Mountain limestone is found in some places, but it does not seem fit for working on any large scale. There is a small limestone quarry at Cháranka under Sántalpur, where it is sold at 18*s*. 8*d*. the ton (6 *mans* the rupee). Granite of good quality is also found, but so far from roads that it is never quarried. Gneiss and other metamorphic rock is used only near the hills, and almost all the building stone of the district comes from the Dhrángadra quarries in Káthiáwár. A coarse marble found at Pánsvál, Dábhela, Rámpura, and Juni Vávdi is quarried, and sold at 18*s*. 8*d*. the ton (6 *mans* the rupee).

Trees.

The chief trees in the district are: Of Fruit trees, the Bel, *bili*, Ægle marmelos; the mhowa, *mahuda*, Bassia latifolia; the *timru* or *timbarva*, Diospyros montana; the *ámla* or *ávla*, Phyllanthus emblica; the *jámbudo*, Eugenia jambolana; the wood apple, *koth* or *kothi*, Feronia elephantum; the mango, *ámba*, Mangifera indica; the *rán* or *ráyan*, Mimusops indica; the tamarind, *ámli*, Tamarindus indica; and the jujube, *bordi*, Zizyphus jujuba. Of Timber trees, the Babul, *bával*, Acacia arabica; the blackwood, *sisam*, Dalbergia sissoo; the *khijro*, Prosopis spicigera; and the *arjan* or *sádado*, Terminalia arjuna. Of Shade trees, the *aduso*, Ailanthus excelsa; the *nim* or *limbdo*, Melia azadirachta; the *gundi*, Cordia rothii; the *gular* or *umbarda*, Ficus glomerata; the *vad*, Ficus bengalensis; the *piplo*, Ficus religiosa; the *pipod*, Ficus tsiela; the *karanj*, Pongamia glabra; and the *kadái*, Sterculea urens. Of Flowering trees, the *simla*, Bombax malabaricum; the *garmála*, Cassia fistula; the *gágrio khákhro*, Erythrina suberosa; the *champa*, Michelia champaca; the *borsali*, Mimusops elengi; and the *alri*, Morinda exserta. Of Miscellaneous trees, the catechu, *kher*, Acacia catechu; the *harmo*, Acacia leucophlœa; the *dal kánta*, Alangium lamarkii; the *ingoria*, Balanites roxburghii; the *kachnár*, Bauhinia purpurea; the *asundra*, Bauhinia racemosa; the *ruera*, Bignonia undulata; the *sálár* or *sálera*, Boswellia thurifera; the bastard teak, *khákhro*, Butea frondosa; the *pardesi*, Erythrina indica; the *dháman*, Grewia asiatica; the *saragvo*, Moringa pterygosperma; the *kalam*, Stephegyne parvifolia; the *mindhal*, Randia dumetorum; the *jalor pilu*, Salvadora indica; the *aritha*, Sapindus emarginatus; the *rohan*, Soymida febrifuga; the *ambáda*, Spondias mangifera; the *dudla*, Spiraea excelsa; the bastard [illegible] Te[illegible] [illegible]; the *behda*, Terminalia belerica; the [illegible] catappa; and the *páraspiplo*, Thespesia p[illegible]

Chapter II.
Production.
Forests.

The large forests in the north and north-east of the Pálanpur districts, though at present of little value, might, if well managed, yield a considerable revenue. The Bhils and Kolis gather bees' wax, gum, honey, and the pods of the Cassia fistula, *garmála,* and sell them to Vániás or Memans who dispose of them in the larger towns. A considerable number of cattle are pastured in these forests and still more in the valley of the Banás. The bamboo woods are in places very fine, especially on the top of the Jásor hill.

Animals.
Domestic.

The oxen of the Kánkrej, Váv, and Tharád states are considered better than those of any other part of the Superintendency, and all over Gujarát are found in the stables of the wealthy. They are fine, strong, well-built animals, of good height, and in colour generally white, *muzda.* They are bred by cultivators and Rabári herdsmen, from two kinds of bulls known as the *pálel* and the *ákhlo.* They are put to work at three years of age. One pair of bullocks can plough, work a well, and, in hard soil, draw a wagon-load of nearly half a ton (30 *mans*). In sandy tracts a pair of bullocks can draw a cart-load of more than a third of a ton (20 *mans*), but for the larger wagons two or three pairs are wanted. Except during the rains when they are taken to graze in the grass lands, *bir,* oxen are generally stall-fed. They get grass or millet straw, *kadbi,* pulse, *guvár* and *math,* and oil-cake, *khol,* cotton-seed, *kapásia,* and sometimes butter or molasses. They are seldom fed on grain. In the cold season, or when tired or sick, they have some special dainty, *masála,* given them. A *pálel* bull, *sándh,* is worth from £2 10*s.* to £4 (Rs. 25 - 40), and an *ákhlo* bull from £2 to £3 (Rs. 20 - 30). The price of a pair of oxen ranges from £10 to £30 (Rs. 100 - 300). *Pálel* bulls and oxen are prized and well cared for; others are left to roam where they will with the village cattle, and pick up what they can.

Cows calve in their third or fourth year, and give from two to six pounds of milk, morning and evening, from six months to a year at a time. They give milk up to their fourteenth or fifteenth year. Towns-people make over their calves to cultivators or to Rabári and Sindi herdsmen, to be reared and given back when full grown. The price of the calf is fixed, and when full grown and returned it is again valued by a committee, *panch,* the herdsman getting one-half of the increase. If a calf dies in the rearer's hands, he has to pay the owner one-half of its original price. The rearer may, if he wishes, keep the animal, paying the owner the original price and one-half of its additional value. A cow varies in price from £1 to £5 (Rs. 10-50). Milch cows are fed on oil-cakes, *khol,* cotton-seed, *kapásia,* or pulse, *guvár.* The monthly cost of a cow's keep varies from 10*s.* to £1 (Rs. 5-10).

Female buffaloes usually calve in their fourth or fifth year, and give from four to ten pounds of milk, morning and evening, from six months to one year at a time. They give over bearing at fifteen or sixteen. A herdsman's terms for rearing a buffalo are the same as for rearing a cow. The value of a female buffalo varies from £3 to £10 (Rs. 30-100). They are fed on oil-cake, *khol,* cotton-seed, *kapásia,* and pulse, *guvár.* The monthly cost of a buffalo's keep comes to from £1 4*s.* to £2 10*s.* (Rs. 12-25).

Male buffaloes, *pádás*, are used for breeding, and sometimes for carrying water-bags, *pakháls*, and ploughing. Buffaloes are generally bred by cultivators and Sindis, who put them to work in their fourth or fifth year. The price of a male buffalo varies from £1 to £4 (Rs. 10 - 40).

Sheep, generally white or white and black, are bred by Rabári herdsmen, who sell the wool, milk, and butter. They are sheared once a year at the close of the cold season, and the wool is woven into blankets or sold to traders. The price of a sheep varies from 4*s.* to 8*s.* (Rs. 2 - 4). Among Musalmáns, rams are reared, and trained to fight.

Goats, white, brown, black, and of mixed colour, are bred both by cultivators and by Rabáris. They are of two kinds, the small common goat known as *matiri*, and the large Rabári goat known as *bakri*. The milk or butter is sold, and the hair woven into blankets or sold to traders. The price of a goat varies from 2*s.* to 6*s.* (Re. 1 - 3).

Camels are reared by landholders and by Rabári and Sindi herdsmen. They are used both for riding and baggage. Inferior to those of Thar in Sind and Bikánir in Rajputána, their value ranges from £3 to £10 (Rs. 30 - 100). They are usually fed on pulse, *guvár*, and the leaves of the *lim* or *nimb*, Melia azadirachta, tree. When tired, they sometimes get molasses, *gol*, salt and alum. The monthly cost of a camel's keep varies from 10*s.* to £1 10*s.* (Rs. 5 - 15).

Horses are bred in these parts by large landlords, *Tálukdárs* and *Jágirdárs* and by well-to-do cultivators. They cost to buy from £3 to £30 (Rs. 30 - 300), and the monthly cost of their keep is from £1 to £2 (Rs. 10 - 20). They are fed on grass, Indian millet, and pulse, gram or *math*, and, as a condiment, butter, *ghi*, in the hot season; molasses, *gol*, in the rains; and spices, *masála*, in the cold weather. Because they are more teachable, *Tálukdárs* generally ride mares, and, except one or two specially good ones set apart for breeding, either sell or hand over their horses to their attendants. A gelding is very seldom seen.

Rávals, grain-carriers, and Kumbhárs, potters, rear asses and use them as beasts of burden. An ass costs to buy from £1 to £1 10*s.* (Rs. 10 - 15) and for its millet, *bájri*, and pulse, *math*, about 6*s.* (Rs. 3) a month.

Hens are of two breeds, the *kulang*, a large and handsome, and the *phetial*, a smaller and meaner bird. The price of a hen varies from 6*d.* to 1*s.* 6*d.* (4 - 12 *as.*), and that of an egg from ⅜*d.* to ¾*d.* (3 - 6 *pies*). They are bred by Vághris and Musalmáns. Ducks, varying in price from 12*s.* to £1 4*s.* (Rs. 6 - 12) a dozen, are reared only by Vághris in the Deesa camp.

Turkeys, Pea-fowl, and Guinea-fowl are not reared for sale. For Turkeys and Guinea-fowl Ahmedabad is the nearest market. Pea-fowl are plentiful, but, as the people hold them sacred, their slaughter is forbidden.

Chapter II.
Production.
Animals.
Wild.

Of Wild Animals, the Lion, *sahi*, is now very rare. The other beasts of prey are the Tiger, *vágh*, Felis tigris; the Panther, *dipdo*, Felis leopardus; the Bear, *rinchh*, Ursus labiatus; the hunting Pard, *chita*, Felis jubata; the Hyæna, *tarachh*, Hyæna striata; and the Wolf, *varu*, Canis pallipes. Of Deer, there are the Stag, *sábar*, Rusa aristotelis, the Spotted Deer, *chital*, Axis maculatus; the Antelope, *kaliár*, Antelope bezoartica; the Ravine Deer, *butár*; the Blue Bull, *nilgái*, Portax pictus; the Indian Gazelle, *chikára*, Gazella benettii; the Wild Boar, *suvar*, Sus indicus; and the Hare, *saslu*, Lepus ruficaudatus, are also found in the district. The average yearly number of deaths from wild beasts is about four, and from snake-bites about twenty.

Game Birds.

The district abounds in woodland and water fowl, and is specially rich in the variety of its wild duck. The other game birds are Florican, *karimor*, Sypheotides auritus; Bustard, *gorál*, Eupodotis edwardsii; Partridges, *titar*, of two kinds, the Painted, Francolinus pictus, and the Grey, Ortygornis pondiceriana; Quails, *lávri*, of two kinds, the Grey, Coturnix communis, and the Rain, Coturnix coromandelica; Snipe, *snap*, of three kinds, the common, Gallinago scolopacinus, the Jack, Gallinago gallinula, and the Painted, Rhynchœa bengalensis; Wild Geese, *jangli hans*, and three kinds of Sand Grouse, *batábat*, the large or Ran Grouse, Pterocles senegallus, the Common, Pterocles exustus, and the Painted, Pterocles fasciatus, are also met with. Pelicans, *chamcha*, are not uncommon.

Fish.

The chief fish are the *maral*, the *padia*, the *dhebar*, the eel, the *bám*, and the *singára*.

CHAPTER III.

POPULATION.

Chapter III.
Population.
Census.
1867-68.

In 1867-68 a very rough numbering of the people was made. The returns shewed 213,382 males and 185,753 females, total 399,135; adding to this 9335 for the Deesa camp, it gave a total return for the whole superintendency of 408,470 souls or 67·59 to the square mile. That these returns were very imperfect was shown by the 1872 census which gave an increase of 94,110, the total rising to 502,586 souls, or 62·82 to the square mile. Of the total number 455,892 were Hindus 32,956 of them Jains, 46,678 were Musalmáns, and 16 were brought under the head 'Others.' Of the total population 263,791 were males and 238,795 females, the percentage of males on the total population being 52·49 and of females 47·51. Hindu males numbered 221,786 or 52·44 per cent, and Hindu females 201,150 or 47·56 per cent of the total Hindu population; Musalmán males numbered 24,791 or 53·11 per cent, and Musalmán females 21,887 or 46·89 per cent of the total Musalmán population; under the head 'Others' males numbered 10 or 62·50 per cent, and females 6 or 37·50 per cent of the total.

Hindus.
Priests.

The following are the chief available caste and race details. Among Hindus, Bráhmans have five principal divisions, Shrimáli, Audich, Modh, Pálivál, and Sárasvat. Most of these earn their living as priests. Of the rest, some are endowed with land; some are in the service of chiefs as readers of religious books and astrologers, and a few are traders and cultivators. Bráhmans are numerous, especially in towns, and are rarely poor.

Writers.

Under the head Writers come Brahma-Kshatris, a small well-to-do class generally clerks or pleaders, *mukhtiárs*.

Traders.

Under the head Merchants, Traders, and Shopkeepers come Vániás, Lohánás, and Bhátiás. Of Vániás there are nine chief divisions, Shrimáli, Modh, Kapol, Osvál, Porvád, Jhálora, Páncha, Lád, and Leta. The Vániás, a very large class, are employed as agents and managers by large landholders and engage in trade. As a class they are wealthy. The Lohánás, generally shopkeepers and clerks, are few and poor. The Bhátiás, who are all traders, are few but wealthy.

Husbandmen.

Under the head Husbandmen come six classes, Rajputs, Koli Thákardás, Kanbis, Sathvárás, Narodás, and Kolis. The Rajputs, a very large class, belong to seven leading divisions; Chávda, Chohán,Ráthod, Solanki, Parmár, Yádav and Gohil, and are chiefly land-owners, village sharers, *vántádárs*, and holders of service land,

Hindus.
Husbandmen.

profits. Their position and wealth varies, but as a class they are in debt. The Koli Thákardás are fairly numerous and are divided into eight leading classes, Solanki, Ráthod, Chohán, Parmár, Bhatesria, Dábhi, Amiyária, and Khambria. These differ from common Kolis in having a strain of Rajput blood. They are generally landholders and are more or less indebted and allied with the predatory classes. Kanbis with three chief divisions, Leva, Kadva, and Ánjna are found only in moderate numbers. As a class they are well-to-do. The Sathvárás, market gardeners and cultivators, are few and in good circumstances. The Národás are fairly numerous and well-to-do. The Kolis form the bulk of the people and are poor. They are daring thieves and highway robbers, and are much given to cattle-stealing.

Craftsmen.

Of Manufacturers there are three classes, Khatris and Sálvis, weavers, and Bhávsárs, calico-printers. These are few in number and except the Sálvis are well-to-do. Of Artisans there are seven classes; Sonis, gold and silver smiths; Suthárs, carpenters; Kansárás, coppersmiths; Saláts, masons; Luhárs, blacksmiths; Darjis, tailors; and Kumbhárs, potters. These are few and except the last well-to-do.

Players.

Of Bards and Actors there are three classes; Bhaváyás, strolling comedians, few and poor; Chárans, genealogists and cattle graziers, fairly numerous and poor; and Bháts, bards, few but well-to-do.

Servants.

Of Personal Servants there are four classes; Dhobhis, washermen; Suárs, Rajput cooks; Válands, barbers; and Khavás, domestic servants. These are fairly numerous; the Suárs,[1] Márwár barbers and cooks, seldom used in the Mahi Kántha, and Válands are in poor circumstances. The Khavás, children of slave girls, originally domestic slaves are now hereditary domestic servants.

Shepherds.

Of Herdsmen and Shepherds there are three classes: Rabáris, cattle graziers; Bharváds, shepherds; and Áhirs, herdsmen. The Áhirs are found only in Sántalpur. Cultivators by profession, they are strong-built and generally well-to-do. In dress and other particulars they resemble Kanbis. Rabáris, a fairly numerous class, breed cattle, sheep, and camels, or cultivate. Some of them are well-to-do and are village headmen. Bharváds keep goats and sheep or graze cattle. They are generally poor living on milk and millet cakes. Strongly built and of copper complexion, they wear a headcloth, a short coat, and short trousers, *kitol*. Among Rabáris all marriages are celebrated on the same day.

Labourers.

Of Labourers and Miscellaneous Workers there are eight classes; Saránias, knife and sword sharpeners; Ods, pond diggers and mud wall builders; Goláránás, grain sifters; Bajániás, acrobats; Vádis, snake charmers and jugglers; Rávals, salt makers and sellers; Minás, gatherers of forest produce; and Vághris, fowlers and hunters. These are in poor circumstances, and, except the Vághris, are few in number.

---

[1] Probably from the Sanskrit *Kshaur*, shaving.

Aboriginal Tribes.

Under the head Aboriginal Tribes come Bhils, a very poor and large class. Generally found in or near forests, they earn a scanty living by gathering gum and other forest produce. They are also given to cattle stealing and robbery, but are not so daring as the Kolis.

Leather Workers.

Under the head Leather Workers come Mochis, shoemakers, and Chámadiás, tanners. They are fairly numerous and poor.

Depressed Classes.

Besides the Chámadiás there are two Depressed castes: Dheds, of whom there are two divisions, Garudás, Dhed priests, and Dheds; and Jhámprás or Bhangiás, sweepers. These are poor and fairly numerous. The Dheds support themselves by weaving coarse cotton cloth.

Beggars.

Under the head Beggars come Sádhus and Atits. The Sádhus are religious ascetics, most of them poor; the Atits are married religious beggars, a small well-to-do class.

Musalmáns.

Of the Musalmán population of 46,678 souls, 41,319 were Sunnis and 5359 Shiás. In addition to the four usual divisions, Syeds, Shaikhs, Patháns, and Moghals there are six sects; Mehdaviyyah, Bohorás, Memans, Momnás, Táis, and Khojás. The Mehdaviyyah are not numerous, but as the Jhálori house which rules at Pálanpur is of this persuasion, most of them are in a good condition. Called by other Musalmáns Gher Mehdis because they do not believe in Mehdi or the coming Imám, the Mehdaviyyah are converted Hindus, the followers of a certain Muhammad Mehdi born in 1413 (817 H.) in Jaunpur a village near Benares. At the age of forty Muhammad became a saint, *uali*, and both at Jaunpur and afterwards at Mecca made many converts. After his return to India in 1497 and 1499 at Ahmedabad and Pátan, he claimed to be the looked-for Mehdi. He is said to have worked many miracles. While travelling he died at Farah in Khorásan, and part of his followers under Syed Khondmir returned to Gujarát and for some time remained there unmolested, professing their faith openly and challenging controversy regarding its origin and truth. They grew in numbers and importance until the year 1523 (930 H.), when under the orders of Sultán Muzaffar II. (1513-1526) some of their number were killed and troops were sent against the rest at Pátan. Offering resistance they were defeated and their leader Syed Khondmir killed. In 1645 when Aurangzeb was Governor this sect was again persecuted at Ahmedabad, and, for declaring that Mehdi had appeared and was gone, several of them were put to the sword. They still, although free to profess their faith, practise caution, *takiyyah*, and are all anxious to pass as orthodox Muslims. Shiás in name they hold that Muhammad their saint was the last Imám and expected Mehdi, and as he is come they neither repent for their sins nor pray for the souls of the dead. They are said to bury the dead with the face down. Marrying only among themselves they have no headman but form circles, *dáriás*,[1] governed by rules of their

[1] They are on this account, particularly in the Deccan, called *Dáirah wálas*.

Chapter III. Population. Musalmáns.

own. Property in default of heirs belongs to their Syeds. As a class the Pálanpur Musalmáns are not fanatical but rather liberal-minded in matters of religion.

Except the Diwán of Pálanpur, the Nawáb of Rádhanpur, the Thákor of Tharád, and the Rána of Váv, the petty chieftains are little removed from the rank of cultivators and are sunk in poverty, crime, and ignorance. In the smaller estates, owing to the constant cattle thefts, house-breaking, and highway robbery, unless Government supervision were very active and strict, trade would hardly exist. The dangerous classes, Kolis, Bhils, Sindis, and Thákardás, earn a scanty living by field work in the rainy season, and by cutting grass or helping the upper land-owners in the cold season; but both the cold and hot seasons are chiefly passed in cattle-stealing, house-breaking, and highway robbery. During April and May, Kolis live chiefly on the berry of the *pilu*, Salvadora persica. The Kanbis, chiefly of the Kadva caste, are little better off than the lower class cultivators, fleeced on the one hand by the chiefs' officers and revenue farmers, and on the other by Kolis to whom over and over again they pay tell money, *morkhái*, to get back their stolen cattle.[1]

Villages.

The people have not as yet shown any tendency to gather into towns, but the opening of the railway will probably cause some change. In this district there is one village or town to about every six miles; each village containing an average of 484 inhabitants and about ninety-six houses. Except the people of four towns numbering 49,502 souls, or 9·67 per cent of the entire inhabitants, the population of the Pálanpur districts lived, in 1872, in 1054 villages with an average of 439 souls to each village. Three towns, Pálanpur 17,189, Rádhanpur 13,910, and Deesa 12,917, had over 10,000 souls; and one, Sami 5486, had between 10,000 and 5000. Of the whole number of villages 304 had less than 200 inhabitants; 461 had from 200 to 500; 201 from 500 to 1000; 72 from 1000 to 2000; 14 from 2000 to 3000; and 2 from 3000 to 5000. As regards the number of houses, there was in 1872 a total of 101,382, or an average of 16·75 houses to the square mile. Of the total number only 4157 houses lodging 20,122 persons or 3·93 per cent of the whole population at the rate of 4·84 souls to each house, were buildings with brick walls and tiled roofs. The remaining houses, accommodating 491,799 persons or 96·07 per cent with a population per house of 5·06 souls, included all buildings covered with reeds or whose outer walls were of mud.

Migration.

In ordinary years there is little or no movements among the people. In bad years outsiders may press in from Márwár and a few of the local poor may move south into the Gáikwár lands of Pátan and Visalnagar, and in good years a few may be drawn to Pálanpur. But these movements are never on any large scale.

---

[1] The term *morkhái* is applied to money paid to informers for recovering stolen property. Lieut.-Colonel P. H. LeGeyt.

CHAPTER IV.

AGRICULTURE.

Chapter IV.
Agriculture.
Soil.

The soil is of three kinds, black, *káletar;* light mixed with sand, *gorádu;* and sandy, *thalia.* Of these the black soil is suited to cotton, rice, millet, and wheat, but specially to cotton, and if there is water, to sugarcane; the light, *gorádu,* is fitted for the different kinds of pulse; and the sandy, *thalia,* for pulse and *tal,* Sesamum indicum.

Arable Land.

Within the Pálanpur state there is a very large tract of good arable waste land, several miles in extent, to the north-east of Pálanpur, but owing chiefly to the water being unwholesome and in some measure to insecurity of life and property, outsiders cannot be tempted to settle, and tillage spreads slowly though land is offered free of taxes for several years. The region thus lying desolate was inhabited under former Rajput rulers. In other states and sub-divisions, there is very little waste arable land. All such lands came gradually under tillage when order was introduced under British rule. The district has not been surveyed, and as in some places the assessment is levied on the plough and not on the land, the exact [illegible] cattle want [illegible] Roughly [illegible] remaining two-fifths one is arable waste and the other unarable. In the hot weather, wheat, gram, rapeseed, spices and condiments are grown in watered lands.

[illegible] manure is not generally used. When it [illegible] the village dunghill or keep [illegible]. As a rule what is wanted for such special crops as sugarcane is taken from the village dunghill. In some districts unwatered lands are allowed to lie fallow. In watered lands yielding three crops in a year, the crops are sown in rotation. In unwatered lands there is no rule of crop rotation, except that in the case of *gurár,* Cyamopsis psoralioides, the need of change is so far admitted that it is not twice sown in the same field.

Plough of Land.

The size of a plough of land, or the area that can be tilled by a plough drawn by one pair of oxen, varies from twelve to eighteen acres. The field tools wanted to till a plough of land are a plough, *hal;* a clod crusher, *samár;* a sowing drill, *chávar;* a harrow, *dantáli;*

Chapter IV.
Agriculture.

a weeder, small *dátardu*; and a stubble clearer, large *dátardu*; the whole together with a pair of bullocks being worth about £12 10*s*. (Rs. 125).

Holdings.

Holdings vary from eight to fifty acres and upwards. A five-acre holding would not make a cultivator as well off as a retail shopkeeper or as a man on 16*s*. (Rs. 8) a month.

Crops.

The crops are, of Cereals; rice, *dángar*, Oryza sativa; wheat, *ghau*, Triticum æstivum; millet, *bájro*, Penicillaria spicata; Indian millet, *juvár*, Sorghum vulgare; *kuri* (not identified); *banti*, Panicum spicatum; *karáng* or *káng*, Panicum italicum; barley, *jav*, Hordeum hexastichon; *kodrachina*, Paspalum scrobiculatum; maize, *makái*, Zea mays; and *bávto*, Panicum frumentaceum. Of Pulses, *mag*, Phaseolus radiatus; *tuver*, Cajanus indicus; gram, *chana*, Cicer arietinum; *adad*, Phaseolus mungo; *jálar* or *tura vál*, Dolichos lablab; *chola*, Vigna catiang; and *guvár*, Cyamopsis psoralioides. Of Oil seeds, rape-seed, *sarsav*, Brassica napus; Sesame, *tal*, Sesamum indicum, and castor-seed, *eranda*, Ricinus communis. Of Fibres, cotton, *kapás*, Gossypium herbaceum; Bombay hemp, *bhindi*, and *san*, Crotalaria juncea; and *munj*, Saccharum munja. Of Miscellaneous crops, sugarcane, *serdi*, Saccharum officinarum; opium, *aphin*, Papaver somniferum; mulberry, *shetur*, Morus indica; tobacco, *tambáku*, Nicotiana tabacum; *methi*, Trigonella fœnumgræcum; *ajmo*, Apium involucratum; coriander seed, *dhána*, Coriandrum sativum; cumin seed, *jiru utmi*, Cuminum cyminum; *rájgaro*, Amaranthus polygamus; red pepper, *marcha*, Capsicum frutescens; mustard, *rái*, Sinapis spicata; and *variáli*, Fœniculum panmorum. The staple crops of the district are rice, millet, wheat, *banti*, *kuri*, and gram.

Cereals.

Rice, Oryza sativa, of two kinds, *kamod* and *vári*, sown in nurseries and then planted out, grows only in marshy low-lying lands. Rain-watered rice sown in July is ready for reaping in November; and well-watered rice sown in the middle of June is reaped in October. Wheat is sown in October or November and reaped in March or April. It is of two kinds, *kátha* and *vájia*; the former requires black soil, and if it be slightly salt the crop grows all the better; the latter flourishes in any soil, but wants water and manure.

Millet.

Millet, *bájro*, Penicillaria spicata, grows in any soil, but does best in a mixture of black soil and sand. The other cereals are sown in July or August and reaped in October or November, and require no particular soil.

Pulses.

Tuver, Cajanus indicus, is sown in July and August and reaped in February and March; gram, *chana*, Cicer arietinum, is sown in October and November, and reaped in March and April. The other pulses are sown in July and August, and reaped in October and November.

Fibres.

Cotton Fibre, *kapás*, Gossypium herbaceum, requires black or rich alluvial soil. It is of three kinds, *sám*, *dhákánin*, and *ratáriu* or *láliu*, all of them sown in July and August and picked in March and April. In 1876-77 the area under cotton was 49,578 acres and the

Chapter IV.
Agriculture.

Crops
Fibres.

produce 32,485 cwts. against 38,462 acres and 30,087 cwts. in 1875-76. Bombay Hemp, *san*, Crotalaria juncea, is sown in July to a limited extent, and reaped in January. Munj, Saccharum munja, described[1] as 'straight, every part smooth except the inside of the base [illegible] linear white-nerved leaves' grows from [illegible] o stalk when split longitudinally yields [illegible] feet long with a very light yellow colour [illegible] e, and making cordage of fair strength.

Miscellaneous.

Sugarcane, *serdi*, Saccharum officinarum, can without watering be grown in the marshy lands near the hills. The cultivation of the poppy has been forbidden by Government since 1st October 1878. The mulberry, *shetur*, Moras indica, bears freely, but is only grown here and there in gardens. Tobacco is a crop of little importance. Though with no marked advance in the style of tillage, sugarcane, cotton, and wheat, have of late years, to a considerable extent, taken the place of millet. In rain-watered lands second crops are not as a rule grown, and where grown the yield is small. The approximate outturn of produce to the acre is for wheat 360 to 720 lbs. (9-18 *mans*) according to the soil; of millet, *bájro*, 300 to 600 pounds (7½-15 *mans*), and of Indian millet, *juvár*, 300 to 600 pounds (7½-15 *mans*).

Cultivators.

Most of the land is in the hands of holders of service lands, *pasáita*, who work in the fields in the rainy season, and during the rest of the year busy themselves chiefly in cattle-stealing. Skilled husbandmen are comparatively few in number and the majority of them are hampered with debt, and more or less in the hands of village money-lenders of the Vánia caste. There is a large class of landless day-labourers who, when not cattle-stealing, house-breaking or robbing highways, hire themselves as day-labourers. Women and children are largely employed. They are usually paid in food or grain, with perhaps a little money.

Crop Failures.

The crops are liable to suffer from five causes; frost, *him;* locusts, which have come thrice during the past ten years; the larva of a small moth called the *katra*, which appears at the opening of the rainy season; a red wheat blight called *geru* and a black Indian millet blight or smut called *ágio*. Of these the locusts have, during the past thirty years, four times injured the general harvest, and at the beginning of the 1873 rains, the *katra* did much damage.

Floods.

Close to the Banás the land is liable to be flooded, but the floods do not at furthest pass more than a mile from either bank.

Famines.

Except near the hills, the district is liable to droughts from want of rain, and in 1813, 1825, 1833,[2] 1839, 1870, and 1877, suffered

---

[1] Roxburgh's Flora Indica, I. 246.

[2] This was a year of great scarcity amounting to famine. The early crops were [illegible] unknown since the great famine [illegible] ghten distress the Diwán removed [illegible] gement to sinking wells. Great [illegible] the peace much [illegible] predatory bands of lawless starving Kolis. Bom. Gov. to the Court of Directors, 10th December 1833.

Chapter IV.
Agriculture.
Famines.

severely. The years held in remembrance as times of scarcity and famine are 1747, 1756, 1785, 1791, 1804, 1813, 1825, 1834, 1839, 1842, and 1849. Of these the severest was the famine of 1813. In 1811 the crops failed, in 1812 a promising harvest was destroyed by locusts, and in 1813 the crops again failed from want of rain. To such straits were the people brought that some are said to have lived on human flesh. In such numbers did they die that the survivors could not carry away the dead. Villages were left desolate, and parts of the district formerly under tillage have ever since lain waste. The price of grain was six pounds the rupee. In Pálanpur efforts were made to relieve the distress. A state grain store was opened selling grain at sixteen pounds the rupee. Useful works were undertaken near the city and the workmen fed, and the rural watch was increased. Similar measures were adopted in Rádhanpur. In the other years scarcity has been partial, the distress and want of grain not rising to famine. The chief measures have been to keep order and save the fields from plunder by employing bodies of armed patrols, and by advances of money and grain to encourage the people to bring more land under irrigation. From 1861 to 1865 on account of the very high price of cotton, and also from scanty and unseasonable rain, millet prices rose to eight pounds the rupee. The Bhils and other lower classes fed on roots and bark, and deaths from want are said to have occurred. In years of scarcity it has been the practice to stop all export of grain.

CHAPTER V.

CAPITAL.

Chapter V.

Capital.

Investment.

When cultivators save money, they either hoard it, or turn it into ornaments for their women. Traders invest their savings chiefly in trade and money-lending. There are no large banking houses, but Deesa, Pálanpur, and Rádhanpur have bankers of considerable wealth. Except by Tálukdárs who borrow from town bankers either within Pálanpur or Baroda limits, loans are chiefly taken from village shopkeepers. By advancing money and paying himself at harvest time, the village Vánia absorbs almost all the cultivators' little gains.

Interest.

The yearly rate of interest varies from six to fifteen per cent. In small dealings, when an article is given in pawn, the rate is six per cent; in large dealings with a mortgage on land, houses, or movable property, it is nine per cent; in petty agricultural advances, if there is a lien on the crops, the rate is twelve per cent; and if on personal security, from twelve to fifteen per cent. On money invested in buying houses and lands, three or four per cent would be deemed a fair return.

Wages.

In 1850 the daily wage of a man employed in field labour was 3*d.* (2 *as.*) and two pounds of millet, of a blacksmith 6*d.* (4 *as.*), of a bricklayer 6*d.* (4 *as.*), and of a carpenter 10½*d.* (7 *as.*). In 1870-71 the daily wage of a field labourer was 3¾*d.* (2½ *as.*) and two pounds of grain, of a blacksmith or bricklayer 9*d.* (6 *as.*), and of a carpenter 1*s.* 3*d.* (10 *as.*). In 1874-75 field labourers earned 4½*d.* (3 *as.*) and two pounds of grain a day, blacksmiths and bricklayers 1*s.* (8 *as.*), and carpenters 1*s.* 6*d.* (12 *as.*). In 1877-78 the daily wage of a man employed in field labour was 4½*d.* (3 *as.*) and two pounds of millet, of a blacksmith 1*s.* (8 *as.*), of a bricklayer 1*s.* 3*d.* (10 *as.*), and of a carpenter 1*s.* 6*d.* (12 *as.*). Women and children are largely employed as day labourers. The usual terms are a little more grain than is wanted for food, and from 3*d.* to 4⅞*d.* (2 - 3¼ *as.*) in money.

Prices.

The following table gives the chief produce prices in 1830, 1850, 1860, 1871, 1875, and 1878:

Pálanpur Rupee Produce Prices in Pounds, 1830-1878.

Name.	1830.	1850.	1860.	1871.	1875.	1878.
Best rice	10¼	16	16	17¼	12¼	17¼
Common rice	38½	27¼	25	21	24	13½
Millet, bájri	45	35¼	33	21¼	21¼	22¼
Wheat	64	43	25¼	22	42½	[illegible]

Chapter V.
Capital.
Weights and Measures.

Gold and silver are weighed according to the following scale: six rice grains, one *rati;* three *ratis,* one *vál;* sixteen *váls,* one *gadiána;* two *gadiánás,* one *tola.* Articles of bulk are weighed according to the following scale: two *adhols,* one *navtánk;* eight *navtánks,* one *ser;* forty *sers,* one *man.* Of these one *adhol* is equal to $2\frac{1}{2}$ rupees' weight. The measure of time is sixty *vipals,* one *pal;* sixty *pals,* one *ghadi;* eight *ghadis,* one *pohar;* eight *pohars,* one day and night. The Rádhanpur grain measure is twenty rupees' weight, one *paválu;* two *paválás,* one *adhváli;* two *adhvális,* one *páli;* five *pális,* one *mánu;* four *mánás,* one *sai;* and sixteen *sais,* one *kalsi.* The Pálanpur grain measure is $1\frac{3}{8}$ *sers* of forty rupees' weight each, one *adhváli;* two *adhvális,* one *páli;* six *pális,* one *mánu;* and sixty-four *mánás,* one *kalsi.* In other parts of the district, the *páli* weighs from $1\frac{1}{2}$ *sers* to three *sers* of forty rupees' weight each, and one *mánu* contains from four to seven *pális.* The measure of length is eighteen *tasus* or finger breadths, one *háth* or cubit; twenty-four *tasus,* one *gaj;* $1\frac{1}{2}$ *gaj,* one *vár,* yard; $1\frac{1}{2}$ *várs,* one *karam;* and eighteen hundred *karams,* one *gáu.* Land is measured by the following scale: $6\frac{1}{4}$ square *háths,* one square *karam;* fifty square *karams,* one *uplu;* two square *uplus,* one *is;* and fifty square *is,* one *oliáva.* One *oliáva* is equal to about $4\frac{1}{6}$ acres.

CHAPTER VI.

TRADE.

Chapter VI.

Trade.

Roads.

WITHIN the limits of the Pálanpur Superintendency there are cross country tracks but no made roads. Rajputána traders coming by Páli to Dholera, generally pass through Pálanpur, and those going to Cutch, through Tharád or Váv. In Pálanpur the roads are deep with sand, and for heavily laden carts six or eight bullocks are wanted. In the Tharád districts, where the ground is harder and the roads lighter, goods are generally carried on carts or on camels. In 1873-74, from Pálanpur two and a half miles to Jagána, a [illegible]

Post Offices.

There are in all four post offices, two in the Pálanpur state at Pálanpur and Deesa, one at Rádhanpur in the Rádhanpur state, and the fourth at Suigám. These post offices are under the supervision of the inspector of post offices, Ahmedabad division. Rural messengers are also employed; one, at the Pálanpur post office, delivers letters in the villages round; one, at Suigám, carries letters to and from Tharád through Váv; and one to and from Váráhi from the post office at Rádhanpur.

Trade.

The chief traders are Vániás, Lohánás, Memans, Bohorás, and Khatris. The chief articles of trade are of exports, saltpetre, grain, rape-seed, sesamum, cotton, the essence, *attar*, of *chámpa*, Michelia champaca, and *kevda*, Pandanus odoratissimus, cattle, and clarified butter; and of imports, tobacco, fruit, spices, molasses, sugarcandy, sugar, and cotton and silk cloth. The estimated yearly value of the whole trade, about equally divided between exports and imports, is from £100,000 to £150,000 (Rs. 10 - 15 *lákhs*). The exports go chiefly to Márwár, Cutch, Káthiáwár, Gujarát, and Bombay. Among them the export of cattle is of special interest, oxen of the Vadhár, Kánkrej, and Deesa breeds, the largest and handsomest cattle in Gujarát, fetching from £10 to £30 (Rs. 100 - 300) a pair. A small cultivation of opium in the Pálanpur state has, since October 1878, been stopped under an engagement with the Bombay Government. Of the imports the fruit, spices, tobacco, and sugar come from Bombay, Kaira, Párkar, and Márwár; the cotton cloth, much of it of European make, from Bombay; and the silks from Ahmedabad and Páli.

Chapter VI.
Trade.

There is a cotton ginning factory at Sami, managed by a merchant and helped by the Rádhanpur chief. Coarse cloth is, to a small extent, woven in hand-looms.

Markets.

Trade is carried on at permanent markets, the leading trade centres being Pálanpur, Rádhanpur, Deesa, Sami, and Munjpur. Except connected with the camp at Deesa, no large market has of late been developed; and owing to the risk of plunder by robbers and the competition of railways, traffic has deserted the old highway between Márwár and Gujarát through Páli and Pálanpur.

Fairs.

Of twenty-four yearly fairs the chief are: the Sankeshvar fair, at Sankeshvar in Rádhanpur, held on *Chaitra sud* 15th (March) in honour of Dosla Párasnáth. This, a Jain festival attended by about 5000 Shrávaks, and by traders from Ahmedabad, Visnagar, Viramgám, Pátri, and Pátan, lasts for eight days. The chief articles sold are silk and cotton cloth and copper and brass vessels. The Loteshvar fair at Trakod in Rádhanpur, held on *Phágan vad* 3rd (February) in honour of Loteshvar Mahádev, is a Bráhman festival, attended by about 2000 Hindus, and lasts for three days. The chief articles sold are religious books and brass vessels of worship. The Dharnidhar fair at Dhema in Tharád, held on *Jeth sud* 11th (June) and *Phágan sud* 15th (February) in honour of Dharnidharji, the third incarnation of Vishnu, lasts each time for one day, and is attended by about 8000 pilgrims. The only articles sold are sweetmeats. The Oghd Thalí fair at Tervàda, held on *Asháḍ vad* 30th (July) in honour of Oghad Náthji, a Hindu saint, is attended by about 2000 Hindus and lasts for one day. There is no trade except in sweetmeats. The Gotarka fair at Gotarka in Rádhanpur, held on 15th *Zilkád* in honour of Pir Máh Bálisha, is attended by about 5000 Musalmáns and lasts for two days. Only ordinary fruits and sweetmeats are sold. The other fairs attended by from about seventy to 1500 persons and lasting only one day are of no importance.

Manufactures.
Attar.

To prepare *champa* and *kevda* essence, a tinned copper kettle lined with clay is filled with freshwater flowers and leaves and set on a hearth. Near the kettle and joined to it by a claylined bamboo tube, another claylined vessel, filled with sandal oil in the proportion of one pound of oil to ten pounds of water in the kettle stands in a large earthen pot filled with water and loaded with a weight. Fire is applied till the water in the kettle boils, and the steam, passing through the bamboo tube, is condensed in the cool oil-pot. When this is over, the oil pot is emptied into a third well-closed vessel with a hole which can be opened or shut at will. When the oil and water have settled the hole is opened, and the water escaping leaves the essential oil, *attar*. In making the better quality of essence this process is several times repeated.

CHAPTER VII.

HISTORY.

Chapter VII.
History.

The territory included in the Political Superintendency of Pálanpur has, like the more central parts of Gujarát, passed during historical times under the sway of the different Rajput dynasties of Anhilváda (746 - 1304); then of the Ahmedabad Sultáns (1390 - 1573); then of the Moghal Emperors (1573 - 1757); then of the Maráthás (1757 - 1819); and last under the British. Local historical details are given under the heads of the different states.

British Supervision, 1809 - 1879.

When these districts came under the charge of a British officer (1809), they included the states of Pálanpur, Rádhanpur, Tharád, Morváda, Váv, Diodar, Váráhi, Terváda, Suigám, Sántalpur, Bhábhar, and Chádchat. The Kánkrej petty states remained under the Mahi Kántha Agency till, in 1844, because of their geographical position, they were transferred to the Pálanpur Superintendency.

Pálanpur.

British connection with Pálanpur dates from 1809 when an agreement was drawn up similar to the Káthiáwár engagements, under which Pálanpur promised to pay the Gáikwár a yearly tribute of £5000 (Rs. 50,000).[1] In 1813 the chief, Diwán Firoz Khán, was murdered by his officers and his son Fateh Khán appealed for help to the British and Gáikwár Governments. A force was sent to Pálanpur and Fateh Khán was formally adopted by his uncle Shamsher Khán, who had been raised to the vacant chiefship by the rebel officers, and it was arranged that Fateh Khán should marry Shamsher Khán's daughter and that Shamsher Khán should manage the state. As the uncle and nephew did not agree they were in 1816 summoned to Sidhpur. An inquiry showed that, since 1813 the state debts had largely increased; that the Gáikwár tribute had been unpaid; and that Shamsher Khán had by unauthorized grants given away nearly 100 villages or about a fifth part of the whole state. When Shamsher Khán saw that the decision of the British officer was going against him he persuaded Fateh Khán to return to Pálanpur without asking leave. As a punishment for this conduct a force was in October 1817 sent to Pálanpur, and the town assaulted and taken. Fateh Khán speedily submitted and Captain Miles was appointed Political Superintendent with a minute control over the finances of the state, the revenue being assigned

[1] No. XIX. Aitchison's Treaties (1876), IV. 47.

Chapter VII.
History.
British Supervision, 1809-1879.

to the state banker under Government guarantee.[1] A fixed allowance was set apart for the personal expenses of the chief and the sanction of the Superintendent was made necessary to all important disbursements. The chief agreed (28th November 1817) among other things to receive an agent from the Gáikwár in the confidence of the British Government, whose suggestions he was bound to follow in all matters relating to the Government; to subsidize a body of 250 horse;[2] to pay his tribute punctually to the Gáikwár; and to protect no offenders against the British and Gáikwár Governments.[3] In September 1822 Fateh Khán agreed to forbid the transport of contraband opium through his territory.[4]

Rádhanpur.

The relations of the Rádhanpur state with the British Government date from 1813 in the time of Sher Khán Bábi, when Captain Carnac then Resident at Baroda concluded (16th December) a treaty of four articles with the Nawáb. According to this treaty, the Gáikwár, though he could not meddle with the internal management of Rádhanpur, was empowered under the advice and mediation of the British Government to control its external relations and to help the Nawáb in defending his state from foreign invasion.[5] During the next five or six years the Nawáb finding himself powerless to check the raids of the Khosás and other marauders from Sind sought the help of the British Government, and offered to pay his share of the cost of crushing the banditti. Help was at once given. In 1819 Colonel Barklay expelled the marauders from all parts of Gujarát, and Major Miles who accompanied him as Political Agent, by the orders of the Bombay Government negotiated an agreement with the Nawáb (6th July 1820). Under the terms of this agreement the Nawáb bound himself not to harbour robbers, plunderers, or enemies of the British Government; when necessary to accompany the British troops to chastise marauders; and to pay a yearly tribute in proportion to his means.[6] On the 18th February 1822 the yearly tribute was for five years fixed at a sum of £1700 (Rs. 17,000). It continued in force until 1825, when the Honourable Court of Directors considering the state unable to pay so large a sum, the demand was, by the order of the Bombay Government, remitted in full on the 26th July of that year. Since then Rádhanpur has been free from all tribute. This chief in 1822 subscribed to the opium engagement.

Other States.

Except Kánkrej, the relations between the remaining states and the British Government date from 1819, when much harassed by the raids of Khosás and other desert plunderers, the chiefs prayed the British Government to help them, offering to pay a share of the charges incurred in restoring order. In 1820 after the

---

[1] Recently (1874) Government have thought fit to withdraw the guarantee and relax this minute financial supervision.
[2] Reduced to 150 under the sanction of Government dated the 2nd January 1818.
[3] Aitchison's Treaties (1876), IV. 52-54.
[4] Aitchison's Treaties (1876), IV. 55.
[5] Aitchison's Treaties (1876), IV. 58.
[6] Aitchison's Treaties (1876), IV. 59.

Chapter VII.
History.
British Supervision, 1809-1879.

Khosás had been driven out, the chiefs entered into agreements similar to the Rádhanpur engagement [illegible] on the 14th February 1821 the Br[illegible] in the case of Tharád no tribute [illegible] revenue had increased one-half, when one-third of the increase was to be paid. This remained in force until 1825, when all these states were freed from paying tribute. [illegible] partly in supersession of the former ones [illegible] to the British Government, wherein the [illegible] Kolis, Rajputs, or armed men of other districts to live in their territories without informing the British Government; to give up to the British and the Baroda Governments any robbers and peace-breakers who had sought shelter in their domains; to help with all their forces in suppressing the Khosás and other freebooters, and to commit no irregularities in the neighbouring districts.[1] These chiefs have also subscribed to the opium engagement of 1822.

At first the relations of the British Government with these states were purely political, but as the Superintendent held the position of universal arbiter, it soon (1820) became necessary to place subordinate officers called agents, *kárkuns*, in the small states, with a view both of collecting information and keeping order. These *kárkuns* are now being gradually changed into *thándárs* or commandants of posts, officers invested with certain fixed civil and criminal powers. At the beginning of British management these districts were the haunt of daring freebooters, some of them people [illegible] ás from Sind. Though the states are [illegible] reads slowly, disorder has been stopped [illegible] made. The Superintendent's head quarters are at Pálanpur, the chief town of the district, though both Rádhanpur and Deesa are nearly as rich and populous.

---

[1] Aitchison's Treaties (1876), IV. 61.

Chapter VII. History. British Supervision, 1809-1879.

to the state banker under Government guarantee.[1] A fixed allowance was set apart for the personal expenses of the chief and the sanction of the Superintendent was made necessary to all important disbursements. The chief agreed (28th November 1817) among other things to receive an agent from the Gáikwár in the confidence of the British Government, whose suggestions he was bound to follow in all matters relating to the Government; to subsidize a body of 250 horse;[2] to pay his tribute punctually to the Gáikwár; and to protect no offenders against the British and Gáikwár Governments.[3] In September 1822 Fateh Khán agreed to forbid the transport of contraband opium through his territory.[4]

Rádhanpur.

The relations of the Rádhanpur state with the British Government date from 1813 in the time of Sher Khán Bábi, when Captain Carnac then Resident at Baroda concluded (16th December) a treaty of four articles with the Nawáb. According to this treaty, the Gáikwár, though he could not meddle with the internal management of Rádhanpur, was empowered under the advice and mediation of the British Government to control its external relations and to help the Nawáb in defending his state from foreign invasion.[5] During the next five or six years the Nawáb finding himself powerless to check the raids of the Khosás and other marauders from Sind sought the help of the British Government, and offered to pay his share of the cost of crushing the banditti. Help was at once given. In 1819 Colonel Barklay expelled the marauders from all parts of Gujarát, and Major Miles who accompanied him as Political Agent, by the orders of the Bombay Government negotiated an agreement with the Nawáb (6th July 1820). Under the terms of this agreement the Nawáb bound himself not to harbour robbers, plunderers, or enemies of the British Government; when necessary to accompany the British troops to chastise marauders; and to pay a yearly tribute in proportion to his means.[6] On the 18th February 1822 the yearly tribute was for five years fixed at a sum of £1700 (Rs. 17,000). It continued in force until 1825, when the Honourable Court of Directors considering the state unable to pay so large a sum, the demand was, by the order of the Bombay Government, remitted in full on the 26th July of that year. Since then Rádhanpur has been free from all tribute. This chief in 1822 subscribed to the opium engagement.

Other States.

Except Kánkrej, the relations between the remaining states and the British Government date from 1819, when much harassed by the raids of Khosás and other desert plunderers, the chiefs prayed the British Government to help them, offering to pay a share of the charges incurred in restoring order. In 1820 after the

---

[1] Recently (1874) Government have thought fit to withdraw the guarantee and relax this minute financial supervision.
[2] Reduced to 150 under the sanction of Government dated the 2nd January 1818.
[3] Aitchison's Treaties (1876), IV. 52-54.
[4] Aitchison's Treaties (1876), IV. 55.
[5] Aitchison's Treaties (1876), IV. 58.
[6] Aitchison's Treaties (1876), IV. 59.

Chapter VII.
History.
British Supervision, 1809-1879.

Khosás had been driven out, the chiefs entered into agreements similar to the Rádhanpur engagement of 1820. As regards tribute, on the 14th February 1821 the British Government agreed that in the case of Tharád no tribute should be exacted until the revenue had increased one-half, when one-third of the increase was to be paid. This remained in force until 1825, when all these states were freed from paying tribute. In 1826 further agreements, partly in supersession of the former ones were signed and delivered to the British Government, wherein the chiefs promised to allow no Kolis, Rajputs, or armed men of other districts to live in their territories without informing the British Government; to give up to the British and the Baroda Governments any robbers and peace-breakers who had sought shelter in their domains; to help with all their forces in suppressing the Khosás and other freebooters, and to commit no irregularities in the neighbouring districts.[1] These chiefs have also subscribed to the opium engagement of 1822.

At first the relations of the British Government with these states were purely political, but as the Superintendent held the position of universal arbiter, it soon (1820) became necessary to place subordinate officers called agents, *kárkuns*, in the small states, with a view both of collecting information and keeping order. These *kárkuns* are now being gradually changed into *thándárs* or commandants of posts, officers invested with certain fixed civil and criminal powers. At the beginning of British management these districts were the haunt of daring freebooters, some of them people of the country, others, Khosás from Sind. Though the states are still backward and tillage spreads slowly, disorder has been stopped and considerable progress made. The Superintendent's head quarters are at Pálanpur, the chief town of the district, though both Rádhanpur and Deesa are nearly as rich and populous.

---

[1] Aitchison's Treaties (1876), IV. 61.

CHAPTER VIII.

LAND ADMINISTRATION.

Chapter VIII.

Land Administration.

Except in the unusual case of persons holding land hereditarily, *karam jodia,* as it is called, who have an occupancy right, or *butta* land is almost everywhere in the hands of tenants-at-will, most of whom in state villages hold direct from the chief, and in cadet, *bháyád,* or proprietary, *mul girásia,* villages from the cadet or proprietor. There are no small land-holders that do not hold under some landlord. The cultivator has no power to make over his holding by sale or otherwise, and so long as he pays the rent, the chief, though he may do so at any time, seldom disturbs him. If forced to give up his land, the cultivator cannot claim for money spent by him in improvements, but in some cases rich crops are lightly assessed, because of the private capital spent in growing them. In the Pálanpur state, when a tenant builds a well he is paid 20*s.* or 24*s.* (Rs. 10 or 12) by the state, who acquires thereby a proprietary right in the well, and if the tenant gives up the land he has no claim for compensation. On the other hand, in Rádhanpur, if a tenant is forced to leave his land, he is paid for any improvements he may have made. Rent-free service lands, *pasáita,* and lands granted in charity are sometimes sub-let to peasants, who pay rent to the original holders; on such lands the state receives no share of the assessment, but under the name *salámi* the original holder makes the state a small yearly payment. Except for special reasons, charitable, *dharmáda,* lands are never resumed and are held hereditarily on condition of loyal conduct on the part of the grantee. Holders of service lands are liable to be turned out, if they fail in their service; and the chief may or may not continue service lands from father to son. In Rádhanpur holders of service and charity lands have no power to transfer the land, unless the original grant contains a proviso to that effect. No land is liable to be sold by order of the civil courts in payment of a cultivator's private debts, and when a decree is passed against his property, a special exception is made in favour of his field tools. In the districts of Deesa, Dhanera, Khimat, Dántiváda, and some villages in west Dhandhar, the assessment on tobacco, pepper, and the early crops is paid in money at fixed rates on the number of ploughs. In the rest of the district, except in some few villages in the Rádhanpur state, the revenue is collected under the crop-share, *bhágbatái,* system. The share is fixed on a rough estimate, *dhál* or

Chapter VIII.
Land Administration.

kaltarh[1] made by a state official and the village *patel*, who, according to the custom of the village and the nature of the crop,[2] credit the state with a certain number of *mans* of produce. The state share varies from about ½, a point it seldom reaches, to ⅙. Village customs differ widely, depending on various causes, among which the chief are nearness to markets, quality of soil, and size of village. The ready money, *nagdi*, levies are small. In assessing crops it is not the custom to deduct the cost of production from the probable outturn. The only exception is the case of sugarcane in the Pálanpur state. In the Dhandhar sub-division of the Pálanpur state, the assessment is paid in four instalments in January, April, July, and October; in Deesa, Dhanera and other sub-divisions, the dates for payment of assessment are not fixed, but the collections are generally made after the *holi* festival (March-April) and up to the end of June. The practice of leasing villages to revenue contractors was never general in Pálanpur. Under Colonel Keily in 1851, the number of villages leased to revenue contractors was reduced, and in 1870 under Colonel Disbrowe the practice entirely ceased.

In the Pálanpur and Rádhanpur states, the rents are collected by village accountants, *talátis*, under the control of revenue managers, *tehsildárs*, who again are subordinate to the chief's revenue minister. Where necessary, clerks are appointed to help the *tehsildárs* to assess the crops. In other parts of the Superintendency, except in Tharád and Váv, where the chief's share of the revenue is collected by officials appointed for the purpose, the proprietors themselves realize the revenues with the help of *talátis* and managers, *kámdárs*. To recover arrears, the *tehsildár* may impose a billet, *mohsal*, on the defaulter, taking from him, besides the cost of the man billetted on him, a daily money fine of from ⅜*d*. to 6*d*. (¼ - 4 *as*.). If a billet fails, as much of the cultivator's property as will cover the demand is attached and sold. If a cultivator becomes a pauper, the revenue due by him is recovered gradually whenever he may be able to pay. In the Tharád and Váv estates, the chief recovers the arrears from the property of defaulter himself. In other estates, the proprietors have to ask the *thándar* or officer in charge of their district to recover it. In the Pálanpur state, if a crop is destroyed by fire or if owing to scanty rainfall, a crop is likely to be short, the power of granting remissions rests solely with the chief, and is not entrusted to any officer of the state. In Rádhanpur remissions are granted only when the crops are damaged after the estimate, *dhál*, has been made, and such remissions can be granted only by the revenue minister with the permission of the Nawáb. In other parts of the Superintendency remissions are also granted when necessary. On the whole, the land assessment is not heavy, nor is the system of collecting it oppressive.

---

[1] [illegible] *kaltar*. The term *dhál* is [illegible]

[illegible] grains is made before, [illegible]

CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.
Courts.

Besides the chiefs of Pálanpur and Rádhanpur who, within the limits of their states, exercise full civil and criminal powers, and some of the smaller chiefs, who enjoy a limited jurisdiction, the maintenance of order and suppression of crime are, under the Political Superintendent, vested in six police and magisterial officers styled *thándárs* or commandants of posts, and stationed at Tharád, Váv, Diodar, Sántalpur, Váráhi, and Kánkrej.

Pálanpur.

In Pálanpur, under the Diwán, the chief judicial officers are the minister, *mukhi kárbhári*; the judge of the appellate court, appeal *nyáyádhish*; the civil judge, *diváni nyáyádhish*; and the criminal judge, *faujdári nyáyádhish*. At Deesa and Dhanera are officers with limited revenue, civil, and criminal powers. The criminal judge can pass sentences up to five years' imprisonment and £100 (Rs. 1000) fine. In any case calling for severer punishment, he passes sentence after confirmation by the chief or *huzur* court. The Deesa criminal judge may imprison up to six months and fine up to £5 (Rs. 50). Capital offences are tried with the aid of assessors. The Pálanpur civil judge can dispose of suits to any value, the Deesa civil judge up to £100 (Rs. 1000), and the Dhanera civil judge up to £50 (Rs. 500). Appeals from these two courts lie to the courts of the civil and criminal judges at Pálanpur, from them again an appeal lies to the court of appeal at Pálanpur, and finally to the Diwán's court. Caste disputes, marriage and divorce questions, and points about land and house property are settled by committees, *pancháyats*.

Rádhanpur.

At Rádhanpur there is a High Court, *Sadar Adálat*, which exercises full powers both in civil and criminal cases, subject in criminal matters to confirmation by the Nawáb. This court, composed of four of the head managers, *kárbháris*, and a kinsman of the Nawáb, hears appeals from all other courts. From the High Court a final appeal lies to the Nawáb. There are two other courts; the civil court, *diváni adálat*, having full powers in all civil cases, and the criminal, *faujdári adálat*, with power to try all offences punishable with imprisonment up to fourteen years, to impose any amount of fine, and to whip up to sixty stripes. There are civil and criminal courts at Sami and Munjpur; the former with jurisdiction over all cases up to £10 (Rs. 100), and the latter with power to imprison for three months, fine up to £5 (Rs. 50), and whip up to twelve stripes. At Balodhan there is a criminal court which can imprison up to one month, fine up to £2 (Rs. 20), and whip up to six stripes. The commandants of posts, *thándárs*, have authority to

Chapter IX. Justice.

imprison up to eight days and fine up to 10*s.* (Rs. 5). Besides the above, at Rádhanpur a court hears cases in which subjects of foreign states are concerned, or which have been received through the Political Superintendent. Arbitrators are occasionally appointed to settle caste disputes. The Thákor of Tharád has the powers of a magistrate of the first class, and hears civil suits up to £1000 (Rs. 10,000) in value. Residuary jurisdiction in Tharád is vested in the Political Superintendent whose court is the court of appeal from that of the Thákor.

Tharád.

Petty States.

The Rána of Váv has second class magisterial powers, and in civil matters can hear cases up to £50 (Rs. 500). The Thákors of Diodar, Terváda, and Bhárol have the powers of third class magistrates and can hear civil suits up to £25 (Rs. 250). Besides these, the petty chiefs of Sántalpur, Dua, Naroli, and Váráhi have, on condition of employing competent officials, been invested, the first two with both civil and criminal powers to try suits up to £25 (Rs. 250) and to award imprisonment up to one month, and fine up to £5 (Rs. 50), and the remaining chiefs with powers to imprison up to one month, and fine up to £2 10*s.* (Rs. 25). As these chiefs have not yet (October, 1879) employed competent officials, they have not begun to exercise their powers. Except in the estates of chiefs invested with civil and criminal powers, jurisdiction is exercised by six commandants of posts, *thándárs,* stationed at Tharád, Váv, Diodar, Sántalpur, Váráhi, and Kánkrej, who have third class magisterial powers and hear suits up to £25 (Rs. 250). The first three of these *thándárs* are under the senior native assistant superintendent, and the last three under the junior native assistant superintendent, who exercise the powers of a divisional and of a second class magistrate. The assistant superintendents can also award imprisonment up to one year subject to confirmation by the Political Superintendent, and they can commit cases to the Sessions Court. In civil matters they can dispose of suits to any value. The Political Superintendent exercises the powers of a District Magistrate and of a Sessions Judge in criminal matters, and hears appeals from the decisions of the *thándárs,* the native assistants, and from the chiefs who have limited civil and criminal powers. As a Sessions Judge the Political Superintendent can award any punishment, sentences of death and of over seven years' imprisonment being subject to the confirmation of Government. Except in cases cognizable by a small cause court or in suits relating to movable property when he confirms the award of the lower court, an appeal against the decisions of the Political Superintendent lies to the Commissioner, Northern Division in criminal, and to Government in civil and political cases.

Civil Suits.

In Pálanpur in suits for the recovery of debt, the period of limitation is fifteen years. When a suit is filed a fee of 3¼ per cent is levied. In disputes regarding lands, houses, and caste differences, a fee of 2*s.* (Re. 1) is charged at the outset and on settlement various additional fees are levied. In Rádhanpur the limitation rules are, for civil suits, eight years for the recovery of money lent on a bond; six years for money due on an account; and sixty years

Chapter IX.
Justice.

for the redemption of mortgaged immovable property. Institution fees are taken on all suits and on appeals at the following rates: $7\frac{1}{2}$ per cent on claims up to £1000 (Rs. 10,000); $6\frac{1}{4}$ per cent on claims up to £2000 (Rs. 20,000); and 5 per cent on claims above £2000 (Rs. 20,000). In divorce suits when the divorce is granted, a fee of 10*s*. (Rs. 5) is levied. When the parties are Musalmáns the *Kázi* takes the fee.

Working of the Courts.

Both in Pálanpur and Rádhanpur written codes of civil and criminal procedure were introduced in 1875-76. From the decisions of the Pálanpur and Rádhanpur chiefs no appeal lies to the Political Superintendent, except in tracking-compensation, *pagla valtar*, cases. But if a representation is made, the Political Superintendent asks for the record of the case and if justice has not been done, the state agents, *vakils*, are advised to have the decision reconsidered. The procedure in the courts of Tharád and other petty states is with some modifications based on the codes in force in British districts.

Police.

For police purposes in the city of Pálanpur and in each large town of the state is an officer, *jamádár*, with a certain number of constables; and in each village there is a police *patel* with a few watchmen, *chaukiáts*. Small detachments of horse, *savárs*, are placed in suitable villages to keep order through the state. The Political Superintendent has for this purpose at his disposal a body of 150 horse and 100 footmen, called the Pálanpur levy subsidised by the state. The village watch are Rajputs, Kolis, Thákardás, and Bhils, and are usually paid by a grant of service, *pasáita*, land, supplemented, in some cases, with monthly cash payments, varying from 2*s*. to 10*s*. (Re. 1-5). Besides the watch there is, in each village, a messenger, *havāldár*, whose special duty it is to prevent cultivators from taking away their crops before the state share has been fixed. The ordinary village police system is in force throughout Rádhanpur. The headman of each village is a police *patel* who has under him a certain number of watchmen, *chaukiáts*, paid by grants of rent-free land. The village police *patels* and watch of each sub-division are under the superintendence of a sub-divisional police officer, and all the sub-divisional officers are under the chief police officer, of the state. In some of the villages small outposts of mounted police, *savárs*, are stationed. The village police system is in force throughout the smaller states. Each village has its police *patel*, watchmen, and trackers, *pagis*, paid by grants of rent-free land and sometimes in cash and grain, usually at the cost of the villagers. Small bodies of the Gáikwár's horse are posted in some of the more disorderly villages.

Jails.

Both at Pálanpur and at Rádhanpur there are jails, the Pálanpur jail with room for 300, and the Rádhanpur with room for 250 prisoners. Persons convicted by the Superintendent and his assistants are at present sent to the Pálanpur jail. But a new jail to accommodate from 100 to 150 prisoners and to cost about £2500 (Rs. 25,000) is under construction. In Pálanpur villages police *patels* have, for petty offences such as slight assault, power to fine up to 2*s*. 6*d*. (Rs. 1-4-0). In more important cases, it is usual to issue warrants and summons.

Chapter IX.
Justice.
Infanticide.

When the Pálanpur territories came under British supervision it was found that the Jádejás of Sántalpur and Chádchat were in the habit of killing their children. In 1828 Colonel Miles, the Political Superintendent, obtained agreements promising to abolish the crime. A return furnished in 1850 showed a marked disproportion between the number of boys and girls. Precautions similar to those taken in Káthiáwár were introduced and have since been maintained. The latest (1879) returns show that the numbers, 700 girls and 760 boys, are nearly equal. Female infants still suffer from want of care, but cases of wilful murder are believed to have ceased.

CHAPTER X.

REVENUE AND FINANCE.

Chapter X.
Revenue.
1877-78.

IN 1877-78 the gross revenue of the Pálanpur Superintendency was returned at £124,185 (Rs. 12,41,850). It is drawn from four chief sources, land, salt, customs and transit dues, and miscellaneous cesses. The following statement gives the leading details:

Pálanpur States, Revenue Abstract, 1877-78.

State.	Land.	Salt.	Customs and Transit.	Cesses.	Miscellaneous.	Total.	
	£.	£.	£.	£.	£.	£.	£.
Pálanpur	18,903	204	6117	5224	3430	33,878	39,683
Diwán's private villages	684	...	...	463	...	1147	
Bháyád villages	3105	...	...	1553	...	4658	
Rádhanpur	37,785	1104	7462	4494	3206	54,051	54,051
Tharád	1452	18	1231	507	* 1421	4629	9002
Tharád *Jamiya* villages	3201	...	670	344	158	4373	
Váv and Suigám. { Váv Rána	960	29	160	189	250	1588	4361
Váv and Suigám. { Váv Bháyád and Suigám	2229	60	319	99	66	2773	
Diodar, Tervada, and Bhábhar ...	2480	...	470	711	30	3691	3691
Sántalpur	1982	10	267	30	55	2344	2344
Chádchat	402	10	111	6	5	534	534
Morváda	125	...	24	1	2	152	152
Váráhi	3242	10	143	687	210	4292	4292
Kánkrej	2836	...	496	2399	344	6075	6075
Total...	79,386	1445	17,470	16,707	9177	124,185	124,185

* Of this £256 are received from *Girásiás*.

Pálanpur, and the collection of small holdings contained in the Kánkrej division, are the only two states that pay tribute. The Pálanpur state pays a yearly tribute of £5000 (Rs. 50,000) to the Gáikwár, and the Kánkrej state pays the Gáikwár £500 (Rs. 5000) yearly, £365 (Rs. 3650) as cesses, *ghásdána,* and £136 (Rs. 1360) as rental, *jamma.* Cash received is lodged with a banker under the superintendence of the minister, *mukhi kárbhári,* and all tribute and administrative charges are met by drawing on this deposit. Money realized by the sale of land for building purposes, from succession and appointment fees, *nazars,*[1] due to the Diwán, and the revenue of two villages set apart for his use, form the private income of the head of the state. These are credited to the private treasury, *tosha khána,* account. In Rádhanpur the revenue is paid into the treasury in the Nawáb's palace at Rádhanpur, and the balance after all expenses have been met is paid into the

[1] *Nazars* are levied on new year's day, on the appointment of village *patels,* and whenever the chief incurs travelling or other extraordinary expense.

Nawáb's private treasury, *tosha khána.* Besides this balance, fees, *nazars*, and the revenue of certain villages set apart for his use go to make up the chief's private income. The revenues of certain villages managed by the Nawáb's brothers and other members of his family are enjoyed by them as private income. The Tharád revenue is lodged with a banker under the direct supervision of the state manager, *kárbhári.* The Rána of Váv also lodges the revenue of his estate with a banker. In the Kánkrej estates the cash proceeds of the revenue are lodged with the village accountants, *talátis,* who, after paying the tribute and police charges, divide the surplus between the shareholders. The petty chiefs of the other states keep their revenue in their own houses, or lodge it with their managers, *kámdárs.*

Customs.

Pálanpur transit dues, and import and export duties are levied at different rates in its several sub-divisions, *parganás.* The yearly income derived from these sources amounts to about £1404 (Rs. 14,040) from transit; £940 (Rs. 9400) from import, and £1300 (Rs. 13,000) from export, duties; also £2540 (Rs. 25,400) and £204 (Rs. 2040) from duties levied on opium and salt respectively. Some minor cesses such as a conveyance cess,[1] and a toll, *náka,* are, in addition to transit duties, levied in the districts of Deesa, Dhanera, Dhandar, Dantiváda, Háthedra, and Pávti. Toll men, *nákedárs,* are employed by the chiefs, and traders have to pay watchmen, *chaukiáts,* to guard their goods. If a guard is paid for, the state is held responsible for the safety of the goods and has to páy compensation for robberies committed within, or traced into, its limits. In the four sub-divisions, *mahäls,* of the Rádhanpur state, Rádhanpur, Sami, Munjpur, and Balodhan, transit dues and duties on the import and export of goods are levied, but only once during transit through the state. Transit duties are also levied by this state at the following places beyond its borders: Killána, Jhagham, Charanka, Terváda, and Jhandada. In Tharád and other small estates transit, import, and export dues are levied, but only once during passage through each state. The dues are gathered by toll men, *nákedárs.* Only in Tharád is a guard of foot and horse kept to protect traffic. In other states traders and travellers have to provide themselves with an escort, which may always be had for a small payment. If robbed while thus escorted, travellers are entitled to receive compensation from thechief in whose territory they have been attacked, or from the chief into whose territory the footsteps of the robbers have been traced and cannot be followed further. In the states under the direct mnaagement of the Political Superintendent, detachments of the Gáikwár's contingent patrol all the year round to ensure, as far as possible,the safety of the principal roads.

Cesses.

In Pálanpur, besides the land tax, the lands of the state yield certain minor items of revenue such as cattle, *puchhi,* and grazing, *charái,*

[1] This called the ass cess, *gadhi,* is a small tax levied by certain persons not on the value of the goods but according to the number of conveyances.

Chapter X.
Revenue.
Cesses.

fees. The cattle, *puchhi*, literally tail, cess is, at varying rates, levied from Rabáris, Kanbis, artisans, and others for grazing cattle. The grazing, *charái*, fee is levied from outsiders, who bring herds of cattle and camels to graze within its limits. Of non-agricultural cesses there are taxes on oil presses, *ghäni*, on shoemakers, *saládis*, and on weavers, *sálvis*. There is also a tax on liquor stills and a house tax levied from Vániás, artisans, and others. In Rádhanpur the minor cesses are much the same as in Pálanpur; a plough-tax, the two classes of residents' and outsiders' grazing fees, and most of the non-agricultural cesses. Tharád and the other petty states levy grazing fees and cesses on oil presses, shoemakers, horned cattle, marriages, houses, and water. Craftsmen work for the chief without wages; in return some of them are freed from the payment of taxes.

CHAPTER XI.

INSTRUCTION.

Chapter XI.
Instruction.

Schools, 1878-79.

In the whole Superintendency there were, in 1878-79, twenty-two schools, twenty-one for boys and one for girls, with a total attendance of 1153 pupils. Under the Director of public instruction and the Education Inspector, northern division, the schooling of the Superintendency was in 1878-79 conducted by a local staff sixty strong. Of these, one was a deputy inspector, two were headmasters of English schools drawing yearly £60 (Rs. 600); the rest were masters of Gujaráti schools with yearly salaries varying from £36 (Rs. 360) to £2 8*s.* (Rs. 24). Of twenty-two the total number of schools, in nineteen Gujaráti only was taught, in two English, and in one Persian and Urdu.

Progress, 1859-1879.

Twenty years ago (1859) there were in the Superintendency six schools with a total attendance of 281 pupils. Of these the Pálanpur and Rádhanpur schools were maintained by those states at a cost of £117 (Rs. 1170) and £22 (Rs. 220) respectively. The Váráhi school was supported by a shareholder of that state at a cost of £14 (Rs. 140), and the Thára school was kept up from the Fine Fund, since termed the Pálanpur Agency General Fund. In 1864-65 the number of schools remained the same, but the total attendance increased to 388. The figures for 1878-79 are, as shown above, twenty-two schools with a total attendance of 1153 pupils. Compared with those for 1859-60 these figures give a nearly fourfold increase in the number of schools and of pupils. Of 1168, the total attendance in Government and aided private schools, there were in 1878-79, 110 or 9·4 per cent Bráhmans, 5 Káyasths, 556 or 47·6 per cent Jains, 80 or 6·8 per cent Vániás, traders, and 39 or 3·3 per cent shopkeepers, 32 or 2·7 per cent Rajputs, 35 or 2·9 per cent cultivators, 91 or 7·7 per cent artisans, 6 labourers, 5 Mochis, shoemakers, and 41 or 3·5 per cent miscellaneous; 164 or 14·04 per cent Musalmáns, 36 of them Bohorás, 37 Memans, 84 Miyánás, and 7 Moghals. Four of the pupils were Pársis.

In Pálanpur there are nine vernacular schools for boys and one for [illegible] -nacular school. [illegible] was 592 and [illegible] (Rs. 250), and the yearly charges £399 (Rs. 3990). [illegible] Anglo-vernacular and four vernacular [illegible] the number of boys on the rolls was 2[illegible] 200, and the yearly charges £112 (Rs. 11[illegible]). There are boys'

Chapter XI.
Instruction.

vernacular schools at Tharád, Váv, Váráhi, Sántalpur, and at Thara in the Kánkrej division. The school at Tharád is kept by the Thakor at a yearly cost of £27 (Rs. 270). Teaching up to the sixth standard, it is attended by forty pupils. The school at Váv is supported by the Rána at a yearly cost of £22 14*s*. (Rs. 227). Teaching up to the fifth standard, it is attended by 97 pupils. The school at Váráhi, is at a yearly cost of £18 12*s*. (Rs. 186) supported by a shareholder of Váráhi. Teaching up to the fifth standard, it is attended by 55 pupils or 1·65 per cent of 3337, the entire population of the town. The school at Sántalpur is supported by the Tálukdárs of that place, at a yearly cost of £15 12*s*. (Rs. 156). It is attended by thirty pupils or 2·04 per cent of 1474 the population of the village. The school at Thara is paid for out of the Kánkrej *thána* fund. The charges amount to £25 2*s*. (Rs. 251). It is attended by forty-four pupils.

Libraries.

In this Superintendency there are two libraries, but no local newspaper. The 'Native General Library' at Pálanpur was established in 1872. Besides fourteen subscribers paying £5 8*s*. (Rs. 54) a year, the library has for its maintenance a fund of £350 (Rs. 3500). With no building of its own, the library is provided with eighty-eight English and 308 vernacular books. The 'Bismilla Khán Bahádur's Library' at Rádhanpur, established in 1878 at the cost of the Rádhanpur Nawáb, in a well furnished building, has 161 English and vernacular books.

CHAPTER XII.

HEALTH.[1]

Chapter XII.
Health.
Epidemics.

In the year 1815-16 the districts of Rádhanpur, Sami, and Munjpur were visited by a disease very like plague and so fatal that it carried off about one-half of the population. The disease appeared under two forms, one with swellings in the arm-pits and groin, and the other [illegible]. Except when the buboes suppurate [illegible] patient seldom recovered. The same disease again appeared in 1820 at and near Rádhanpur. No treatment proved of any avail. Formerly cholera and small-pox almost yearly visited the district, but of late years the outbreaks have been less frequent. About the year 1843 an epidemic of cholera coming from Sidhpur in Pátan, lasted for about three months. Four years later (1847) there was another outbreak caused, it was thought, by excessive rain. The disease again visited the district in 1860 and 1864, the 1864 outbreak being specially severe in the Dhanera and Deesa sub-divisions of the Pálanpur state. Five years later (1869) cholera again appeared and raged for about three months. It was again prevalent both in 1875 and 1876. In 1878 (September - October) typhoid fever with choleraic symptoms prevailed amongst the European troops in the Deesa camp, and in the hot season of 1879 it again broke out in some parts of the district. Of 689 cases reported, 335 were fatal. A very fatal epidemic of small-pox and measles raged in the district in 1854-55, and another in 1877.

Diseases.

Fever, one of the commonest diseases, is very prevalent from the middle of September to December. Besides the common yearly fever there are occasional more fatal outbreaks. These epidemics, accompanied with cough, diarrhœa, vomiting, and swelling of the feet were specially severe in 1862, 1865, 1871 and 1879. In 1872 dengue fever was very prevalent over the whole district. Next to fevers, chiefly in the cold weather, bronchitis and other affections of the chest are the commonest complaints. Other prevailing diseases are derangements of the digestive organs, and different forms of skin and eye affections.

Dispensaries.

In 1878-79 there were two dispensaries, at Pálanpur and Rádhanpur. The Pálanpur dispensary is under the charge of an assistant surgeon, who is also in medical charge of the superintend-

[1] Contributed by Mr. Manilál Gangádás Desái, Assistant Surgeon.

Chapter XII.
Health.

ency establishment and the jail. The cost of the dispensary is met by the Diwán of Pálanpur and the charges for the superintendency establishment and prisoners by Government. The total number of patients treated during the year was, including in-patients, 9897. Of these 5835 were Hindus, 4002 Musalmáns, and 36 Pársis. The Rádhanpur dispensary was established in 1875 by the Nawáb of Rádhanpur. It is under the charge of an hospital assistant. The total number of patients treated during the year 1877 was 4454, of whom 2891 were Hindus and 1563 Musalmáns.

Vaccination.

The Diwán of Pálanpur introduced vaccination in his state in 1849. In 1878-79, under the superintendent of vaccination seven vaccinators operated on 15,150 persons at a cost of £186 (Rs. 1860) or about 3d. (2 *annas*) a head. In the town of Pálanpur are five local practitioners, three of them Hindus and two Musalmáns.

CHAPTER XIII.

STATES.[1]

Chapter XIII.
States.
PA'LANPUR.

Pa'lanpur, with its three divisions, Dhándár, Deesa, and Dhánera, stretches about forty-five miles north and south from mount Ábu to the Gáikwár districts of Pátan, and about sixty miles east and west from Virampur to Tharád. It is bounded on the north by Márwár and Sirohi; on the east by Sirohi and Dánta in the Mahi Kántha; on the south by the Gáikwár districts of Pátan and Kherálu; and on the west by Diodar and Tharád. The total area is 2384 square miles, the 1872 population 215,972 souls or on an average 90·59 to the square mile, and the estimated gross revenue in 1878 about £40,000 (Rs. 4,00,000).

Aspect.

Near the town of Pálanpur the land rises in rows of sandy hillocks; to the north and east among the outliers of the Arávali hills the country is wild and rough; and west towards Tharád and Kánkrej it is a level plain much of it covered with low brushwood. About twelve miles north of Pálanpur, a range of high hills begins, and, running nearly north to mount Ábu, partly divides Pálanpur from Sirohi.

Climate.

Except in September and October, the climate is good, though the heat at times is excessive. The maximum and mean ranges of the thermometer, is, in January 72° and 59°, in May 99° and 83°, in September 83° and 72°, and in December 65° and 63°. The rains are due about the end of June, but are often as late as the middle of July; they set in and pass away with slight storms of thunder and lightning. The average rainfall is about eighteen inches. The common complaints are skin diseases, diarrhœa, fevers, eye affections, rheumatism, small-pox, measles, and cholera. A vaccinator was first appointed in 1849 and since then steady progress has been made.

Rivers.

The rivers that water the Pálanpur territory are the Banás, the Sarasvati, the Umardaki, and some small streams. They all rise from the mountains in the north-east, and, flowing west, fall into or disappear near the Ran. The chief of them, the Banás, on whose

---

[1] The states are arranged according to their size and wealth.

Chapter XIII. States. PA'LANPUR. History.

left bank is the Deesa cantonment, fills only after very heavy rain and is at other times dry. The wells are generally forty feet deep, but, owing to drought or other causes, the water level has, of late years, sunk to from fifty to seventy-five feet. For the crops water is usually raised in the leather bag, *kos*.

To the north and west the soil is light and sandy, wanting little water but most of it yielding only one crop a year; to the south and east, towards the hills, it is a rich black, able, in one year, with a good rainfall, to raise three crops.

Pálanpur in early times is said to have been called Pralhádan Pátan, and to have been founded by Pralhádan Dev, brother of Dhárávarsh Parmár of Chandrávati; it is said to have been desolate two centuries before the beginning of the Samvat era (57 B.C.). It was afterwards re-peopled by Pálansi Chohán from whom it took its modern name. Others say that it was founded by Pál Parmár whose brother Jagdev founded Jagána. It seems probable that, falling waste about the time of the conquest (1303) of Ábu and Chandrávati by the Devra Choháns, it may have been re-peopled by Pálansi.[1] The Choháns seem to have held Pálanpur and the country round till, about the middle of the fourteenth century, they were driven out by the southward progress of the Musalmáns. The Musalmán leaders who conquered Pálanpur and Deesa were the Jháloris, a family originally of the Loháni Afghán stock, who claim to have been governors, *subhás*, of Vihár. About 1370 Malik Yusuf, the head of the family, with relations and retainers, left Vihár to seek a settlement elsewhere and failing this to go to Mecca. On the way to Mecca, he and his party came to Songad Jhálor, the famous seat of the Songad Choháns of whom Kánar Dev is a favourite Rajput hero. This, about 1373, Malik Yusuf took, some say from Viramdev, some from Visaldev, and most from Popanbái, Visaldev's widow. Dying in 1395 (797 H.), after ruling for twenty-two years, Malik Yusuf was succeeded by his son Malik Hasan, who enlarged his kingdom and was recognised by the Emperor as the ruler of Jhálor.

While the Tughlik dynasty (1325-1403) lasted, the Jháloris, though almost independent, were their vassals under the control of the Subhádár at Pátan. After Timur's invasion (1399), the Delhi sovereigns were unable to control their distant provinces, and the Jháloris for a time became independent. But soon (1412) the powerful kings of Ahmedabad asserted their sway, and the Jhálor house became their vassals, serving them with 7000 horse.

After a reign of forty-five years Malik Hasan died in 1440 (19th Zilkaad 843 H.) leaving three sons, Malik Sálár, Malik Usmán, and Hetam Khán. Of these the eldest, Malik Sálár, succeeded, and ruling for twenty-one years died in 1461 (865 H.). Malik Sálár was succeeded by his brother Malik Usmán, also called Malik Jabdal, a chief famous for his magnificence, who was converted to the Mehdaviyyah sect to which the Jháloris have since belonged. It is said that the founder

[1] The local legends give the city a much higher antiquity, placing its re-founding under its present name as far back as the fifth century.

of this sect stayed for four months at Jhálor, and that it was on this occasion that Malik Jabdal was converted. After a reign of twenty-two years Malik Usmán was, in 1483 (888 H.), succeeded by his nephew Malik Budhan, son of Sálár Khán.[1] Malik Budhan reigned for twenty-two years and seven months, and, dying in 1505 (911 H.), was succeeded by his son Malik Mujáhid Khán. Once, when hunting, Malik Mujáhid Khán was surprised and carried prisoner to Sirohi. He was treated with great kindness, given a palace to live in, and as much luxury as he chose. In revenge for his capture Maliks Mina and Piára, the leaders of his forces, ravaged the Sirohi districts, and one night making their way to the palace where Malik Mujáhid was confined, found him enjoying the society of a beautiful courtezan. He refused to leave the lady and the Maliks returned disappointed. Shortly after, they succeeded in capturing Kunvar Mándan, the heir to Sirohi, while he was sitting at night over a forest pool waiting for game. Threatening to make the Kunvar a Muhammadan, the Jhálori so frightened the Ráo, that he not only set Malik Mujáhid free but ceded to him the district of Virgám. After ruling at Jhálor for five years Malik Mujáhid died in 1509 (915 H.). While Mujáhid was in captivity at Sirohi, Malik Hetam Khán ruled in Jhálor. After Mujáhid Khán's death Sultán Mahmud [illegible] Sáchor to Sháh Jiva son of [illegible] was succeeded by Malik Áli [illegible] during Malik Áli Sher's rule, the Ráthods of Mandovar in Málwa advanced against Jhálor, forced their way close to the city, and were with difficulty driven back, after a three days fight. Dying in 1525 (931 H.), Áli Sher was followed by his son Malik Sikandar Khán, who, like his father, suffered from the attacks of his Hindu neighbours. In 1542 (949 H.), Ráo Máldev of Jodhpur besieged, took, and plundered Jhálor, and, in the next year (1543), took and plundered Sáchor. Dying in 1548 (955 H.), Malik Sikandar was succeeded by Malik Ghazni Khán, son of Hetam Khán, who, during a reign of two years, restored the power of the Jhálori family, and was succeeded by [illegible] bravery and of prodigious personal [illegible] years after the death of Ghazni Khán, [illegible] and Rádhanpur, one of the most [illegible], marched against Jhálor. Maliks [illegible] battle with the Baloch force before [illegible] greatest bravery on the part of its defenders, Jhálor was taken and Khuram Khán slain. For fifteen years the Baloch held Jhálor. Then, 1570 (977 H.), Malik Khánji, gathering some followers, came against the city. They found the garrison ready to meet them and strengthened by an elephant of great size. Malik Khánji called to his men: 'There are two foes the elephant and the garrison, which shall I take.' 'Elephant,' said they, 'should go against elephant,' and Malik rushing forward and wounding his foe, it turned to fly, threw the defenders into disorder, and lost them the day.

[1] Khátim-us-Sulimán, Part II. In Part I. it is said that Malik Jabdal was succeeded by his brother Hetam Khán. Major J. W. Watson.

Chapter XIII. States. PA'LANPUR. History.

father's murderers. On this the Jamádárs seized and imprisoned him, and raised his uncle Shamsher Khán, then chief of the districts of Deesa and Dhánera, to the chiefship. Meanwhile the British and Gáikwár Governments deeming it necessary to interfere in favour of the rightful heir, Captain Carnac, the Resident at Baroda, with the British and Gáikwár forces under the command of General Holmes, proceeded to Pálanpur to restore Fateh Khán. On the way news was brought that, on the approach of the force to Pálanpur, the Jamádárs intended to carry off Fateh Khán in order that his presence might give a sanction in the country to any lawless measures it might suit their interests to pursue. General Holmes, in the hope of preventing the carrying off of Fateh Khán, marched at once to Pálanpur and threatened to assault the town unless Fateh Khán was immediately given up. This threat caused the surrender of Fateh Khán, which was shortly followed by that of Shamsher Khán, and the town was given up, the Jamádárs flying to the hills.

After much discussion regarding Shamsher Khán's claims, it was decided to consolidate the interests of the rival claimants. On the 22nd December 1813, Fateh Khán was invested with the chiefship of Pálanpur, and Shamsher Khán, having no issue, adopted him, and, except a small provision for a son of his own should one be born, made him heir to all his possessions including Deesa and Dhánera. It was also arranged that Shamsher Khán should manage the state and give his daughter in marriage to Fateh Khán.[1] From this to 1816 was a time of constant dissensions between the uncle and nephew. About the end of 1816, Fateh Khán complained to the Resident at Baroda of his uncle's conduct in alienating the revenues of the state and other mismanagement. Lieutenant Robertson was sent to Pálanpur to inquire into the grievances complained of. Both the parties were summoned to Sidhpur, about eighteen miles from Pálanpur, and a long inquiry showed that Shamsher Khán had, in several instances, departed from his agreement, and that since his management the debts of the state had greatly increased, that since 1813 the Gáikwár tribute of £4375 (*Bábásháí* Rs. 50,000) a year had remained unpaid, and that he had, without the consent of Fateh Khán, alienated about 100 villages to his own distant relations thereby depriving the state of nearly £5000 (Rs. 50,000), or upwards of one-fifth of the yearly revenue. The Agent also learnt that Shamsher Khán had threatened to take the life of the young chief, should he be deprived of the management of affairs. Lieutenant Robertson, having received instructions from the Resident, addressed a letter to Shamsher Khán, in the name of the British Government, informing him that in consequence of his having failed in administering the affairs of the state according to his agreement, it was deemed essential, in order to secure the rights and interests of Fateh Khán, to deprive him of all authority. He was also told that any resistance to this measure would deprive him of all claim to consideration and the chance of retaining his authority over Deesa. On receiving this letter,

[1] Aitchison's Treaties (1876), IV. 47-52, XX.

Shamsher Khán, as a last resource, opened communication with Fateh Khán trying to persuade him that the British Government wished to benefit itself at their expense and that Fateh Khán would merely become their pensioner. He also promised at once to marry his daughter to him, a measure so long delayed by their quarrels. This had the desired effect. Fateh Khán, in company with Shamsher Khán, secretly left the Agent's camp and withdrew to Pálanpur. On this Lieutenant Robertson returned to Baroda, and a force, under Colonel Elrington, was ordered against Pálanpur to enforce a settlement of its affairs, and Captain Miles accompanied it to conduct the negotiations. On its approach on the 10th October, 1817, Shamsher Khán with the Pálanpur troops attacked the force, and after a slight skirmish retreated inside the walls. The town was then assaulted and carried. Shamsher Khán and his followers retired to the hills taking Fateh Khán with them.

Being pursued, Shamsher Khán took refuge in the foreign territory of Nimaj (Neemuch), and Fateh Khán speedily submitted, and, in consideration of his youth and inexperience, was received into favour. Unable to manage the state he, a few days later, through the Gáikwár Government requested the British to allow him an English officer to control his affairs, and also that the Gáikwár Government would depute a respectable native as agent to help in revenue matters, and ensure the regular payment of the Gáikwár tribute. Both requests were agreed to. Captain Miles was appointed Political Agent; the villages alienated by Shamsher Khán were resumed; and an agreement was entered into by the chief[1] to subsidize 250 horse, to receive an agent from the Gáikwár in the confidence of the British Government, and to follow his advice, to pay the tribute punctually, and to protect no offenders against the British or Gáikwár Governments. A guarantee was also given to the state banker, and the chief placed on a fixed allowance, *nemnuk*, and the remaining income was not to be spent except with the sanction of the Political Superintendent. Next year (1819) Shamsher Khán surrendered himself, and was given nine villages, yielding about £2500 (Rs. 25,000) a year, for his life. On his death in 1834 a provision to the amount of £600 (Rs. 6000) a year was made for his widows. In 1822 Fateh Khán agreed to forbid the transport of contraband opium through his territory.[2] In 1848 the appointment of the Gáikwár's agent was abolished, and, six years later (1854), Fateh Khán died leaving four sons, Zoráwar Khán and Ahmad Khán by Shamsher Khán's daughter, and Usmán Khán and Sikandar Khán by another wife. He was succeeded by Zoráwar Khán who gave the British much help in the mutiny of 1857. He died on the 28th August 1878 and was succeeded by his son Sher Muhammad Khán the present chief.

The Diwán of Pálanpur, a first class chief, with full civil and criminal powers over all but British subjects, pays a yearly Gáikwár tribute of £1375 (*Bábáshái* Rs. 50,000) and receives £50 (Rs. 500)

---

[1] Aitchison's Treaties (1876), IV. 52-54, XXI.
[2] Aitchison's Treaties (1876), IV. 55, XXII.

Chapter XIII.
States.
PALANPUR.
History.

father's murderers. On this the Jamádárs seized and imprisoned him, and raised his uncle Shamsher Khán, then chief of the districts of Deesa and Dhánera, to the chiefship. Meanwhile the British and Gáikwár Governments deeming it necessary to interfere in favour of the rightful heir, Captain Carnac, the Resident at Baroda, with the British and Gáikwár forces under the command of General Holmes, proceeded to Pálanpur to restore Fateh Khán. On the way news was brought that, on the approach of the force to Pálanpur, the Jamádárs intended to carry off Fateh Khán in order that his presence might give a sanction in the country to any lawless measures it might suit their interests to pursue. General Holmes, in the hope of preventing the carrying off of Fateh Khán, marched at once to Pálanpur and threatened to assault the town unless Fateh Khán was immediately given up. This threat caused the surrender of Fateh Khán, which was shortly followed by that of Shamsher Khán, and the town was given up, the Jamádárs flying to the hills.

After much discussion regarding Shamsher Khán's claims, it was decided to consolidate the interests of the rival claimants. On the 22nd December 1813, Fateh Khán was invested with the chiefship of Pálanpur, and Shamsher Khán, having no issue, adopted him, and, except a small provision for a son of his own should one be born, made him heir to all his possessions including Deesa and Dhánera. It was also arranged that Shamsher Khán should manage the state and give his daughter in marriage to Fateh Khán.[1] From this to 1816 was a time of constant dissensions between the uncle and nephew. About the end of 1816, Fateh Khán complained to the Resident at Baroda of his uncle's conduct in alienating the revenues of the state and other mismanagement. Lieutenant Robertson was sent to Pálanpur to inquire into the grievances complained of. Both the parties were summoned to Sidhpur, about eighteen miles from Pálanpur, and a long inquiry showed that Shamsher Khán had, in several instances, departed from his agreement, and that since his management the debts of the state had greatly increased, that since 1813 the Gáikwár tribute of £4375 (*Bábáshái* Rs. 50,000) a year had remained unpaid, and that he had, without the consent of Fateh Khán, alienated about 100 villages to his own distant relations thereby depriving the state of nearly £5000 (Rs. 50,000), or upwards of one-fifth of the yearly revenue. The Agent also learnt that Shamsher Khán had threatened to take the life of the young chief, should he be deprived of the management of affairs. Lieutenant Robertson, having received instructions from the Resident, addressed a letter to Shamsher Khán, in the name of the British Government, informing him that in consequence of his having failed in administering the affairs of the state according to his agreement, it was deemed essential, in order to secure the rights and interests of Fateh Khán, to deprive him of all authority. He was also told that any resistance to this measure would deprive him of all claim to consideration and the chance of retaining his authority over Deesa. On receiving this letter,

[1] Aitchison's Treaties (1876), IV. 47-52, XX.

Shamsher Khán, as a last resource, opened communication with Fateh Khán trying to persuade him that the British Government wished to benefit itself at their expense and that Fateh Khán would merely become their pensioner. He also promised at once to marry his daughter to him, a measure so long delayed by their quarrels. This had the desired effect. Fateh Khán, in company with Shamsher Khán, secretly left the Agent's camp and withdrew to Pálanpur. On this Lieutenant Robertson returned to Baroda, and a force, under Colonel Elrington, was ordered against Pálanpur to enforce a settlement of its affairs, and Captain Miles accompanied it to conduct the negotiations. On its approach on the 10th October, 1817, Shamsher Khán with the Pálanpur troops attacked the force, and after a slight skirmish retreated inside the walls. The town was then assaulted and carried. Shamsher Khán and his followers retired to the hills taking Fateh Khán with them.

Being pursued, Shamsher Khán took refuge in the foreign territory of Nimaj (Neemuch), and Fateh Khán speedily submitted, and, in consideration of his youth and inexperience, was received into favour. Unable to manage the state he, a few days later, through the Gáikwár Government requested the British to allow him an English officer to control his affairs, and also that the Gáikwár Government would depute a respectable native as agent to help in revenue matters, and ensure the regular payment of the Gáikwár tribute. Both requests were agreed to. Captain Miles was appointed Political Agent; the villages alienated by Shamsher Khán were resumed; and an agreement was entered into by the chief[1] to subsidize 250 horse, to receive an agent from the Gáikwár in the confidence of the British Government, and to follow his advice, to pay the tribute punctually, and to protect no offenders against the British or Gáikwár Governments. A guarantee was also given to the state banker, and the chief placed on a fixed allowance, *nemnuk*, and the remaining income was not to be spent except with the sanction of the Political Superintendent. Next year (1819) Shamsher Khán surrendered himself, and was given nine villages, yielding about £2500 (Rs. 25,000) a year, for his life. On his death in 1834 a provision to the amount of £600 (Rs. 6000) a year was made for his widows. In 1822 Fateh Khán agreed to forbid the transport of contraband opium through his territory.[2] In 1848 the appointment of the Gáikwár's agent was abolished, and, six years later (1854), Fateh Khán died leaving four sons, Zoráwar Khán and Ahmad Khán by Shamsher Khán's daughter, and Usmán Khán and Sikandar Khán by another wife. He was succeeded by Zoráwar Khán who gave the British much help in the mutiny of 1857. He died on the 28th August 1878 and was succeeded by his son Sher Muhammad Khán the present chief.

The Diwán of Pálanpur, a first class chief, with full civil and criminal powers over all but British subjects, pays a yearly Gáikwár tribute of £4375 (*Bábáshái* Rs. 50,000) and receives £50 (Rs. 500)

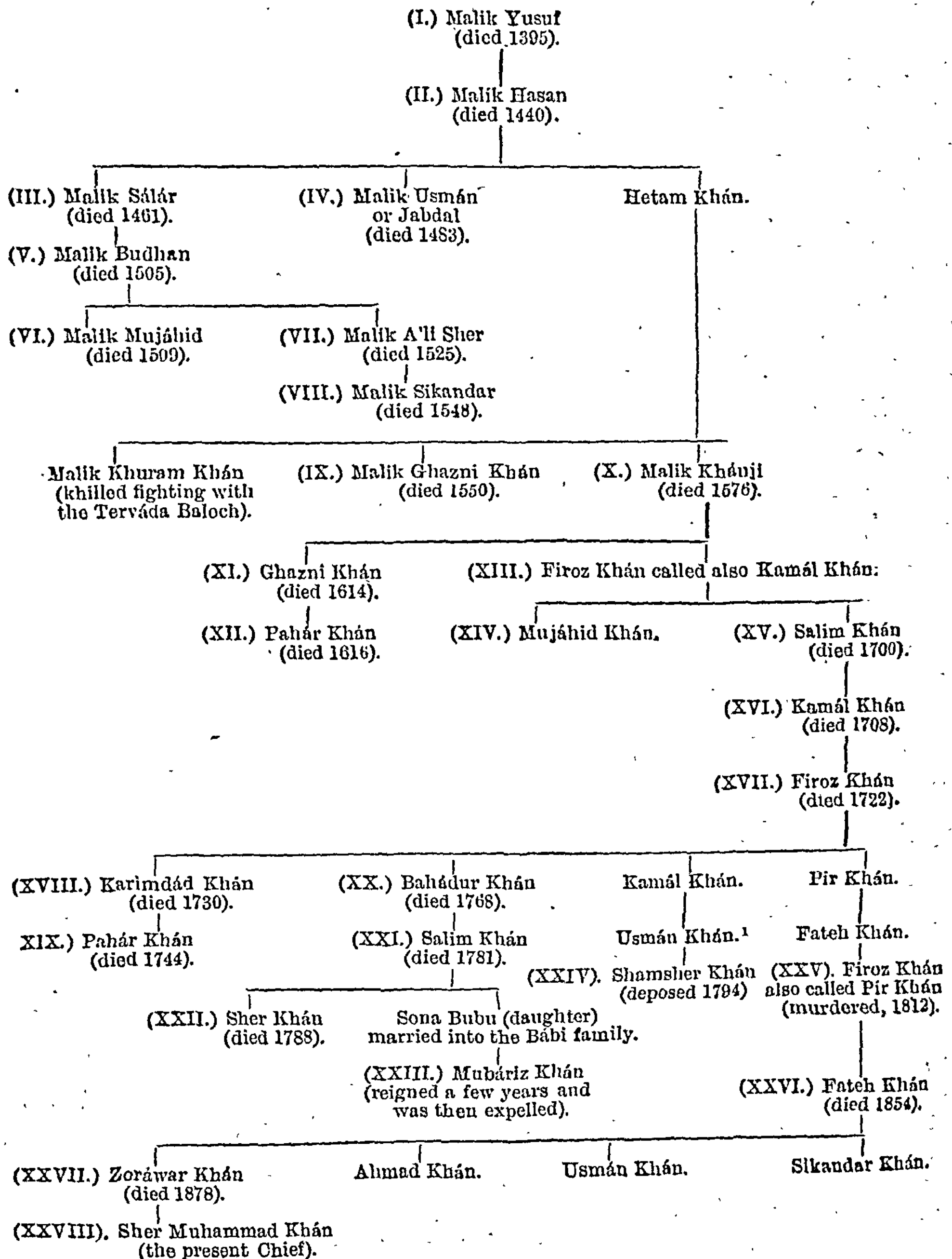
---

[1] Aitchison's Treaties (1876), IV. 52-54, XXI.
[2] Aitchison's Treaties (1876), IV. 55, XXII.

Chapter XIII.
States.
PA'LANPUR.

from the Rána of Dánta in lieu of an engagement cancelled by the British Government in 1848. He holds a patent, *sanad*, of adoption, and is entitled to a salute of eleven guns and a guard of honour. The military force of the state is 294 horse and 697 foot. British supervision has been of the greatest advantage to Pálanpur. Instead of miserable anarchy and confusion, it has enjoyed unbroken peace, and has paid off its ruinously heavy load of debt.

The following is the Pálanpur family tree :



The Roman numerals show the order of succession.

---

[1] This is doubtful. Usmán Khán was probably either the son of Kamál Khán, or the son or brother of Salim Khán.

Ra'dhanpur, including Sami and Munjpur, is bounded on the north by Morváda and Terváda; on the east by the Pátan districts; on the south by Mandal and Jhinjuváda; and on the west by Váráhi. Square in shape and about thirty-five miles across, it has an area of 833 square miles, a population of 91,579 souls, or an average of 109·9 to the square mile, and an estimated yearly revenue of from £50,000 to £60,000 (Rs. 5,00,000 - 6,00,000).

The country is an open plain without hills and with few trees.

Climate.

Lying close to the Ran, during April, May, June and July the heat is very great. If rain falls, August and September are pleasant, although October and November are hot; December, January, February and March are delightful, with a much keener cold than in Pálanpur. Rain generally falls during July, August and September, but the supply is small, lighter even than in Pálanpur. Though with greater extremes of heat and cold than Pálanpur the district is healthy.

Rivers.

The Banás, that crosses the district, is in the hot weather, too salt to drink. Many very fine built ponds hold water throughout the year. That at Vághel, with steps all round, built by the Vághela Rajputs and in good repair, is probably the finest in Gujarát. The people trust for drinking water to the ponds, finding it even after they are dry, by digging in the beds. Near the surface the water is sweet; but the deeper down the more brackish it grows. In Rádhanpur, during the hot months, the people suffer much from want of water, and many move to Sami where all are supplied from its magnificent lake. Water is found from ten to thirty feet deep, but wells are usually dug in beds of ponds or streams.

The three chief soils, sandy, black, and salt, yield all the common grains. Except vegetables no watered crops are grown.

History.

Rádhanpur, now held by the celebrated Bábi family, who, ever since the reign of Humaiyun (1530 - 1556), have been prominent in Gujarát history, is said to have formerly belonged to the Vághelás, and to have been called Lunáváda after Vághela Lunáji of the Sardhára branch of that tribe. Subsequently, it was held as a fief under the Muhammadan kings of Gujarát, by Fateh Khán Baloch, and is said to have been named Rádhanpur after Rádhan Khán of that family. The first Bábi that entered Hindustán was one who accompanied Humáiyun. After the time of Akbar, they were attached to Gujarát, where one Bahádur Khán Bábi was, in the reign of Sháh Jahán (1627 - 1658), appointed manager of Tharád, and his son Sher Khán Bábi was (1654 - 1657) sent to aid Prince Murád Baksh in the government of Gujarát.[1] In 1663, he was made manager, *thándár*, of Chunvál.[2] In 1693, his son Jaffar Khan, whose talent and local influence gained him the title of Safdar

---

[1] According to anoth[illegible] Isphahán in (1561 - 1572).

[illegible] ad family is [illegible] e family was

Chapter XIII.
States.
RÁDHANPUR.
History.

Khán and the charge of Rádhanpur, Sami, Munjpur, and Tervåda, was deputy governor of Pátan and eleven years later (1704), governor of Bijápur. In 1706, he was made governor of Pátan.[1] His son Khán Jahán or Khánji Khán, with the title of Jawán Mard Khán, was, in 1715, appointed governor of Rádhanpur,[2] and, in 1725, of Pátan. Four years later,[3] while governor of Petlád, dying by the hand of a Koli of Bálor, his eldest son Kamál-ud-din Khán was given the title of Jawán Mard Khán, and his second son Muhammad Anwar, the title of Safdar Khán, with the charge of Rádhanpur, Sami, Munjpur, Tharád, Tervåda and Várâhi, and 15,000 acres (30,000 *bighás*) of land in an islet in the Ran.[4]

During the next twenty-five years, (1729-1744), Jawán Mard Khán was one of the strongest of the Gujarát nobles, and, at the same time, a branch of the house established itself at Junágad in Káthiáwár and at Bálásinor in the Rewa Kántha. The founder of the Junágad house, who was also the first Bábi of Bálásinor, was Muhammad Bahádur, otherwise known as Sher Khán. In 1730, Jawán Mard Khán was appointed governor of Vadnagar, and three years later of Viramgám. From Viramgám he was, in the next year, transferred to Kadi and Bijápur, and, in 1738, was sent to Pátan, his brother Zoráwar Khán getting Kherálu instead of Parántij. About 1743, Jawán Mard Khán began to aspire to the post of Viceroy. He was already laying claim to the revenue of the district round Ahmedabad, when Fida-ud-din, who had, by a forged order, usurped the viceroyalty, appointed Jawán Mard Khán his deputy. Soon after, Fida-ud-din's troops mutinied and he fled leaving Jawán Mard Khán in possession of the city. Jawán Mard Khán now usurped the viceroyalty, and opposed and defeated the next two Viceroys, Muftakhir Khán and Fakhr-ud-daulah. A third Viceroy Mahárája Vakhatsing never took up his appointment.

In 1753, while Jawán Mard Khán and his brother Zoráwar Khán were levying tribute in Sábar Kántha, Raghunáthráv Peshwa and Dámáji Gáikwár suddenly appeared before Ahmedabad. Hastening by forced marches, Jawán Mard Khán reached Ahmedabad and by night succeeded in entering the city. After a most brilliant defence, his funds failed him and he was forced to surrender. It was agreed that, for himself and his brothers, Jawán Mard Khán should receive, free from any Marátha claim, the districts of Pátan, Vadnagar, Sami, Munjpur, Visalnagar, Tharád, Kherálu, Rádhanpur with Tervåda, and Bijápur, and that one of Jawán Mard Khán's brothers should serve the Maráthás with 300 horse and 500 foot, the expenses of the force being paid by the Maráthás. It was at the same time agreed that the Maráthás should give Jawán

---

[1] Watson's Gujarát, 83, 84, 86, 88. Another account says that in 1680 he obtained a gift of the district of Tharád. Bom. Gov. Sel. XXV. 26.
[2] Watson's Gujarát, 91, 100, and Bom. Gov. Sel. XXV. 26.
[3] Major Keily (Bom. Gov. Sel. XXV. 26) gives 1723 and says that he was mortally wounded at Bálor by the Maráthás.
[4] Bom. Gov. Sel. XXV. 26. Major Watson (Gujarát, 105) says that the eldest got the districts of Sami and Munjpur, and the second the government of Rádhanpur.

Mard Khán the sum of £10,000 (Rs. 1,00,000), besides presenting him with an elephant and other articles of value.[1] In 1755, driven by Momin Khán from Ahmedabad, the Maráthás called Jawán Mard Khán to their aid. Coming from Pátan he helped the Maráthás, and, in 1757, after the surrender of the city again retired to Pátan. After the death of Jawán Mard Khán, Dámáji Gáikwár, in 1765, succeeded in wresting from his sons Gaz-ud-din and Nazm-ud-din, Pátan, Visalnagar, Vadnagar, Bijápur, and Kherálu, leaving them only Rádhanpur, Sami, Munjpur, Tharád, Terváda, and two villages in Pátan, Danora and Pálipur.[2]

Sami and Munjpur were kept by Gaz-ud-din Khán, and Rádhanpur, Tharád, and Tervádà by his brother, who, dying childless in 1787, the districts lapsed to the elder brother. Gaz-ud-din Khán had two sons, Sher Khán and Kamál-ud-din Khán. On his death in 1813, the elder son kept Rádhanpur and the younger, Sami and Munjpur. Tharád and Terváda seem to have been lost.

Shortly after his accession, under the advice of Captain Carnac, Resident at Baroda, Sher Khán made a treaty with the Gáikwár. In this the Gáikwár, though he could not meddle with the internal management of Rádhanpur, was empowered, under the advice and mediation of the British Government, to control its external relations and to help the Nawáb in defending his state from foreign invasion.[3] During the next five or six years, the Nawáb, finding himself powerless to check the raids of the Khosás and other Sind marauders, sought the help of the British Government, and offered to pay his share of the cost of crushing the banditti. Help was at once given. In 1819, Colonel Barklay expelled the marauders from all parts of Gujarát; and Major Miles who accompanied him as Political Agent, by the orders of the Bombay Government, negotiated an agreement with the Nawáb. Under the terms of this agreement the Nawáb bound himself not to harbour robbers, plunderers, or enemies of the British Government; to accompany the British troops with all his forces; and to pay a yearly tribute in proportion to his means.[4] On the 18th February 1822 the yearly tribute was for five years fixed at a sum of £1700 (Rs. 17,000). It continued in force for three years, when (26th July 1825) the Court of Directors, deeming the state unable to pay so large a sum, remitted it in full. Tribute has never again been imposed.

Kamál-ud-din Khán, dying in 1824, his elder brother succeeded to the estate and died in 1825. He was succeeded by his illegitimate son Zoráwar Khán, a child of three years old, Sardár Bibi, the second wife of the late Nawáb, being appointed regent. When of age, in

[1] Watson's Gujarát, 141,142. This agreement bearing date 1756 is in the possession [illegible]

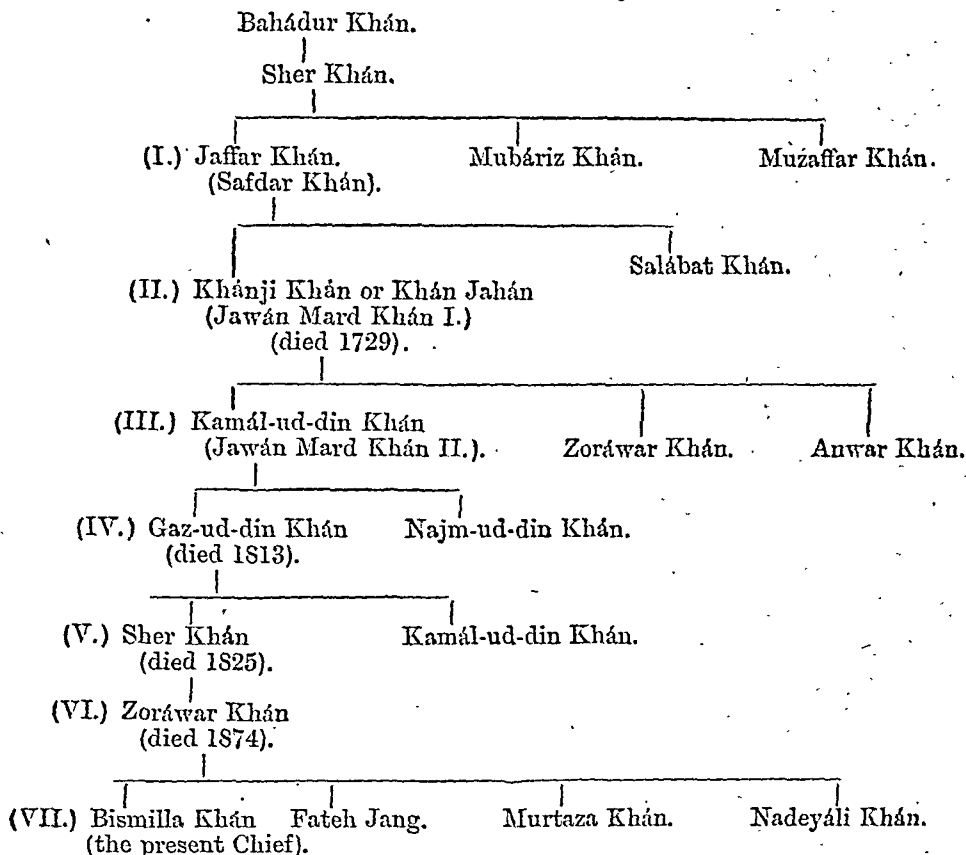
[illegible] ant by the son of Dámáji bearing date

[illegible]

Chapter XIII.
States.
RA'DHANPUR.
History.

1837, Zoráwar Khán was entrusted with the management of the state, and, after ruling for fifty years, was, in October 1874, succeeded by his eldest son Bismilla Khán, the present chief, now (1879) thirty-seven years of age. He is a first class chief with full civil and criminal powers over all but British subjects. He holds a patent, *sanad*, of adoption, and is entitled to a salute of eleven guns and to a guard of honour. The military force of the state consists of 248 horse and 362 foot.

The following is the Rádhanpur family tree:



The Roman numerals show the order of succession.

THARA'D.

Thara'd is bounded on the north by Márwár, on the east by Pálanpur, on the south by Diodar and Suigám, and on the west by Váv. It has an area of 644 square miles, a population of 44,510 souls, or an average of 69·11 to the square mile, and, including Morváda, an estimated gross yearly revenue of £8500 (Rs. 85,000).

The land, though generally flat, is in parts waving, without trees of any size, but covered here and there with low brushwood.

The climate is less temperate than in Pálanpur; it is hotter in April, May and June, and colder in January and February only. The common forms of sickness are much the same as in Pálanpur.

There are no rivers. But there is a good store of ponds and reservoirs, many of them, in average years, holding water till March.

The hot season's water-supply is drawn entirely from wells from seventy-five to 120 feet deep.

The soil is poor and sandy, yielding but one crop a year, and, from the want of rivers and the great depth of the water-bearing strata, is entirely dependent on the rainfall.

Tharád is said to have originally belonged to Parmár Rajputs, and to this day many Parmárs of the Suvár and Kalma clans are found in subordinate positions in the Tharád villages. According to a Jain account, the last of the Parmár line became a convert to the Jain faith, and resigned his chiefdom to his sister's son, the Chohán of Nádol. Others say that the Chohán killed his maternal uncle and usurped the chiefdom. The Chohâns, with the title of Rána, ruled at Tharád for about six generations, till, in the reign of Rána Punjáji, they were attacked by the Muhammadans, their capital stormed, and their chief slain.[1] Henceforward Tharád became a Muhammadan holding, and for several generations a family with the patronymic Multáni ruled as proprietors, *jághirdárs*, and commandants, *thándárs*. As civil administrators of an isolated crown holding, they were invested with the title of Diwán, and this title, though not recognised by the British Government, continues to the present day.

This Muhammadan conquest probably took place in the reign, either of Muhammad Shaháb-ud-din Ghori (1174-1206) or of Kutb-ud-din Eibak (1206-1210). In the latter monarch's reign, the change of capital from Láhor to Delhi, and his numerous wars, made the Multáni family's position very difficult. That they were able to hold their own was due to the aid of a family of Náiks, who, originally Chohâns, had become converts to Islám. In return for their services, the Náik family received the grant of several villages which they still hold. At this time the smaller estates were chiefly in the hands of vassals of the Gohil and Parmár clans. Kubhára and Ledán were held by Chohâns; Duva, Roha, and Tithgám by the Bhilria Vághelás of Bhilrigad; Eta and other villages by the descendants of Chibdia Bráhmans who held them from the Ráthods of Kanouj, and the rest by owners of whom scarce a trace remains. After the Musalmán conquest of Tharád, the wife of Rána Punjáji, a Sodhi by caste, fled with her infant son to her father's house at Párkar. On growing up, her son Vajoji, returning to Tharád in 1244 built a well, *váv*, and, successfully beating off the attacks of the Multánis, took the title of Rána, and, after his well, called his town Váv. His descendants rule there to this day.

Compared with that of the Multáni family, the cause of the Váv Rána was popular, and though for fear of drawing on themselves the army of the Pátan governor, they dared not attempt to win back Tharád, they slowly spread their rule over many of the smaller holdings, and built up a fairly powerful chiefdom. Their cadets gradually won back many of the Tharád holdings, turning

[1] Another account says that the Chohán Rajputs were driven out by the Ráthods of Jodhpur, who were succeeded by the Muhammadans. Bom. Gov. Sel. XXV. 57.

Chapter XIII.
States.
THARA'D.

out the Gohil Suvár and Kalma Rajputs, but continuing to hold their estates from Tharád whose ruler they probably propitiated with gifts, *nazaránás*. In this way most of the smaller Tharád fiefs fell into the hands of Nádola Chohâns, cadets of the Váv house or of the old Ránás of Tharád by whom they are still held.

On the rise of the Musalmán dynasty of Ahmedabad (1403), the Multáni family became their vassals. Later on Fateh Khán Baloch, one of the chief Gujarát nobles, held Tervâda and Rádhanpur, ousting the Multáni family who sank into obscurity, and now have only the Tharád village of Kothigám.

When, about 1700, the Jhálori family were driven from Jhálor and settled at Pálanpur, Firoz Khán Jhálori obtained the chief power at Tharád. This lasted only a short time. About 1730, Tharád was given to Jawán Mard Khán Bábi of Rádhanpur. Very soon after, when Abhayasing (1730-1737) was Viceroy, the Bábi was turned out, and in his place a deputy was stationed at Tharád.[1] The next ruler of Tharád was Chohán Jetmalji, a cadet of the Váv house, who established himself there in 1736. In the following year, Rána Vajrajji, the head of the Váv house, fearing that Jetmalji might prove a dangerous rival, invited Bahádur Khán of Pálanpur to oust him. Bahádur Khán agreed, and, driving out Jetmalji, kept the chiefship in his own hands. Within a few years (about 1740), the district was given either as an estate, *jághirdári*, or as a charge, *faujdári*, to Nawáb Kamál-ud-din Khán, till, in 1759, he handed it over to Vághela Kánji, chief of Morváda, one of the supporters of the Bábi family. This Kánji belonged to the Sardhára branch of the Vághela tribe who took their name from the conquest of Sardhargad in Saurâshtra.[2] A man of much talent and strength Kánji, before his death (1786), succeeded in making himself independent of his former patron. He was succeeded by his brother Harbhamji. About this time (1819), Tharád being much harassed and almost unpeopled by the raids of Khosás and other desert plunderers, the chief Harbhamji prayed the British Government to help him, offering to pay a share of the cost. In 1820, after the Khosás had been driven out, the chief entered into an agreement similar to that made with Rádhanpur, and, on the 14th February 1821, it was decided by Government, that no tribute should be exacted until the revenue had increased one-half, when one-third of the increase was to be paid. In 1823 Harbhamji died and was succeeded by Karansing. Two years later (1825), the state was freed from tribute, and in 1826 a further agreement, partly in supersession of the former one, was signed and delivered to the British Government, wherein the chief agreed to allow no Kolis, Rajputs, or armed men of other districts to live in his territory; to give up to the British and Baroda

---

[1] Bom. Gov. Sel. XXV. 37.

[2] This fortress, conquered by Vághela Muluji from Churásam Bhim, was held by the Vághelás for three generations. Then Vághela Lunáji was expelled by Vibhoji, the head of the Jádeja house of Rájkot. Lunáji conquered Rádhanpur, Vâráhi, Khorda, Sántalpur, and Gidi in Cutch. In 1479 (S. 1535) one of his descendants, Rána Visal Dev, conquered Morváda, slaying its Chávad chief Magáji, and since then Kánji's forefathers have held Morváda.

Governments any robbers or peace-breakers who sought shelter in his domain; to aid the British forces in the suppression of robbers; to keep the public peace and wage no private war; to refer all disputes to the British Government; and to be responsible for irregularities committed in the neighbouring British or Gáikwár territories by the Koli, Rajput, or other inhabitants of his district.[1]

In 1859 Karansing died and was succeeded by Khengársing, the present chief, now (1879) forty-three years of age. He has the powers of a first class magistrate and civil jurisdiction up to £1000 (Rs. 10,000).[2] The military force of the state is fifty horse and thirty foot.

KA'NKREJ.

Ka'nkrej, stretching for about thirty-five miles along both banks of the Banás, is bounded on the north by Pálanpur, on the east by the Gáikwár districts, on the south by Rádhanpur, and on the west by Terváda and Diodar. It has an area of 507 square miles, a population of 37,771 souls or on an average 74·49 to the square mile, and an estimated gross yearly revenue of £4000 (Rs. 40,000). Flat, open, and fairly wooded, its climate is much the same as that of Pálanpur. The Banás runs through the district, and though during the hot weather its bed is usually dry, water is plentiful in most places from thirty to forty feet below the surface. It is generally raised by the leather bag, *kos*. The soil, sandy in some places and black in others, yields the usual rain and watered cold-weather crops.

Kánkrej contains twenty-six distinct estates, held by Koli Thákardás, most of them Rajputs, who have intermarried with Kolis. Among them some families are Solankis, some Chohíns, some Vághelás, and some Parmárs. The largest and most important estate is Thara, whose chiefs are Vághela Kolis, originally of the Sardhára Vághela tribe mentioned in the Tharád sketch. It is worthy of remark that these Vághelás, though at one time degraded, have, by marrying into Rajput houses and refusing to eat with their brethren the Vághela Kolis, been re-admitted into the Rajput class. Some chiefs of unblemished descent might refuse to eat with them. But they have a better tribal position than the Jádejás, and find no difficulty in getting in marriage the daughters of Rajputs.

There is much sameness in the history of these estates. Khamboi may be taken as a representative. In 1400 (S. 1456-57) an army under Prince Ahmad Sháh, the founder of Ahmedabad, marched against the Solanki chieftains of Kalrigad, two to three miles north-east of Becharáji. The fight was long and hard, but in the end the Solanki chieftains Tejmalji, Sarangji, and Vejroji were slain and the fortress stormed. On the victor's side, forty-two nobles among them Moghal Áli Khan, 1300 men, and seventeen elephants were slain. The descendants of the Kalrigad Solankis settled in different

---

[1] Aitchison's Treaties (1876), IV. 61, 62, XXVIII.

[2] The chief of Bhorol, a vassal of the Tharád Thákor owning ten villages, has the powers of a third class magistrate and civil jurisdiction up to £25 (Rs. 250).

places. Some went to Khemat now under Pálanpur, some to Dharampur, some to Virpur, and others to the Ságváda, while one settled at Rupavatinagri. When Vejroji fell before Kalrigad, his wife Anopbái, a Devri Rajput of the Sirohi stock, being pregnant, fled with 125 horse and many followers, of whom the chief were, Sukhra Virchand the minister, Harivalab a goldsmith, Vasrám a barber, Vela a potter, and Dudo the family priest. They fled to the Oghar forest, which stretched for miles round where Oghar Thali now stands, and there founded a village, calling it Dudosan after Dudo, the family priest. Sukhra Virchand the minister built a well, and to the east of the village a temple of Mahádev. Ráni Anopbái also built a well and gave birth to a son called Venidás, who, when he grew up, gathered 300 horsemen, and, under the name of Mohologi, took to a life of plunder. When he had laid waste some forty-two villages, the village headmen, with lighted stoves on their heads in token of submission, besought Ahmad Sháh, who was now on the throne, for aid. Ahmad Sháh sent an army to Dudosan, where, with their hands bound in token of submission, Sukhra Virchand, Dudo, Agra the headman, and others came to meet them. Ahmad Sháh ordered them to produce Venidás and they did so, but to hide his origin passed him off as a Koli Thákor. Ahmad Sháh forced him to marry Ratanbái, daughter of a Koli Thákor of Tervàda, and then gave him the twelve villages of Dudosan, Rákhol, Khâru, Sángla, Ákhin, Mahásan, Lodhi, Jália, Charáda, Kálodhi, Vadiu, and Valodu. Ahmad Sháh granted these villages in gift, and a copper plate deed and a writing, in the bard Ánchla's book, were drawn up.

Venidás had three sons by his Koli bride, Vajarájji, Jesoji, and Nánoji. Jesoji left Dudosan and came to Khamboi, where he built four wells. His descendants are called Khamboiás. Nánoji served Ahmad Sháh and was exceedingly useful to him in settling the Kánkrej and Chunvál, and received from him Arniváda, and twelve villages. His descendants are called Arnivadiás. Jesoji of Khamboi had three sons, Bhimoji, Khemoji, and Khadalji. Bhimoji and Khemoji having plundered Chunvál, Ahmedabad troops were sent against them and they were forced to submit. Bhimoji had one son, Sundarji, and his brother Khemoji had four, Udayraj, Udoji, Bhármalji, and Kánarji. Udoji leaving Khamboi founded Arduváda. Sundarji had three sons, Bharmoji, Nápoji, and Mepáji. The descendants of Nápoji were called Vasmánis and those of Mepáji, Khokhánis. The connection of Kánkrej with the British Government dates from 1819-20, when the Mahi Kántha Agency was formed. It continued part of the Mahi Kántha till, in 1844, on account of its nearness to Pálanpur, it was transferred to the Pálanpur Superintendency.

Sa'ntalpur, in the rainy season an island in the Ran, and CHA'DCHAT, the strip of land to the east of Sántalpur, are bounded on the north by Suigám and Morváda, on the east by Rádhanpur and Várâhi, and on the south and west by the Ran. About thirty-seven miles long and seventeen broad, they have an area of 440 square miles, a population of 18,193 souls or on an average 41·34 to the square

Sa'ntalpur.

mile, and an estimated gross yearly revenue of £3500 (Rs. 35,000). Flat and open, the climate is almost the same as in Rádhanpur. There are no rivers, but many ponds, which in average seasons hold water till March. During the hot season, water is drawn from wells generally from five to twenty feet deep. None of the three soils, clayey, sandy, and black, yields more than one crop of common grain a year. Natural salt, *ghásia*, is formed in large quantities.

The proprietors of Sántalpur and Chádchat are Jádeja Rajputs. According to the local history, before the Jadejás came Sántalpur was held by Turks, probably a colony from Sind. After them came the Jhálás, one of whom founded and gave his name to the village of Sántalpur. Sántal Jhála married a sister of Lunáji Vághela, the conqueror of Gidi and Rádhanpur, but, offending Lunáji, was attacked by him and slain. Sántalpur did not long continue under Vághela rule. Sarkháji the son of Lunaji was driven out by Ráo Khengárji of Cutch (1548-1585) who took both Sántalpur and Chádchat.

Chadchat.

Cha'dchat is said to take its name from the Chávad or Chád branch of the Parmar tribe who conquered the district, till then occupied by Turks, probably the same who settled at Sántalpur. This tribe was afterwards known in history as the Chávad Rajputs, though in reality a sub-division of the ancient tribe of Parmárs. Five Chádchat villages were wrested from the Jádejás by Vághela Kánji of Morváda and annexed to his domain. These states are divided amongst a number of chiefs, the principal of whom are Devising, now (1879) forty-two years old, and Lákháji, twenty-seven. They have the powers of third class magistrates and civil jurisdiction up to £25 (Rs. 250). These states made agreements with the British Government similar to the Rádhanpur agreement of 1820 and the Tharád agreement of 1826. The agreement now in force is dated 3rd January 1827. They have also signed the agreement forbidding the transit of opium.

Va'v.

Va'v [illegible]
to west [illegible]
Márwár, [illegible]
west by [illegible]
of 23,081 souls or on an average 64·11 to the square mile, and an estimated gross yearly revenue of £3000 (Rs. 30,000). Like Tharád, Váv is a flat plain, sandy, except on the west, where the soil is hard and clayey. The climate does not differ from that of Rádhanpur. There are no rivers, but in average years ponds hold water till March. During the hot season water is drawn from wells of which there are many, with a free, though somewhat brackish, supply. The sandy soil yields only one crop a year, and that of common grain. Large quantities of natural salt, *ghásia*, are formed in all the Ran pans, but its export is forbidden.

The Váv family came from Sámbhar and Nándol in Márwár, and claim kindred with Prithiráj, the Chohán king of Delhi, who was defeated and slain by the Afgháns in 1193. After many turns of fortune, Dedhráv, driven out of Nándol, settled at Tharád, then under the Anhilváda kings. Rána Punjáji, the seventh in descent

Chapter XIII.
States.
VA'V.

from Dedhráv, was killed in battle, and his son Rána Vajoji, stripped of the Tharád estates,[1] built the town of Váv. From the founder of Váv, the present Rána Umedsing is eighteenth in descent. The origin and nature of the relations between Váv and the British Government differ little from those of Tharád. Harassed by the Khosás and other marauders, this state, in 1819, sought and received the aid of the British Government, and in the following year (1820) became bound by the same agreement as that concluded with the Rádhanpur state in 1820. Freed from the payment of tribute in 1826, the chief, on the 29th August of that year, signed an agreement like that at the same time concluded with the Tharád state. This remains in force to the present day. The present chief Rána Umedsing, eighteenth in descent from the founder of Váv, is (1879) thirty-one years old, and has the powers of a second class magistrate and civil jurisdiction up to £50 (Rs. 500). The military force is thirty horse and twenty foot.

VA'RA'HI.

Va'ra'hi, bounded on the north by Chádchat, on the east by Rádhanpur, on the south by the Ran, and on the west by Sántalpur, about twenty-five miles long and ten broad, has an area of 204 square miles, a population of 20,096 souls or an average of 98·50 to the square mile, and an estimated gross yearly revenue of £4000 (Rs. 40,000). In appearance and climate Váráhi differs little from Rádhanpur. The *Banás* runs through the district from east to west, but is dry except after very heavy rains in the Ábu and other eastern hills. There are many ponds, and, as at Rádhanpur, when they are dry, water is found by digging in their beds and in the beds of streams. Only near the surface is the water good. There are three soils, sandy, black, and, towards the Ran, salt. The two former yield a yearly crop of one of the common grains, with a good deal of cotton, and much excellent wheat, grown as in Rádhanpur without watering. In the western lands much natural salt, *ghásia*, is formed. But its sale is forbidden, the chief being compensated for his loss of revenue.

This estate was formerly held by the Rávniás from whom it was wrested by its present Jat holders. These Jats, originally inhabitants of Baluchistán and Makrán, are said to have come in 711 with the army of Muhammad Kásim, and settled at Vánga in Sind. It is said that a Sind ruler sought to force into his harem two of Malik Umar Khán's daughters, and that the Jats resisting were attacked and forced to fly to Cutch. Finding no shelter, they fled to Káthiáwár where the Parmárs of Muli helped them. In return for their services at the siege of Chámpáner (1484), Mahmud Begada gave the Jats the district of Bajána in Jhálávad under the Káthiáwár Agency. Afterwards they got leave to attack Mandal, and took it after some days fighting. Before long, falling into disfavour with the Ahmedabad government, Mandal was taken from them, and the family was spilt into many branches, of which the chief were Malik Haidar Khán's at Bajána, Malik Lákha's at Sitápur

[1] Bom. Gov. Sel. XXV. 41. See above, "Tharád".

VA'RA'HI.

and Vanod, and Malik Isáji's at Valivda. Malik Isáji, called in to settle a quarrel between Rávniás Godar and Lákha of Varahi,[1] took advantage of their dissensions to slay the one and drive away the other, who, after holding out for some time in the village of Lunkhan, fled to Konmer Katári in Chor Vaghar, and settled there. The Rávniás, who stayed in Váráhi, were given the villages of Mehmudabad, Javantri, and Antarnes, while Malik Isáji assumed the chiefdom of Váráhi.

The Jats have always been fond of robbery and plunder, and [illegible] *payment known as vol. In the time of Nawáb Sher Khán of* Rádhanpur, it became necessary to put down their excesses, and by order of the Peshwa's government they were attacked in 1812 and defeated, and their chief Umar Khán taken prisoner and sent to Rádhanpur.[2] Afterwards, escaping from confinement, the Nawáb, in 1815, confirmed him in his possessions. Since then, under the British Government, they have given up raiding and robbing, but are still quarrelsome and fond of going to law.

Thákor Shádád Khán died in 1817, leaving three widows, two of whom were brought to bed of sons eight months after his death. The legitimacy of the children was questioned by the next of kin; but their proofs failed, and Umar Khán, the elder child was named chief, and his estate managed by the Political Superintendent. Umar Khán, now (1879) about thirty-two years old, is still chief. He has power to imprison for fifteen days and fine up to £2 10*s.* (Rs. 25).

Relations between the petty state of Váráhi and the British Government date from the year 1819. In 1820, its chief signed an agreement like that entered into by the Nawáb of Rádhanpur; in 1822, he agreed to stop the transit of opium; and in 1826 was freed from tribute on the same terms as those accepted by the Tharád chief.

DIODAR.

Diodar, bounded on the north by Tharád, on the east by Kánkrej, *on the south by Bhábhar and Terváda, and on the west by* Suigám and Tharád, about twelve miles long and twenty-five broad, has an area of 240 square miles, a population of 19,701 souls or an average of 82·08 to the square mile, and an estimated gross yearly revenue of £2500 (Rs. 25,000). A flat sandy plain, covered with low brushwood, in climate it differs little from Rádhanpur. There are no rivers, but in average seasons its ponds hold water till March. The rather brackish hot-weather supply is drawn from wells generally from forty to sixty feet deep. There is no irrigation. The sandy soil yields only one crop of the commoner grains.

---

[1] Another account states that the Jats gained possession of Váráhi from the Roma Musalmáns. Bom. Gov. Sel. XXV. 32.

[2] Bom. Gov. Sel. XXV. 33. *The date 1812 seems doubtful as, according to the* same account, Sher Khán did not succeed till 1813 (Ditto, 27).

Chapter XIII.
States.
Diodar.

Diodar is held by the Bhilria Vághelás,[1] who, on the overthrow of Rajput power in Pátan, took (1297) Bhilri, now under Pálanpur, and for some generations held it. Driven out by the Musalmáns, they, in turn, held Samav in Kánkrej, Munjpur in Rádhanpur, and Tervada in Tharád, and, again ousted by the Musalmáns, took Diodar. Once an estate of eighty-four villages, Diodar is not now more than half its former size, much of it having passed to the Kánkrej and Bhábhar Kolis. In the famine of 1786 the district was deserted, the chief with his family seeking a maintenance elsewhere. Punjáji, one of the Bháyád, took service with the Nawáb of Rádhanpur, and giving much satisfaction, was helped by the Nawáb to win back the Diodar district from the Kolis, who had taken it when the Vághelás left. Punjáji, at considerable expense, re-established some of the villages, and, in the absence of the elder branch, usurped its rights, and refused to restore them on the return of the chief. The complaint was brought before Colonel Miles in 1828, but, as the usurpation dated from before the establishment of British authority, the elder branch was not restored, but only provided with a maintenance. The district was shared by the two sons of Punjáji, Akhesing and Chándáji, who were considered the chiefs of Diodar, in supersession of the elder branch. Akhesing and Chándáji have died, and Maluji, son of Akhesing, and Bhupatsing, grandson of Chándáji, are the present Thákors. They have the powers of third class magistrates and civil jurisdiction up to £25 (Rs. 250).

The state has entered into engagements with the British Government similar to the Rádhanpur engagement of 1820 and the Tharád engagement of 1826. It has also signed an agreement forbidding the transit of opium through its territory.[2]

Suiga'm.

Suiga'm is bounded on the north and east by Váv, on the south by Chádchat, and on the west by the Ran. About twenty miles long and eight broad, it has an area of 161 square miles, a population of 10,104 souls or an average of 62·75 to the square mile, and an estimated gross yearly revenue of £1000 (Rs. 10,000). The district is flat and open with a climate much like that of Rádhanpur. It has no rivers but many ponds that in average seasons hold water till March. The hot-weather water supply is from wells, brackish and rather scanty, but found at a depth of not more than fifteen feet. The soil, sandy and salt, yields only poor crops of the common grains. Natural salt, *ghásia*, is formed in large quantities on the Ran.

The Suigám Tálukdárs are sprung from Pachánji, the youngest son of Rána Sangoji of Váv, who, in 1569 (S. 1625), founded the village of Suigám, naming it after Sui, a Rabári by caste, who lived there. Rájsiji, one of Pachánji's descendants, founded the estate, conquering Radhosan and its five villages from Ájána Chohán, and

[1] These Bhilria Vághelás once owned Terváda, a small district in the possession of a younger branch of the Tharád Vághelás. Bom. Gov. Sel. XXV. 44.
[2] Bom. Gov. Sel. XXV. 45.

Kumbhárka and other villages from the Jats. The heads of the family, Thákors Bhupatsing and Náthaji, have under them a large, almost independent, body of cadets, formerly noted freebooters and allies of the Khosás, but now for fifty years an orderly peasantry. This state's relations with the British Government are fixed by the terms of the agreements of 1820 and 1826, the same as the Rádhanpur agreement of 1820 and the Tharád agreement of 1826.

Terva'da *is bounded on the north by Diodar, on the east by* Kánkrej, on the south by Rádhanpur, and on the west by Bhábhar. About fifteen miles long and eighteen broad, it has an area of 100 square miles, a population of 7338 souls or an average of 73·38 to the square mile, and an estimated yearly gross revenue of £1200 (Rs. 12,000). Flat and open with low brushwood in a few places, it has, like other districts close to the Ran, a light rainfall, a bracing cold weather, and a hot season of scorching winds. The common forms of sickness are the same as in Pálanpur. Though without rivers the district is well supplied with ponds. Well water, brackish towards the north, is found from thirty to seventy-five feet deep. The soil, sandy and in places black, yields only one common grain crop. There are no watered lands, and much is used only for grazing.

Tervàda, once the chief town of a large district, was, along with the neighbouring estate of Diodar, held by the Bhiría Vághelás. Under the Ahmedabad Sultáns, Tervàda together with Rádhanpur, Morvi, Sami, Munjpur Kánkrej, Sántalpur, and Tharád, came into the hands of Fateh Khán and Rustam Khán Baloch, members of one of the most powerful families of Gujarát nobles. With Tervàda as their head quarters, the Baloch family continued to hold these lands till, early in the eighteenth century, they were taken by *Nawáb Kamál-ud-dín Khán Bábi*, and confirmed to him by the Viceroy Mubariz-ul-Mulk (1723-1730). The present Baloch holders[1] claim to be the descendants of the old Baloch family; this the Rádhanpur chief denies, stating that they are soldiers of fortune who owe their rise to his house. But as he brings forward no evidence to support his statement, it seems probable that the claim of the Tervàda family is well founded.[2] During the eighteenth century, besides the parts made over to the Bábi family, much of the Tervàda estate was filched away from the weakened head of the house by his Koli and other marauding neighbours. Of the former 104 Tervàda villages only sixteen remain. These were, in 1822, confirmed to Baloch Khán, the father of the present chief Thákor Nathu Khán, as the Nawáb of Rádhanpur failed to disprove his claim. Thákor Nathu Khán is now (1879) forty-nine years old and has the powers of a third class magistrate and civil jurisdiction up to £25 (Rs. 250). The state has entered into the three regular engagements of 1819, 1822, and 1826.

[1] [illegible] originally came from Sind. From the [illegible] the Nawáb, serving as single [illegible] as *chaudars* in keeping the [illegible] times to enrich themselves at [illegible] Bom. Gov. Sel. XXV. 35.

Chapter XIII.
States.

MORVA'DA.

Morva'da, bounded on the north by Suigám, on the east by Tervàda, and on the south and west by Chádchat and Sántalpur, has an area of ninety-six square miles, with a population of 6595 souls or an average of 68·74 to the square mile. Its revenue is included in the revenues of the Tharád state.[1] A flat sandy plain, with a few large trees near the villages and but little brushwood or bush, the climate does not differ from that of Tharád. There are no rivers, but many ponds which in average seasons hold water till March. During the hot season the people depend on their wells. Water is found within a few feet of the surface, and is raised in a leather bag, *kos*. As in Tharád, the soil is poor and sandy. Very little grain, but a large quantity of vegetables, is grown from irrigation.

Morváda is said formerly to have belonged to Turks and to have been conquered from them by Chávda Rajputs, who in 1479 (S. 1535), were expelled by Visaldev, a descendant of Lunáji Vághela.[2] It is still in the possession of the Vághela house of Tharád, the lineal descendants of Visaldev.

BHA'BHAR.

Bha'bhar is bounded on the north by Diodar, on the east and south by Terváda, and on the west by Suigám and Tharád. About ten miles long and nine broad, it has an area of seventy-two square miles, a population of 5659 souls or an average of 78·59 to the square mile, and an estimated gross yearly revenue of £250 (Rs. 2500). Flat with much brushwood, the climate is like that of Pálanpur. There are some ponds, but in the hot season, water is almost entirely drawn from wells from thirty to fifty feet deep. The soil, chiefly sandy, yields only one crop of the common grains.

Bhábhar, held by Koli Thákardás, has a history closely like that of the Kánkrej estates. Originally part of the Terváda district, it was taken in farm by Ráthod Háthiji of Kánkrej, who in 1742, took advantage of the prevailing anarchy, to establish the village of Bhábhar, and by degrees to gain possession of the deserted lands of Terváda. At present, under two nominal chiefs, the village lands are parcelled among a large body of cadets, *bháyád*, who from their original connection with the parent stem think themselves independent, and submit to no control from their senior branches. British relations with Bhábhar date from 1820, when the chief signed an agreement like the Rádhanpur agreement of the same date, and in 1826 an agreement with the same conditions as that of Tharád.

---

[1] See above, "Tharád".

[2] According to another account the Vághela Rajputs obtained possession of Morváda from the Chávda Rajputs about 1508. Bom. Gov. Sel. XXV. 37.

CHAPTER XIV.

PLACES OF INTEREST.

Chapter XIV.
Places of Interest.

BHILRIGAD.

Bhilrigad, an ancient seat of the Bhilora Vághelás, has marble ruins of houses and wells. For years its ruins have been steadily carried away and are gradually disappearing. Only a well or two and a few pillars are left above ground, though digging brings to light beautiful marble carvings in a high style of art.

CHANDRA'VATI.

Chandra'vati, or **Chandra'vali,** in a waste forest tract[1] about twelve miles south of mount Ábu and a little more than twelve miles from the shrines of Amba Bhaváni and Táringa, has the ruins of an ancient city said to have once been eighteen miles in circuit.[2] Not far from one of the main lines of traffic between the coast and Upper India, and midway between the shrines of Amba Bhaváni and Táringa on the one hand, and Ábu on the other, Chandrávati was important both as a religious and a commercial centre. The remains of the old city, and the temples of Ábu, shew the wealth and taste of its merchants, and the talent of its architects and masons, and it was to the skill of Chandrávati weavers and dyers that, in after-times, the silks and calicoes of Ahmedabad owed most of their fame. *Its prosperity*
of the fifteentl
Dhár, making
Parmár[3] was paramount lord to whom the nine castles of the desert were the grand subordinate fiefs.[4] In the seventh century, then subordinate to Dhár, it proved a place of refuge to Rája Bhoj, when, by some northern invader, he was forced to flee from his capital. From the Parmárs it was wrested by the Chohán chieftains of Sirohi,[5] and, on the establishment of the Solanki dynasty of Anhilváda.

---

[1] From Ábu to Chandrávati, says Col. Tod (1823), the route runs through one continuous forest and the site of the city is overgrown with brushwood. Western India, 130. Since 1823, except that most of the ruins have disappeared, the state of

Chapter XIV.
Places of Interest.
CHANDRA'VATI.

(942) the rulers of Chandrávati became their vassals.[1] The remains both at Chandrávati and on mount Ábu seem to point to the eleventh and twelfth centuries as the time of greatest wealth and splendour.[2] In 1197, its rulers Prahládan and Dhárávarsh, as feudatories to Bhim Dev II. (1178-1243) of Anhilváda, encamping near Ábu, attempted to hold the entrance into Gujarát against Kutb-ud-din Aibak (1192-1210). Notwithstanding their strong position they were attacked, defeated, and put to flight. Great wealth fell into the victor's hands, and, as he passed on and took Anhilváda, it is probable that, on his way, he plundered Chandrávati.[3] Kutb-ud-din's expedition was little more than a passing raid,[4] and Dhárávarsh's son succeeded him. He, or his successor, was about 1270 defeated and driven out by the Chohána of Nádol, and they in turn about 1300 by the Chohána of Deora.[5] Then (1304) came Ala-ud-din's final conquest of Gujarát, and Chandrávati, with Anhilváda as the centre of Musalmán power, lost almost all independence.[6] Another hundred years completed its ruin. In the beginning of the fifteenth century, by the founding of Sirohi (1405), Chandrávati ceased to be the seat of a Hindu chief, and, a few years later (1411-1412), its buildings and skilled craftsmen were carried off to enrich the new capital of Sultán Ahmad (1411-1443).[7] Since then Chandrávati has remained forsaken and desolate. Even its ruins, sold and carried off as building materials,[8] have all but disappeared. Though some are more modern, most of the Chandrávati remains belong to the eleventh and twelfth centuries, the best period of Ábu architecture (1032-1247).[9] In 1824 Sir Charles Colville and his party, the first European visitors to Chandrávati, found twenty marble edifices of different sizes. One Bráhmanic temple was adorned with rich, very well executed sculptured figures and ornaments in high relief, many of the figures almost quite detached. The chief images were a three-headed male figure sitting on a car with a woman on its knee and a large goose in front; two Shivs, one with twenty arms, the other with a buffalo on the left, the right foot raised and resting on a small eagle, *garud*; and a figure of death with twenty arms. The best executed were the dancing nymphs, with garlands and musical instruments, many of them extremely graceful. Except the roof of the domes, whose outer marble cover was gone, the temple was white marble throughout, the lustre of the prominent parts

---

[1] The Parmár rulers of Ábu acknowledged the supremacy of Mul Ráj Solanki of Anhilváda (942-997). Rás Mála, 47. Though vassals, their territories were not included in Gujarát. Rás Mála, 187.

[2] Inscriptions refer to a great battle between the Parmárs of Chandrávati and the Chohána of Nádol about the middle of the twelfth century. Western India, 129.

[3] Bird's Mirát-i-Ahmadi, 84; Rás Mála, 180, 181.

[4] The richest temple on Ábu, that of the brothers Tejpál and Vastupál, was not begun until after this invasion (1197-1247). Fergusson's Architecture, 234.

[5] Western India, 132; Rás Mála, 211.

[6] An inscription on mount Ábu speaks of a Chohán prince of Chandrávati as late as 1338. Rás Mála, 211; Ind. Ant. II. 256.

[7] Western India, 129.

[8] In 1823 the remains were being daily dilapidated, the Girvar chief selling the marbles to any who had taste and money to buy them. Western India, 130.

[9] Fergusson's Architecture, 239.

undimmed.[1] Near the temple, two richly carved columns, supporting an entablature and sculptured pediment, are probably triumphal pillars, *kirti stambh*, like those at Sidhpur.[2] When visited by Mr. Burgess in 1874, of the twenty buildings not more than three or four were left.

DEESA.

Deesa, north latitude 24° 14′, east longitude 72° 5′, with, in 1872, including 5940 living in the cantonment, a population of 12,917[3] souls, stands on a rising ground on the east bank of the Banás river. A low wall that once surrounded the town is now in utter ruin.[4]

Cantonment.

About two miles north-east of the town is the British cantonment with a force of one regiment of Native Cavalry, a battery of Royal Artillery, and a regiment of British and of Native Infantry. In 1820, the plundering and marauding habits of the chiefs between Cutch and Ábu, and the incursions of the desert and Párkar Khosás into Vágad and north-west Gujarát, induced Government to assemble a small field force on the banks of the Ran, and was ultimately (1821) the cause of a brigade being stationed at Deesa. The effect was satisfactory; disorder ceased, and from the strong positions held by outposts, order was for years maintained unbroken.[5] The cantonment, with its population of 5940 souls of whom 3031 were Hindus, 977 Musalmáns, 1843 Christians, and 89 'Others', is commanded by a Brigadier-General. Sanitary arrangements are controlled by a cantonment committee. The station has five hospitals, four of them military and one a lock hospital.

Town.

In the town [illegible]

is said to have once been a flourishing town.[6] Like Pálanpur it came under the present chief early in the seventeenth century. Of 3582 the total 1872 population, 1784 or 49·80 per cent were Hindus, and 719 or 20·08 per cent Musalmáns. Deesa gives its name to the Desávál sub-division of Vániás chiefly Vaishnavs in religion and found as traders in all parts of Gujarát. The Musalmáns, husbandmen and constables, are poor. The Vánia traders, both Bráhmanic and Jain, are well-to-do. Without any special local manufactures, Deesa, on the highway between Márwár and Gujarát, and as the grain market for the country round, is a more important place of trade than Pálanpur. The chief exports and imports are the same as those of Pálanpur. Deesa is the head quarters of a state sub-divisional officer, *tehsildár*, with limited revenue, civil,

[illegible]

[6] According to local story it was once the head of 500 villages. Hamilton's [illegible]tion of Hindustán, I. 629.

Chapter XIV.
Places of Interest.
DEESA.
Town.

and criminal powers. The only objects of interest are the residence of the chief, at present in bad repair, a large conical building richly carved and surrounded by a well built wall, and the temple of Siddh Máta, the clan goddess of the Desávál Vániás, who, on *Chaitra sud* 10th (April), come from great distances to visit the shrine. There are also two Jain temples and a mosque.

DHARNIDHAR.

Dharnidhar at Dhema under Váv, is, for all Hindus except Jains, the chief place of pilgrimage in the Pálanpur state. Traces of snake worship remain in the image of the earth-supporting snake, *dhemnag*. The temple though old is commonplace.

KA'KAR.

Ka'kar, the ancient capital of Kánkrej about five miles north of Thava, has a Jain temple whose few remaining marble carvings are said to show traces of Greek art. Where entire temples are found, the architecture corresponds with the Chálukya and Jain styles. The relief carving is peculiarly spirited and equals the art remains at Sidhpur Pátan and Modhera. The male and female figures have a peculiar head dress and the men have generally boots curiously like what are called Hessians.

KA'NODAR.

Ka'nodar, five miles south of Pálanpur, is chiefly inhabited by Meman weavers who make several kinds of cotton cloth in much local demand.

KASERA.

Kasera, in the Thara estate of Kánkrej, has an old Vishnavite temple, built in layers of different coloured sandstone highly carved and ornamented. The carvings and mouldings have suffered much, but, except the upper part of the tower, the building is wonderfully preserved. Besides its layers of different coloured stone, the building is of peculiar construction with a central porch, *mandap,* and three sides as well as the usual back shrine. Its greatest length is about thirty feet. The original image of Vishnu in his four-handed, *chaturbhuji,* form, is said to have been carried away by the Emperor Ala-ud-din Khilji (1295-1315). The present building is probably from 400 to 500 years old. According to local story it stands on the site of a temple built by Gandharvasen, the heaven-born father of Vikramáditya (56 B.C.), who, in memory of having once borne the form of an ass, is said to have introduced in all his works an ornament in the likeness of an ass-hoof. The ass-hoof ornament is freely used in this Kasera temple. According to Mr. Burgess it is not peculiar to Gandharvasen's works, being really the same as the 'Chaitya window' ornament common in early Buddhist and Bráhmanic buildings.

LOTI.

Loti, a village to the west of Munjpur, has a temple of Loteshvar Mahádev with a reservoir, *kund,* in front, called *pretgaya.* A yearly fair, attended by about 2000 pilgrims, is held here on *Phágan vad Amávásya* (March - April). A bath in the pool, and certain religious ceremonies, are believed to draw out evil spirits and, at the same time, give them freedom, *mukti,* and absorption into the eternal Brahma.

MUNJPUR.

Munjpur, in a rough country about twenty-two miles south-east of Rádhanpur, has a mosque with a Persian writing in the name of

Chapter XIV.
Places of Interest.

Zafar Khán, son of Vajih-ul-mulk the founder of the dynasty of Gujarát Sultáns (1391-1410). In 1816 it suffered a heavy loss, the great plague having carried off about one-half of its people.[1] In 1820 Munjpur had 'insignificant fortifications.'[2]

NEHR.

Nehr is a tract in the extreme north-west of Gujarát of which Váv is the chief town. To the west, dry and sandy, without rivers, streams, or any trustworthy supply of well water, it nearly approaches the character of the Ran. When brought under order (1810-1820), Nehr was famous for its horses and for the ferocity and lawlessness of its people, Rajputs, Muhammadans, and Kolis, 'conjointly and severally thieves and depredators.'[3] Its chief historic interest is that it gave its name to Nehrvála, Anhilváda, or Pátan, from the eighth to the fifteenth century (746-1411) the chief seat of authority in Gujarát.[4]

PA'LANPUR.

Pa'lanpur, with, in 1872, a population of 17,189 souls, stands in north latitude 24° 12′ and east longitude 72° 23′, eighteen miles east of Deesa camp. It is the head-quarters of the Pálanpur Political Superintendency, and the seat of the chief, or Diwán, of the Pálanpur state, a Musalmán of the Jhálor family. The town lying low is hidden and commanded by a circle of hillocks. It is surrounded by a brick and mortar wall, built in 1750 (Samvat 1806) by Diwán Bahádur Khánji (1743-1781), from seventeen to twenty feet high, six feet thick, and about three miles round, with seven bastioned gateways, and, at the corners, round towers armed with guns. Though in fair repair the defences are useless against the attack of a modern army.[5] Close to the town are two suburbs Jámpura, near the Gantháman, and Tájpura, near the Delhi gate, the whole surrounded by a ditch once twelve feet deep and twenty-two broad. The houses are irregular and closely packed, and, with few exceptions, the streets and lanes are narrow and dirty. The supply of water, chiefly from wells is unwholesome, charged with vegetable oil. Nothing is done to keep the town clean. The public health is not good, lung diseases and fevers being very prevalent. Pálanpur is a very old settlement. It is mentioned in the eighth century (746) as the place where Vanráj (746-806), the founder of the Chávda dynasty of Anhilváda, was brought up.[6] Early in the thirteenth century it appears as Prahládan Pátan the capital of Prahládan Dev of the Parmár house of Chandrávati.[7] Afterwards falling waste, it was in the fourteenth century re-peopled by Pálansi Chohán, from whom it takes its present name. Early in the seventeenth century the Chohâns were displaced by the Musalmán rulers of Jhálor. And later on (1698), when driven from their own seat, the Jhálor

History.

---

1 [illegible] 20th September 1830.

[illegible] Hinde, 203) identifies Nehr with [illegible]

3 In 1820 most of it was in a state of great dilapidation. Hamilton's Description of Hindustán, I. 625.

4 Bird's Mirát-i-Ahmadi, 139.

7 Rás Málá, 211.

Chapter XIV.
Places of Interest.
PA'LANPUR.
History.

Musalmáns came, and, under Mujáhid Khánji, settled in Pálanpur. Diwán Bahádur Khánji, who ruled from 1743 to 1781, extended the limits of the state by taking the Sirohi lands of Dhauera, Malána, Surbakri, Dabhela, and Sarotra. In 1813 the Sindian garrison assassinated the Diwán, Firoz Khán, imprisoned his wife and son, and raised to power the chief of Deesa. By British interference the succession was decided, and, after a tedious negociation, the town, on the 15th December 1813, surrendered without resistance to Colonel Holmes and a British detachment. The Sindian garrison was expelled, and, to keep order, a body of Bombay Native Infantry under European officers was for a time left in garrison.[1]

In 1813 a census showed a total of 6100 houses, 800 belonging to Vániás, 200 to Kanbis, 100 to Mális and Káchhiás, 1600 to Kasbáti Musalmáns, 200 to Sindians, and 3200 to craftsmen.[2] In 1872, of 17,189 souls, 5146 or 29·94 per cent were Hindus, 6035 or 35·11 per cent Musalmáns, 5992 or 34·86 per cent Jains, and 16 or 0·09 per cent 'Others'. Musalmáns and Jains form the bulk of the population. The Musalmáns, many of them in the service of the state, are generally poor; the Jains are traders and as a class are prosperous and well-to-do. Of artisans, carpenters, blacksmiths and bricklayers are in fair condition, and tailors and oil-pressers poor, forced, in turn, with very little or no pay, to work for the chief, his relations, and state officers. The carpenters make good articles both of plain and ornamental wood work, and the blacksmiths, well tempered knives and swords. The local manufacture of perfumes, the essential oils of the *chámpa* Michelia champaca and the *kevda* Pandanus odoratissimus, is important enough to bring traders from Márwár and other places. At present a place of no great traffic, the opening of the Western Rajputána State Railway will, before long, make Pálanpur a considerable trade centre. Its chief exports are clarified butter, sesamum, rapeseed, honey, and wax, and its chief imports, iron, groceries, molasses, tobacco, ivory, and cloth. Besides the offices of the Political Superintendent, his two assistants, and the principal state officials, there are a hospital, a post, and telegraph offices. A travellers' bungalow is being built. A municipality has lately been started, and a road begun between the railway station and the town. A sum of £120 (Rs. 1200) was, in 1878, set apart by the chief for the use of the town. But as yet there are no regular funds and nothing has been done to repair, water, or light the roads. In the town are four Jain temples and seven mosques, none of them of any special interest. Outside the walls are two Hindu temples and two rest-houses, and the tombs of former chiefs and their families, small richly carved mausoleums, *rozás*, in Musalmán style. Of the Hindu temples that of Pátáleshvar Mahádev, so called from being under ground, is said to have been built by Sidhráj Jaysing (1094-1143) of Pátan, who, according to the local story, was born at Pálanpur.

[1] Hamilton's Description of Hindustán, I. 627.
[2] Hamilton's Description of Hindustán, I. 626.

PANCHA'SAR.

Pancha'sar, a small town in the extreme south-west of the Superintendency, about thirty miles south of Rádhanpur, is one of the oldest seats of power in north-west Gujarát. During the seventh century it was the capital of Jai Shikhri of the Chávda or Chápotkat clan, and was so splendid a city that, according to the court bard, no one living there had any desire for Paradise.[1] This boasting of his bard brought against Jai Shikhri (697) the power of the king of Kalyán Katak.[2] The first expedition, surprised by Jai Shikhri's minister, was defeated, but a second, under the personal command of the Kalyán king, ended in the destruction of Jai Shikhri and of his capital. His wife, saved by her husband's forethought, became the mother of Vanráj, the founder (746) of the city of Anhilváda.[3] At Rántoj and Sankeshvar near Panchásar are Jain temples more than once re-built, and probably holding the same sites since very early times. During the last seven years (1872 - 1879) by the completion, within twenty miles, of the railway to Pátri the trade of Panchásar has increased, and a steam cotton ginning factory has been opened.

RA'DHANPUR.

Ra'dhanpur, north latitude 23° 50′, east longitude 71° 31′, the seat of the Nawáb of Rádhanpur, a Musalmán of the Bábi family, had, in 1872, a population of 13,190 souls. Standing in a wide open plain mostly under water during the rains, it is surrounded by a part stone part brick loopholed wall fifteen feet high, eight feet broad, and about two and a half miles round, with corner towers, eight bastioned gateways, outworks and a ditch[4] now filled up. Against modern arms the wall gives little shelter, and could be easily taken either by escalade or battery. There is also, surrounded by a wall, an inner fort or castle, called Rájghadi, where the Nawáb lives. Of public buildings there are twenty-four Jain and ten Bráhman temples, and ten mosques. Of the Jain temples some are large and richly carved with coloured marble floors. There are also some small well-carved tombs of former Nawábs. One of pure marble in memory of the late Nawáb, Zorávar Khánji, is nearly finished. Except a wide and clean main street, the town roads, little better than lanes, are narrow and rather dirty. The water-supply, taken from ponds and wells, becomes a

---

[1] Rás Málа, 20. Many of the leading people of Valabhi in east Káthiáwár are, on the fall of their city, said to have retreated to Panchásar. If there is any [illegible]

Chapter XIV.
Places of Interest.
RA'DHANPUR.

little brackish in May and June. Though subject to very great extremes of cold and heat, the climate of Rádhanpur is, except in September and October, healthy. In (May) 1816[1] and again in the beginning of 1820,[2] a disease, in many symptoms the same as the true plague or *pestis*, and called by the natives *wába* or *wába-o-tá'aun*, visited Rádhanpur, and carried away about one-half of its population.[3] Like the 1815 outbreak at Kanthkot in the east of Cutch, slight fever was followed by great weakness and weariness, and then swellings came in the groin and armpits suppurating in some cases and in others remaining hard lumps. Few stricken with the disease recovered. Besides dregs of famine, several causes were thought to have helped to develope this disease. The marshes at the top of the Cambay Gulf were more than usually feverish; the people were filthy, neither washing nor oiling, wearing immense quantities of clothes, the lower classes never changing them till they rotted off; the towns were overcrowded, hemmed in by walls and thick hedges, filled with listless idlers and diseased cattle.[4]

History.

The name Rádhanpur is said to come from Rádhan Khán, a descendant of Fate Khán Baloch, who, under the Ahmedabad Sultáns, held this with other grants. According to another tradition the town is as old as 546, and was originally called Rádandevpur, from Rádan Dev a Chávda chief.[5] Since the defeat of Jawán Mard Khán Bábi at Ahmedabad in 1753, Rádhanpur has been the head-quarters of a branch of the great Bábi family.[6] The present Nawáb Bismiláh Khánji belongs to the Bábi family. The founder of this family Bábi Bahádur Khán, came from Ispahán in Persia about 300 years ago, and, during the time of the Emperor Sháh Jahán of Delhi, came to Gujarát and entered the service of Sultán Muzaffar Khán Gujaráti of Ahmedabad. The Nawábs of Junágad and Bálásinor also belong to this family. In 1680 A.D. Safdar Khán, grandson of Bahádur Khán, obtained as an estate, *jághir*, the district of Tharád. In 1813 a disputed succession was settled by the intervention of the British Government, and it was agreed that the Nawábs should admit the Gáikwár's supremacy.[7] The British first concluded an engagement with Rádhanpur in 1813, in which year Captain Carnac, the Resident of Baroda, concluded an engagement with it, whereby the Gáikwár Government, under the advice of the British Government, was empowered to control its foreign relations, and help in defending it from invasion. In 1819, to aid Rádhanpur against the Khosás a predatory tribe from Sind, Colonel Barklay marched from Gujarát, and in 1822 Major Miles, who accompanied

[1] Bombay Gazetteer, IV. 220.
[2] Mr. Orton in Trans. Bom. Med. and Physic. Soc. 194.
[3] Political Agent, Káthiáwár. Letter dated 30th November 1836.
[4] Bombay Gazetteer, IV. 221.
[5] According to one legend it was the town where Vanráj (746 - 806) the founder of Anhilváda was brought up. As. Res. IX. 18.
[6] Early in the seventeenth century (Dec. 1613) Rádhanpur was visited by the English merchant Wittington on his way from Surat to Tatta in Sind. Orme's Hist. Frag. 334 - 336.
[7] Hamilton's Description of Hindustán, I. 630.

this force, negotiated a yearly tribute of £1700 (Rs. 17,000) for five years, after which it was optional to Government to increase the amount. This continued for three years, when, (1825) considering the state unable to pay so large an amount, the British Government remitted it in full. Since then Rádhanpur has been free from all British claims.

Population.

In 1820 the town had 6000 houses, 1400 of them inhabited by Vániás and money changers.[1] In 1828 it was said to be a good station for troops, with a large trade, and a population of not less than 15,000 souls.[2] In 1872, of a total population of 13,910 souls, 5946 or 42·75 per cent were Hindus, 4586 or 32·97 per cent Musalmáns, and 3378 or 24·28 per cent Jains. Of these the Musalmáns, most of them soldiers and constables, are poor, and the Jains are prosperous and well-to-do traders. In 1820 though the roads were greatly infested by plundering Kolis, Rádhanpur was an emporium of the Márwár and Cutch trade with among its traders men of property and extensive commerce. The chief exports were clarified butter, wheat, and hides, the butter sent to Cutch, the wheat and hides to Bhávnagar. Except of very coarse cloth for the Kolis there was no manufacture.[3] At present the only local crafts of any importance are the weaving of coarse cotton cloth by Dheds and Bohorás, and the manufacture of brass vessels by Kansárás. The largest town in this part of Gujarát, Rádhanpur is a rather important local trade centre. The chief imports are rice, molasses, tobacco, cloth, metals, grocery, and ivory; and the chief exports, rapeseed, wheat, gram, and cotton. The nearest railway station is forty miles off at Khárághoda near Pátri. Besides the principal state offices there are a post office and a dispensary. A municipality has lately been started, with, in 1879, an income of about £70 (Rs. 700), and an expenditure of £125 (Rs. 1250.) Except one leading to a pleasure garden outside the town, no roads have been made, and nothing has been done towards watering, lighting, or cleaning the town.

SANKESHVAR.

Sankeshvar, a celebrated Jain shrine twenty-four miles south of Rádhanpur, has no remains of interest. The present temples are modern raised on the sites of old buildings that have quite disappeared.

SAMI.

Sami, north latitude 23° 40′, east longitude 71° 40′, a town, in 1872, of 5486 inhabitants, stands like Rádhanpur in a low wet plain under water during the rains.[4] It is surrounded by a brick wall about one and a half miles in circumference, twenty-four feet high and twelve wide, now partly in ruins. To the east is a strong stone and brick court, and on the west a building of Nuransha Pir with a lake called the *Pir Taláv*. Besides these, there is a mosque and the tombs of some of the Nawábs' families. There are no other buildings

---

1 [illegible]
2 [illegible]
3 [illegible]
4 [illegible]

Chapter XIV. Places of Interest.

SAMI.

of brick and cement. The houses are irregularly built and the streets narrow and dirty. There is no river, the supply of water being from ponds and wells. As in Rádhanpur, the great plague of 1816 carried off about one-half of its population.[1] According to local tradition Sami takes its name from its founder, an ascetic of the Atit or Sami order. It came under the power of the Nawáb of Rádhanpur at the same time (1753) as Rádhanpur; and at the beginning of the present century was his capital and head-quarters, the heir-apparent living at Rádhanpur.[2] Of 5486 the total 1872 population, 2804 or 51·11 per cent were Hindus, 2129 or 38·81 per cent Musalmáns, and 553 or 10·08 per cent Jains. The bulk of the Musalmáns are cultivators and in fair condition. A steam cotton ginning factory has been established at Sami. There are also several families of Dhed hand-loom weavers and Khatri dyers. The imports and exports are the same as at Rádhanpur. Sami is the head-quarters of one of the Rádhanpur subordinate officers, *vahivatdárs,* invested with revenue and judicial powers. There is no municipality, dispensary, or post office.

SUIGA'M.

Suiga'm, on a small hill six miles from the Ran, with a population in 1872 of 2469 souls and a post office, is the starting point of one of the routes across the Ran to Párkar. During the establishment of British power in north Gujarát, Suigám, with a detachment of Native Infantry under a European officer and a party of Gáikwár horse, was a somewhat important outpost.[3] The country round suffered much from the 1819 earthquake, the whole land becoming salt and the wells useless.

THARA'D.

Thara'd,[4] north latitude 24° 20′, east longitude 71° 40′, perhaps the oldest town in the Pálanpur Superintendency, on a rising ground in a flat plain is surrounded by a ruined wall. For about six months after the rains, the supply of water is from a pond, and after that from wells brackish and about 100 feet deep. The climate is healthy. The residence of the Tharád chief a Vághela Rajput, it is the head-quarters of the revenue officer, *thándár,* who collects their payments, *jama,* from the smaller estate holders. The verse, *dohra,* about the founding of Tharád, states that in 115 (S. 171) Tharpur Parmár, leaving Shripur or Bhinmál in Márwár, went to the west and established the city of Tharád. The town continued in the hands of the Parmárs till the tenth century, when it was taken by Mul Ráj Solanki of Pátan (942-997). In 1275 (S. 1331) Tharád was taken by Chohán Saregogji Ratansingji of Nádol in Márwár, an ancestor of the present Rána of Váv. The Chohάns were conquered by the Musalmáns in the fifteenth century, but, after about fifteen years, regained possession and continued to rule over Tharád, till, in the

---

[1] Political Agent, Káthiáwár. Letter dated 30th September 1836.

[2] Hamilton's Description of Hindustán, I. 631. [3] Sir A. Burnes' MS. 1st April 1828.

[4] Tieffenthaler (1750) found Tharád girt with a thorn hedge and on the north strengthened with a fort. The country round, with thorns and fruitless trees, yielded only hay and firewood. Nature was sad, gloomy, and silent. Birds and beasts shunned a land without springs, streams, or rivers. It was a great desert, where thieves of strange languages and customs lived and roamed with bows, arrows, and iron cudgels. Res. Hist. et, Geog. de l'Inde, I. 387.

THARA'D.

seventeenth century, it was taken by a Moghal force, and, under the Viceroy, managed by an officer from Ahmedabad. In 1680 Tharád was given to Sher Safdar Khán Bábi of Rádhanpur, and four years later it was again placed under a deputy of the Ahmedabad Viceroy. In 1736 Chohán Jetmal, younger brother of the Rána of Váv gained possession of Tharád, but through the intrigues of his brother, the Rána, was, by Diwán Bahádur Khán of Pálanpur, driven out in the following year. On this he went for help to Rádhanpur and the Náwab Kamál-ud-din Khán marched on Tharád and took it, keeping it till, in 1759, it was given in charge to the ancestor of the present chief, Vághela Khánji of Morváda, a man of much ability and energy whose family claimed kindred with the Vághela rulers of Pátan (1243-1304).

In 1820, Tharád was a town of 2700 houses, 300 of them inhabited by Vániás, and the rest by Kolis, Rajputs, and Sindians. It was surrounded by a wall and ditch, the latter about thirty feet wide, both in bad repair. It was locally thought a place of great strength and was a sufficient defence against predatory horse. Except the court-house and the Parishat temples it contained few good buildings.[1] Of 2514, the total 1872 population, 1142 or 45·43 per cent, including 894 Jains, were Hindus, and 478 or 19·01 per cent Musalmáns. The leading classes of Hindus are Vániás and Rajputs, and of Musalmáns, Memans. The Vánia and Meman traders are well-to-do; the Rajput and other husbandmen middling. Tharád has no special manufacture. Its chief exports are grain, clarified butter, sesamum seed, and oxen; its chief imports, cloth, molasses, grocery, and tobacco. A rural messenger serves letters at Tharád and Váv from the post office at Suigám. Except the Thákor's residence, eight Jain and four Bráhman temples, three mosques, one a converted temple, and the *thándár's* office, there are no brick and cement buildings, the people believing that the owner of a brick-built house dies childless. Outside the town is an old Hindu temple with an illegible inscription cut in stone. According to the local story, about 600 years ago before Chohán Ratansing was driven out of Nádol, his family goddess Áshapura commanded him to leave Nádol, and, going westward, to settle in a place where the rope of his wagon should break. Starting off, the rope broke near Tharád. Here he stopped, and, in time, subduing the country round built a temple, calling it in honour of his goddess Nan Devi.

VADHIA'R.

Vadhia'r, 'originally *Vriddhikar* the land of grass or herdsmen,'[2] is bounded on the north by Rádhanpur, on the east by Bauchráji, on the south by Pátri, and on the west by the Ran. Except for its hamlets, each with its group of trees, it is flat and barren, in character much like the Ran. When brought under British management (1820), it was famous for its grass, fowls, sheep, and horses. At that time it was much infested by bands of plundering

[1] Hamilton's Description of Hindostán, I. 621.
[2] Hamilton's Description of Hindustán, I. 628. The word is also said to be a corruption of Vandh Áhir, the Áhir's camping ground.

Chapter XIV.
Places of Interest.

Kolis.[1] It is of historic interest as the first seat of the family of Chávda or Chapotkat Rajputs, who, in 746, founded the city of Anhilváda.[2] The site of their first capital is still preserved in the village of Panchásar. At Rántoj and Sankeshvar near Panchásar are Jain temples more than once rebuilt, but, probably, occupying their present sites from a very early date, and at Vishodra and other places are vestiges of ancient towns like those found at Valleh.[3]

VA'GHEL.

Va'ghel, or **Vya'ghrapalli,** a village twenty-five miles south-east of Rádhanpur, was the chief place in a grant of land made by Kumár Pál Solanki (1143 - 1174) to his cousin Anak the grandfather of Vir Dhaval, who about 1243 founded the Vághela dynasty (1243 - 1304) of Anhilváda.[4] There is a small temple with a single open entrance hall, *mandap,* one story high, with pyramid roof, three porticoes, and a spire-surmounted shrine.[5] There are also some very curious monumental stones, *páliás,* with spirited deep cut carvings on all four sides and with tops cut in the form of a temple spire. They have much in common with the more ambitious cupolas, *chhatris,* and seem to come between them and the ordinary memorial stones.[6]

VA'V.

Va'v, north latitude 24° 18′, east longitude 71° 37′, an unwalled town with, in 1872, a population of 3065 souls, stands on rising ground in a flat country. For some months after the rains the supply of water is from ponds, and, when the ponds are dry, from wells, whose water in the latter part of the hot season becomes slightly brackish. Váv is the residence of the Rána of Váv a Chohán Rajput who claims kindred with Pruthuraj the last of the Chohán kings of Delhi (1193). It is also the head-quarters of a subordinate officer, *thándár,* placed over the estates of the cadets of the Rána's house. The streets are narrow and the houses irregular. The Váv family came to Gujarát from Sámbhar and Nádol in Márwár. Their ancestor Rána Ratansing, driven out of Nádol (1103), settled at Tharád, then under the Solanki Rajputs of Pátan. Rána Punja, the sixth in descent from Ratansing, was killed by the Musalmáns (1283). Afterwards Rána Vaja his son, through the influence of his father-in-law the Rával of Jesalmir, with the exception of the town of Tharád, regained his estate by a grant from the Delhi Emperor. Forced to choose a new capital, he fixed on a place about seven miles west of Tharád, called Váv from a step-well built by his great grandfather Rána Mehpálji. Váv has ever since remained in the hands of his descendants. In 1809 it contained not fewer than 1000 Rajput families of rank and credit and was more populous than Tharád.[7] It suffered very severely from the 1813 famine, and, in

---

[1] Hamilton's Description of Hindustán, I. 628.
[2] Rás Mála, 28. [3] Rás Mála, 28.
[4] Forbes in the Rás Mála makes Bhim Dev II.'s reign end in 1215. But Bhim Dev seems, though not without trouble from rebellious nobles, to have continued to rule till about 1243. Dr. Buhler, Ind. Ant. VI. 187, 190.
[5] Rás Mála, 196.
[6] Mr. Burgess thinks that these may be the earliest specimens of the Gujarát and Rajputána memorial stones, *páliás.*
[7] Hamilton's Description of Hindustán, I. 625.

1828, was insignificant and poor, with no remains of prosperity but ruined walls and empty enclosures.[1] Of 3065, the total 1872 population, 2310 or 75·37 per cent, including 558 Jains, were Hindus, and 200 or 6·52 per cent Musalmáns. There is a large class of Rajput husbandmen in fair condition, and the Vánia traders and Khatri dyers are well-to-do. The trade is much the same as in Tharád, and there is no special manufacture. There is no municipality, dispensary, or post office at Váv, letters being served by a rural messenger who carries them to and from the post office at Suigám. Besides three Hindu and two Jain temples, two mosques and the Rána's residence, there are about twenty-five well built houses belonging to Vániás, Rajputs, and Musalmáns. None of them call for special mention.

---

[1] Sir A. Burnes' MS. 1st April 1828.

MAHI KÁNTHA.

MAHI KÁNTHA.

CHAPTER I.

DESCRIPTION.

Chapter I.
Description.

THE Mahi Kántha, or Bank of the Mahi, lying between 23° 5′ and 24° 35′ north latitude, and 72° 21′ and 73° 45′ east longitude, has a total area estimated at 4000 square miles, and a population, returned in 1872 at 447,056 souls, or 111·76 to the square mile. The lands, stretching, in spite of their name, north from the Mahi about 100 miles to the Sarasvati, are distributed over fifty-nine states and properties, and yield a gross yearly revenue of a little over £75,000 (Rs. 7,50,000). Of the fifty-nine territorial divisions, Idar is a state of the first class, with a population of 271,382 souls, and, exclusive of its dependencies, a yearly revenue of £25,000 (Rs. 2,50,000). Of the rest eleven are states of some consequence, with an average population of over 8000 souls and a yearly revenue of about £2000 (Rs. 20,000); and forty-seven are small estates, with on an average a population of about 3000 souls and a revenue of about £1000 (Rs. 10,000).

Boundaries.

Lying in the extreme north-east corner of the Bombay Presidency the Mahi Kántha is bounded on the north by the mountainous Bhil districts of Sirohi and Meywár; on the east by Dungarpur, Bálásinor, Lunáváda and Kaira; on the south by the Rewa Kántha states of Lunáváda and Bálásinor, by the British districts of Kaira and Ahmedabad, and by the Dehgám and Atarsumba districts of His Highness the Gáikwár; and on the west by the Gáikwár districts of Kherálu, Vadnagar, Vijápur, Kadi, and Pátan, and by Pálanpur. Its extreme length is about ninety, and its greatest breadth about sixty miles.

Sub-divisions.

The Mahi Kántha territory is distributed over the six following sub-divisions: 1, Náni Márvád, or Little Márwár, so called because it includes the possessions of the Mahárája of Idar and other Márvádi Rajputs; 2, Rehvar, the possessions of the Rehvar tribe of Rajputs, formerly cadets, *patávats*, of the Idar family; 3, Vátrak Kántha, the Koli possessions on both sides of the Vátrak river; 4, Sábar Kántha, the Koli possessions on the east bank of the Sábarmati, with the Rajput districts of Varsoda, Mánsa, and Pethápur on the west bank; 5, Bávisi including the Rajput district of Vásna and a large number of Koli villages, formerly part of the

Chapter I.
Description.
Ponds.

ago by the wife of Ráo Bháu, chief of Idar. The *Karmábávi Taláv* north of Sámláji, has an area of 134 acres and a greatest depth of fifteen feet. Its supply lasts throughout the year, but is not used for irrigation. It is said to have been dug by a hermit's hands unaided by tools. Only eighty-eight feet of the south side are banked with masonry steps. The *Bábsur Taláv*, near Bábsur, has an area of 182 acres, and a greatest depth of fifteen feet. Its water lasts throughout the year, and is, to a very small extent, used for irrigation. It has neither retaining masonry walls nor approaches. The *Hadád Taláv*, one mile east of Hadád, has an area of seventy-nine acres. Its water lasts only eight months, but is used, to a small extent, for irrigation. It has neither retaining masonry walls nor approaches. This lake burst its banks during the rains of 1875, and, as it has not been repaired, is still a wreck.

Geology.

There are two kinds of soil in the Mahi Kántha, one light and sandy, the other black; both of them are very rich. On the north and east frontiers are steep craggy hills of pink or gray granite, marked by very large felspar crystals, but not fit for building. Except near and to the east of Ahmednagar, where it crosses the river and can be traced south to the Panch Maháls, this granite is found only north of the Háthmati. A very superior calciferous sand stone found at Ahmednagar is much used all over Gujarát in building temples and mosques.

Climate.

Except that the uplands in the north and east are cooler, the climate is much the same as in the other parts of Gujarát. The cold weather begins late in October with chilly mornings and evenings. During November, December, January, and February, the climate is particularly pleasant. December and January are the two coldest months. About March it begins to grow warm, and by the end of March or the beginning of April the hot weather fairly sets in. About the first week in June the heat becomes very oppressive, and clouds gather but rain seldom falls in any considerable quantity. The bulk of the rain falls in July and the early part of September. From March to June the prevailing wind is from the west and north-west, from July to September from the south-west, and from October to February from the north and north-east. During the twenty years ending 1878, the average rainfall was 30·61 inches,[1] the highest fall in any one year being 35·05 inches in 1862, and the lowest 18·36 inches in 1877. Thermometer readings registered during the

[1] *Sádra Rainfall, 1859-1858.*

YEAR.	Rainfall in Inches.	YEAR.	Rainfall in Inches.	YEAR.	Rainfall in Inches.	YEAR.	Rainfall in Inches.
1859	19·74	1864	27·82	1869	23·69	1874	38·71
1860	18·94	1865	25·02	1870	27·74	1875	27·62
1861	22·46	1866	33·45	1871	33·85	1876	25·07
1862	55·05	1867	29·04	1872	31·86	1877	18·36
1863	39·06	1868	37·82	1873	34·08	1878	42·87

ten years ending 1868 vary from 100·2 in May to 58·8 in January, and in the ten years ending 1878-79 the greatest heat was 105·8 in May 1873, and the greatest cold 56·1 in January 1875.[1]

[1] *Sádra Thermometer Readings, 1859-1878.*

Year.	January		May		September		December.	
	Min	Max	Min	Max.	Min.	Max	Min	Max
1859-1868 (average)	58 8	75 4	82 4	100 2	78 3	89·1	62 4	79 1
1868	69 4	77 5	86 8	102 9	80 8	88 8	67 2	78·3
1869	67 4	74 3	83·8	99 8	77 8	84 3	67·2	79 7
1870	60 94	78 16	84 0	99 0	80 0	88 0	66 0	81 7
1871	62 9	80·8	82·09	99 71	78 0	91·0	65·93	85·2
1872	57 0	80 0	89 3	102 3	78 5	88 0	63 0	85·4
1873	57 2	81 6	83 09	105 8	77 6	90 5	57 0	80 5
1874	58 4	79 5	86 0	98 8	81 5	88 2	62 7	81 5
1875	56 1	81 3	82·0	103·1	76 4	85·9	61 5	84 5
1876	60 3	89 7	83 1	104 0	77·0	85 5	57 5	83 6
1877	60·2	82 1	84 1	102 3	80 70	93 10	64 09	84 1
1878	56 93	80 77	84 90	102·03	80 87	91 57	57 74	78 35

CHAPTER II.

PRODUCTION.

Chapter II.
Production.
Minerals.

No minerals are worked in the Mahi Kántha. At Ahmednagar, Savgad and Parbada, in the Idar state, a very superior calciferous sandstone is quarried, and much used all over Gujarát for ornamental public buildings.[1] Its trade value varies in the case of ordinary stone from 4½*d.* to 2*s.* (3 *as.*-Re. 1), and in the case of grindstones, from 2*s.* to 4*s.* (Re. 1-2) the cubic foot. The quarries yield the Idar state a yearly revenue of about £300 (Rs. 3000). At Betáli in Idar, from a dark-grey stone, very superior white cement, *chuna,* is made. Near Dánta there are some quarries of an inferior kind of marble. Talc is found in quantities in the bed of the Háthmati, in the districts of Hápa and Tájpuri, in the Sábar Kántha, and at Adpodra in Mohanpur.

Trees.

Of hedge and field trees the following are the chief: *mahuda,* Bassia latifolia; the mango tree, *ámba,* Mangifera indica; *ráyan,* Mimusops indica; the banian or Indian fig tree, *vad,* Ficus bengalensis; and the *ásopálav,* Polyalthea longifloria. The *mahuda* flower is largely used for making country liquor. The chief forest trees are the bastard teak, *khákhro,* Butea frondosa; the wood apple, *kothi,* Feronia elephantum; the jambul, *jámbudi,* Eugenia jambolana; the nimb, *limdo,* Melia azadirachta; and the teak, *ság,* Tectona grandis.

Forests.

Though with large tracts of more or less wooded hill-land, Mahi Kántha has no important revenue-yielding forests. The hills are chiefly covered with bamboos, brushwood, and teak. Except at Esri, where there are some fine teak trees reserved by the Mahárája of Idar, the teak is generally uncared for, and cut down before it grows to any size. The chief forest products are gum and honey.

Animals.

Of domestic animals the Mahi Kántha bullocks, worth from £1 12*s.* to £20 (Rs. 16-200) a pair, are smaller and weaker than those of Kánkrej in Pálanpur. They are reared by all classes of husbandmen,

---

[1] It was chiefly from the Idar quarries that the mosques and temples of Ahmedabad were built. The cement was also famous, showing as bright as marble. 'In the mountainous country about Idar, there is a quarry of white stone, which is procurable in no other part. The lime made from this is made in stucco work, for the walls or terraces of buildings, and for fine edifices, pleasure-houses, and mausoleum. If employed in plastering, it takes so fine a polish as to reflect the light as a looking-glass. When in the reign of Firdaus-Ashiáni-Sháh-Jahán, the royal buildings of the citadel of Sháhjahánabad (Delhi) were repaired, the lime made from this stone was taken from Gujarát by the king's order, and used in their construction. The mausoleums of the Muhammadan saints, the temples of the Hindus, and other public works are erected with this lime; as are also numerous canals, water reservoirs, wells, and other like buildings.' Bird's Mirát-i-Ahmadi, 106.

and are set to work when four years old. In ploughing and working wells one pair is used, and in drawing carts with a load of from 1200 to 1600 pounds (30-40 *mans*), from two to four pairs. Bháts and Vanjárás have pack bullocks, who carry grain and salt in a long bag with a mouth in the middle, thrown across a saddle, *palán*, of rope and cotton rags. Pack bullocks, except that they are sometimes given a little salt, are left to pick up what they can. Other bullocks are stall-fed on grass and oilcake, *khol*, with, in a few cases, grain, grass, and spices, *masála*.

Cows, worth from 10*s*. to £2 (Rs. 5 - 20), have their first calf when five or six years old, and generally live to the age of twelve to fifteen. After each calf, from seven to ten months, they give from two to five pints, *sers*, of milk a day. When in milk, cows are fed on grain and grass, their monthly keep costing about 10*s*. (Rs. 5) in towns and 6*s*. (Rs. 3) in villages. Among townspeople, when a cow stops giving milk, the calf is made over to some herdsman or husbandman. When grown it is valued, and on paying one-half of its price either the owner or the rearer may keep it. Rabáris, Bhils, and Kolis, are the chief cattle breeders.

Female buffaloes, worth from £2 to £6 (Rs. 20-60), have their first calf at from five to six, and live to be fifteen or twenty. After each calf for twelve months they give from five to ten pints, *sers*, of milk a day. They are fed on grass, oilcake, and grain, their monthly keep costing about 16*s*. (Rs. 8) in towns and 10*s*. (Rs. 5) in villages. The arrangements for rearing town-grown buffaloes are the same as those for rearing cows. All husbandmen breed buffaloes. Except about one in each village kept for stud purposes, and the pack buffaloes of the Thoris, a tribe of wandering basketmakers, male buffaloes are of no use. Bhils let them grow and sometimes kill them for food. Other classes let them starve, or soon after birth suffocate them under baskets.

Sheep, almost all of one sort, and worth from 4*s*. to 6*s*. (Rs. 2-3), are reared by Bharváds and Rabáris. Their milk is drunk or made into butter. They are twice sheared about April, *Chaitra*, and October, *Ashvin*, and the wool sold. Few sheep are killed in the district, but they are bought and sent to Ahmedabad and Bombay. Some of the chiefs keep fighting rams; they do not belong to a special breed.

Goats, of one breed, and worth from 4*s*. to 8*s*. (Rs. 2 - 4), are reared by Bharváds and Rabáris. Their milk is made into butter, and they are shorn at the same time as sheep. Most of the hair is sold and exported. They are seldom killed.

Camels, worth from £2 to £10 (Rs. 20 - 100), are reared by Rabáris and Bharváds, and used both for riding and carrying loads. Except some kept for riding, who are stall-fed on grain at a monthly cost of about 10*s*. (Rs. 5), camels live on tree leaves.

Horses, worth from £7 10*s*. to £20 (Rs. 75 - 200), are reared for riding by Rajputs and others. Their monthly keep, grass and gram, costs from 16*s*. to £1 10*s*. (Rs. 8 - 15).

Chapter II.
Production.
Animals.

Asses, worth from 16*s.* to £1 10*s.* (Rs. 8 - 15), are reared and used for carrying loads by Kumbhárs, potters, Rávaliás, grain-carriers, Dhobhis, washermen, Thoris, basketmakers, and Vádis, jugglers. Potters' asses generally have some chaff, *bhusa*; the rest are left to pick up what they can.

Hens, worth from 6*d.* to 1*s.* (4 - 8 *annas*), and all of one breed, are reared and eaten by Muhammadans, Ánjna and Dángi Kanbis, Kolis, and Bhils. Among flesh-eating classes Rajputs have a special dislike to fowls. Eggs are sold at $2\frac{1}{4}$*d.* ($1\frac{1}{2}$ *annas*) the dozen. Neither ducks, turkeys, nor guinea-fowls are reared. Pea-fowls abound in bushlands and in the outskirts of villages. But as they are sacred to Krishna, Hindus of all classes think it wrong to kill them.

Wild.

Of wild animals the chief are the TIGER, *vágh*, Felis tigris; the BEAR, *rinchh*, Ursus labiatus; the PANTHER, *dipdo*, Felis leopardus; the WOLF, *varu*, Canis pallipes; the WILD BOAR, *dukkar*, Sus indicus; the HYÆNA, *taras*, Hyæna striata; the JACKAL, *siál*, Canis aureus; and the FOX, *lokdi*, Vulpes bengalensis. The following are also found: the STAG, *sámbar*, Rusa aristotelis; the SPOTTED DEER, *chital*, Axis maculatus; the ANTELOPE, *kaliár*, Antilope bezoartica; the INDIAN GAZELLE, *chinkára*, Gazella bennettii; the PORCUPINE, *sáhudi*, Hystrix cristata; the LEOPARD, *chitta*, Felis jubatus; the FOUR-HORNED ANTELOPE, *bhekar*, Tetraceros quadricornis; the OTTER, *pánini biládi*, Lutra vulgaris; the BLUE BULL, *nilgái*, Portax pictus; the ALLIGATOR, *magar*; the MONKEY, *vándro*; the WILD CAT, *jangli biládo*, Felis chaus; and the HARE, *saslo*, Lepus ruficaudatus. Snakes of all sizes and sorts, poisonous and harmless, are met with. The big game is being killed off. In the parts inhabited by them the Bhils join together in bands, and hunt down any big game. The Government rewards for killing the most mischievous wild beas[ts] are for a full-grown tiger, £2 8*s.* (Rs. 24); for a tiger cub, 12*s* (Rs. 6); for a panther, £1 4*s.* (Rs. 12); for a bear, 12*s.* (Rs. 6); for a wolf, 10*s.* (Rs. 5); for a hyæna, 10*s.* (Rs. 5); and for [a] cobra-de-capello, 6*d.* (4 *annas*). During 1874-75 two persons we[re] killed by tigers, and twenty-three by snake-bite. Jungle fo[wl], wild duck, snipe, green pigeons, rock-grouse, partridges, bustar[ds] and floricans are the chief game birds.

[F]ish.

Though there are no regular fisheries the rivers are well stoc[ked] with *Maral, Vanja, Nagari, Rohia, Kudna, Páhdi, Bagna, Singáli, Ran, Jurevar chhoti, Kauchi, Gobri, Chilva, Vamsa,* and *Bekar.*

CHAPTER III.

POPULATION.

Chapter III.

Population.

1854.

ACCORDING to the 1854 census the total population of the district was 311,046 souls or 77·76 to the square mile.[1] Of the whole Hindus numbered 298,750 or 96·04 per cent, and Musalmáns 12,296 or 3·96 per cent. The 1872 census showed a marked increase in population, the total returns amounting to 447,056 souls or 111·76 to the square mile. Of the total number 427,661 were Hindus, including Bhils and Kolis, 19,372 Musalmáns, and 23 Christians. The Bhils were not counted, but a total was struck at the rate of four persons to each household. Of the total population 238,648 were males and 208,408 females, the percentage of males on the total population being 53·38 and of females 46·62. Hindu males numbered 228,347 or 53·39 per cent, and Hindu females numbered 199,314 or 46·61 per cent of the total Hindu population; Musalmán males numbered 10,287 or 53·10 per cent, and Musalmán females 9085 or 46·90 per cent of the total Musalmán population, and Christian males numbered 14 or 60·87 per cent, and Christian females 9 or 39·13 per cent of the total Christian population.

1872.

Hindus.

Priests.

The following are the chief caste and race details.[2] Among Hindus, Bráhmans numbered 22,974 (males 11,311, females 11,663) or 6·44 per cent of the total Hindu population. Some are employed in Government service, some act as petty money-lenders, some are cultivators, and a few enjoy grants of land, but the majority live on charity and serve as priests and cooks. As a body they are well off. Of degraded Bráhmans there are two classes, Tapodhans and Vyásdás. A few Tapodhans work as messengers or husbandmen, but most live on alms; the Vyásdás are cultivators and are poor.

Writers.

Káyasths are the only writers. Few in number and well-to-do, they enjoy villages granted to their forefathers for services done to the different chiefs.

Traders.

Of Traders, Vániás have a total strength of 21,918 souls (males 11,271, females 10,647) or 6·15 per cent of the whole Hindu population. Vániás follow different branches of trade, and are in middling circumstances, their business being local not connected with other parts of Gujarát.

---

[1] The details are: Bráhmans, 18,890; Vániás, 19,214; Kanbis, 49,890; Kolis, [illegible] ...thárs, 4386; Luhárs, 4417; Darjis, 3483; [illegible] Kaláls, 2020; and 65,968 unclassified. Bom Gov. Sel. XII. 94.

[2] [illegible] the head "Miscellaneous". For these

Chapter III.
Population.
Hindus.
Husbandmen.

Of Cultivators there were three chief classes, with a total strength of 254,516 souls (males 137,323, females 117,193), or 71·38 per cent of the whole Hindu population. Of these 68,667 (males 35,851, females 32,816) were Kanbis, 167,972 (males 91,976, females 75,996) Kolis, and 17,877 (males 9496, females 8381) Rajputs. Besides these are three minor classes of flower and market gardeners, Sahtvárás, Ságors, and Mális, all of them poor. Kanbis, though not rich, are generally well off. Amongst them is a tribe known as Ánjna Kanbis of part Rajput descent. Like Rajputs, they eat meat and use intoxicating liquors. Those who do not themselves work in the fields affect Rajput dress and manners, and do not let their women appear in public. Another class is known as Dángi or Hill Kanbis. Originally Ánjnás, with whom they dine but do not intermarry, they are said to have lost their position by adopting the dress and language of Bhils. Many of them live in Meywár and have marriage and other relations with the Mahi Kántha Dángis.

Rajputs are found in the service of the chiefs, some as personal attendants, others tilling service lands. Though not rich, they are well-to-do. In 1821 Mr. Elphinstone described[1] the Mahi Kántha Rajputs as forming two classes, the Márvádis who accompanied the Rája of Idar (about 1700) in his emigration from Jodhpur, and the Gujarátis who had long been settled in the province, chiefly in the central parts. The Márvádis resembled the people of Jodhpur in their dress and manners, but with additional rudeness contracted in their sequestered situation. They were said to be very brave, but stupid, slothful, unprincipled, and devoted to the use of opium and intoxicating liquor. Those of Gujarát were more like the inhabitants of that province, more civilized than the Márvádis, honester, more submissive, and more inactive and unwarlike. All the Rajputs used swords and spears, matchlocks and shields. They often wore defensive armour of leather both on themselves and on their horses, and sometimes but rarely carried bows. Their plan of war was to defend their villages. They seldom took to the woods like the Kolis, and were quite unfit for the desultory warfare so suited to Koli habits. The Kolis are poor, living as landholders, field labourers and village watchmen. Their chiefs are, with few exceptións, descendants of Rajput and Koli women. They still keep the names of their forefathers' tribes, as Ráthod, Chohán, Makvána. In 1821 Mr. Elphinstone described the Kolis or Bhils, for they were called indiscriminately by both names, as by much the most numerous and most important of the Mahi Kántha tribes. Though there was no very marked difference in feature between them and the other inhabitants, they were generally easily known. They were smaller and had an expression of liveliness and cunning in their eyes. They wore small turbans and few clothes, and were seldom seen without a quiver of arrows and a long bamboo bow, instantly bent on any alarm or on the sudden approach of a stranger. They might seem weaker and less active than their neighbours, but this was not actually the case. The natives described them as wonderfully swift, active and

---

[1] Minute, 28th February 1821.

Hindus.

Husbandmen.

hardy, incredibly patient of hunger, thirst, fatigue, and want of sleep, vigilant, enterprising, secret, fertile in expedients, and admirably calculated for night attacks, surprises, and ambuscades. These qualities were probably exaggerated, but they certainly were active, hardy, and as remarkable for sagacity as for secrecy and celerity in their predatory operations. Their arms and habits rendered them unfit to stand in the field, and they must be admitted to be timid when attacked; but they had on several occasions shewn extraordinary boldness in assaults even on English stations. They were of an independent spirit, and although all were professed robbers, they were said to be remarkably faithful when trusted, and they were certainly never sanguinary. They were averse to regular industry, exceedingly addicted to drunkenness and very quarrelsome when intoxicated. Their delight was plunder and nothing was so welcome to them as a general disturb[illegible] rong fellow-feeling for each other, [illegible] as a nation and never made common cause against a foreign enemy. A peculiar tribe settled in the Vátrak Kántha keeps the Rajput patronymic of Makvána. They are Koli converts in name to Muhammadanism, but scarcely changed in religion, manners or character. Their men marry into the Koli tribes of Kolval, Rajávat and Báriya, and give their daughters to the Bábi Musalmáns. The chiefs of Khadál, Ramás Dábha and Punádra belong to the clan.

Craftsmen.

Of Manufacturers there were two classes, Chhipa Bhávsárs, calico-printers, numbering 2207 souls (males 1111, females 1096), and Ghánchis, oil pressers. The Chhipa Bhávsárs stamp coarse native cloth in different colours and are well-to-do. The Ghánchis are poor.

Of Artisans there were ten classes: 1536 (males 799, females 737), Sonis, gold and silver smiths; 675 (males 356, females 319) Kadiás, bricklayers; 6101 (males 3169, females 2932) Suthárs, carpenters; 6093 (males 3204, females 2889) Luhárs, blacksmiths; 4756 (males 2436, females 2320) Darjis, tailors; 9158 (males 4834, females 4324) Kumbhárs, potters; Kansárás, coppersmiths; Saláts, masons; Kharádis, turners; and Saránias, sword and knife sharpeners. Except Darjis, Kharádis, Kumbhárs, and Saránias, who are rather poor, artisans are on the whole well off. Besides carpentering, Suthárs till lands held for village service. Stone masons, Saláts, are settled chiefly at and near Ahmednagar.

Players.

Of Bards and Actors there were three classes, Bháts, bards; Chárans, genealogists; and Targálás, strolling players. The first two classes together numbered 4645 souls (males 2529, females 2116). A few of them enjoy grants of villages received in reward for services as court bards. Others till lands and are only at times called to recite before their masters the Rajput *tálukdárs*. As a class they are poor. A few of the Targálás hold grants of villages, but they are generally poor.

Servants.

Of Personal Servants there were two classes, Hajáms, barbers, and Khavás, servants. The Khavás, who are personal servants in the households of Rajput chiefs, are well-to-do with fixed allowances and

Chapter III. Population.

service lands. A few Hajáms cultivate lands generally held for village service. As a class they are poor.

Hindus. *Shepherds.*

Of Herdsmen and Shepherds there were two classes with a strength of 11,797 (males 6399, females 5398) or 3·31 per cent of the whole Hindu population. Of these 11,253 (males 6096, females 5157) were Rabáris, and 544 (males 303, females 241) Bharváds, a lower class of shepherds. Both are poor and go by the name of Ráika.

Fishers.

The Bhois, originally fishers, except a few who work as palanquin-bearers and bricklayers, are generally husbandmen.

Miscellaneous.

Under the head of Labourers and Miscellaneous Workers came thirteen classes. There were 2174 (males 1131, females 1043) Kaláls, liquor sellers; 1557 (males 940, females 617) Vanjárás, grain carriers; 213 (males 111, females 102) Thoris, bamboo basket makers; 6507 (males 3577, females 2930) Rávaliás, drum beaters; 1627 (males 850, females 777) Vághris, fowlers and hunters; Bhándnagárchis, kettledrum beaters in constant attendance on the chiefs; Dhankutás, corn-pounders; Maráthás, chiefly employed as horsemen in the Gáikwár's contingent; Bávchás, labourers; Bajániás, acrobats; Ods, diggers; Vádis, jugglers; and Dhádimirs, low class actors. Except the Kaláls, Vanjárás, and Maráthás, these classes are very poor.

Unsettled Tribes.

Under the head Unsettled Tribes came the Girásia Bhils, of the north and north-east frontiers. They support themselves partly by agriculture and partly by robbery and cattle lifting. They also serve as watchmen and guides. The Mahi Kántha Bhils speak a language in sound something between Hindi and Gujaráti and very hard to understand. They eat almost all kinds of flesh, including that of the cow. They worship stones covered with red-lead and oil, and are firm believers in witchcraft and much given to the practice of witch swinging. During the last ten years on the north-east frontier some Bhils taking the name of *bhagats* have become the followers of a Bhil teacher Kherádi Surmal, a native of the village of Lusdia Tabe Kuski in the Idar state, about four miles from Sámláji. This teacher believes in the Hindu god Rám, and forbids the killing of animals, the drinking of liquor, and the committing of offences. Like a high caste Hindu the *bhagat* takes no meal without bathing, puts a red mark on the brow and ties a yellow strip of cloth round the turban. In 1871, during the Sámláji fair, Kherádi was visited by the Assistant Political Agent. He was living by himself and had, including the members of his family, about 400 followers. On account of their change of customs the Meywár and other Mahi Kántha Bhils treated these *bhagats* as outcastes and caused them much annoyance. This the authorities put a stop to. Since then two of Kherádi's disciples have settled at Pahada and Oad in the Idar state, and have almost doubled the strength of the sect. The *bhagats* live by tillage and are better off than they were before. During the last ten years not one of their number has been accused of any crime.

Among the Mahi Kántha Bhils under ordinary circumstances the woman chooses her husband. But at the Posina fair in the north,

Chapter III.
Population.
Hindus.
Unsettled Tribes.

if a Bhil, *without being seen, succeeds in taking the* woman he wants to marry across the river, the parents of both agree to the marriage. If he is found out before he has reached the other side the man is severely punished by the girl's father. Each Bhil hamlet has its headman, *gámeti,* whose office is as a rule hereditary. They have an elaborate system of taking vengeance, *ver,* usually by carrying off cattle. They go about armed with bows and arrows, and on the slightest provocation wound and kill each other. Though always quarrelling among themselves, they are quick to join against an outside enemy. None of them, whatever he may be doing, disregards the long shrill cry, *kilki,* that shows a Bhil is in trouble. And, while they stoutly resist any interference on his part, when their chief's drum beats they gather at a moment's notice to fight for him. Of late years their state has greatly improved and they have grown much more manageable.

Leather Workers.

Of Leather Workers there were two chief classes with a total strength of 15,499 souls (males 8292, females 7207). Of these 1442 (males 769, females 673) were Mochis, shoemakers; and 14,057 (males 7523, females 6534) Bhámbhis, tanners, one of the depressed classes. Besides these there is a small body of Dabgars, makers of leather butter jars and scales.

Depressed Classes.

Besides the Bhámbhis, there were three other depressed castes, all of them poor; D[illegible] females 8526); [illegible] and Garudás or [illegible]

Beggars.

Under the head [illegible] Fátdás, eunuchs. [illegible] have banking sho[illegible] wandering tribe who live by singing love-songs and begging.

Musalmáns.

Of 19,372 Musalmáns, besides the four regular divisions, Syeds, Shaikhs, Patháns, and Moghals, there were Hindu converts of the Pinjára, Bohora, Molesalám, and other classes. Musalmáns generally serve as messengers and horsemen, but some are traders, artisans, cultivators, and labourers. Most of them are in debt, chiefly owing to the large sums they spend on their marriage and other ceremonies.

The mass of the people are poor, with so little to fall back on that one bad season causes distress. In ordinary years the necessaries of life are cheap and plentiful, and if the ruinous expenditure now enforced by caste customs on their leading family observances were to fall into disuse their condition would rapidly improve.

Dwellings.

To every square mile of land there are about four villages, with, on an average, 271 people and about sixty-seven houses. In 1872, of a total of 109,883, or on an average 29·03 to the square mile, 20,871 houses were of the better and 89,012 of the poorer sort. There are no forts or positions of strength in the Mahi Kántha. The hills, though numerous and much covered with forest, can be easily turned; from their extent and connection with other ranges, they form admirable hiding places for outlaws and other disturbers of the peace, but they are not fit to resist the attack of regular troops. The forest in some

Chapter III.
Population.

parts, particularly at the foot of the hills, is very thick and cut by ravines, giving good cover and the means of escape into the hills. Some of the villages in the Sábar and Vátrak Kánthás are strongly situated on the banks of very deep ravines running inland from the rivers and very favourable for escape. The villages themselves are without any defence.[1]

Communities.

Except in the Bhil hamlets on the north and north-east, where there is only one officer the *gâmeti*, or headman, every village has its council, the president, who is generally held responsible by the authorities, called head, *mukhi*, and the members, signers, *matádárs*. There is also the accountant, *taláti*, generally with the charge of several villages. In the Sábar Kántha the headmen are Momnás, and in the frontier villages they are Bhils. In other parts they are Kanbis or Koli Thákardás. Except on the north and north-east, where they are Bhils, the village police are Kolis.

Migration.

Though most of the people stay unmoved in their villages, many educated youths and some of the labouring classes leave their homes in search of employment. As a rule only men go, staying away from one to five years, and coming back on marriage or death occasions, or if they happen to fall seriously sick. So too labourers, if they find steady work at mills or factories, stay long away, while if less fortunate they come back every year for the rainy months to look after their land. Carpenters and bricklayers generally move from one part of the district to another looking for work. Except a few cultivators from Baroda, almost no one comes to settle in the Mahi Kántha.

---

[1] Bom. Gov. Sel. XII. 19.

CHAPTER IV.

AGRICULTURE.

Chapter IV.
Agriculture.

Soil.

The soil is of two kinds, light and black. Near the hills, to the north and north-east, though poor and stony, if better tilled, it would yield rich crops. The south and west, including the districts of Sábar Kántha, Bávisi, Vátrak Kántha, and Rehvar Kántha, are level, with soil varying from rich black to light sandy, and generally very fertile. In Rehvar and in the Sarasvati valley, there is a large watered area. In other parts, on account of the great depth of the water bearing strata, tillage is almost entirely [illegible] crops. The Katosan [illegible] have plenty of water near the surface, but so salt that, for irrigation, it is almost worthless. The soil in part of the marsh between the Májam and the Meshva is very rich, yielding, without watering, wheat, barley, rape seed, and rice. At the same time it is apt to become charged with salts or soda, *us*, and lose its fruitfulness, recovering its sweetness after a few years. As the Mahi Kántha has not been surveyed the tillage area cannot be ascertained.

Irrigation.

Except from the Háthmati canal, and to some extent from the Sarasvati river, irrigation is carried on chiefly from wells and ponds. The chief watered crops are wheat, barley, opium, sugarcane, and garden produce. The acreage cost of irrigation is, for wheat, from 14*s.* to £1 1*s.* (Rs. 7 - 10½); for barley, £1 6*s.* to £1 8*s.* (Rs. 13 - 14); for opium, £1 10*s.* to £2 5*s.* (Rs. 15 - 22½); and for sugarcane, £10 to £15 (Rs. 100 - 150).

Fallows.

Where land is plentiful and the population sparse, fields are allowed to lie fallow every third year. In the more densely peopled villages, as the land cannot be left fallow, to prevent exhaustion, it is manured, and a rotation of crops is practised. Pulse, *math*, is grown after millet, *bájri*, and oil-seed, *tal*, follows panic, *kodra*. Manure costs from 1*s.* to 1*s.* 6*d.* (8 - 12 *annas*) the cart-load of about a quarter of a ton (15 *mans*) and twenty cart-loads are required for an acre.

Plough.

In the Mahi Kántha, a plough of land, that is the area that can be tilled by a plough drawn by one pair of oxen, varies from two to three acres in rocky and stony soil, and from eight to ten acres in soft easy soil. The tools wanted to till a plough of land are, the plough, *hal;* the clod-crusher, *samár* or *rámp;* the sowing drill, *vávnia* or *chávar;* the weeder, *karvari* or *rámp;* the leather bag and rope for drawing water, *kos-vrat;* the hoe, *kodáli;* the

Chapter IV.
Agriculture.

koháḍi; the spade, *páudo*; and the sickle, *dátardu*. A set of tools costs about £3 10*s*. (Rs. 35), and a pair of oxen from £2 to £10 (Rs. 20 - 100). A cart, if the husbandman has one, is worth about £10 (Rs. 100).

Holdings.

Holdings vary in size from six to sixty acres. Forty to fifty is a large, twenty to thirty a medium, and six to ten acres, a small holding. A husbandman with a holding of five acres is not so well off as a retail shopkeeper, nor as a man with a monthly income of 16*s*. (Rs. 8).

Stock.

During the eighteen years ending 1872 oxen increased from 91,414 to 185,149 or 102·54 per cent; cows from 101,249 to 163,659 or 61·64 per cent; and buffaloes from 67,894 to 157,567 or 132·08 per cent.

Mahi Kántha Stock, 1854 and 1872.

Year.	Ploughs.	Live Stock.										
		Oxen.	Cows.	Buffaloes.	Horses.	Sheep.	Goats.	Camels.	Asses.	Mules.	Elephants.	Total.
1854 ...	43,551	91,414	101,249	67,894	...	...	...	...	...	...	...	260,557
1872 ...	...	185,149	163,659	157,567	4316	16,187	98,624	1467	7811	1	3	634,784

Crops.

The style of tillage in the Mahi Kántha differs little from that in other parts of Gujarát. The crops grown are, of Cereals: rice, *dángar*, Oryza sativa; wheat, *ghau*, Triticum æstivum; maize, *makái*, Zea mays; barley, *jav*, Hordeum hexastichon; millet, *bájri*, Penicillaria spicata; Indian millet, *juvár*, Sorghum vulgare; *káng*, Panicum italicum; *banti*, Panicum spicatum; *bávto*, Panicum frumentaceum; *kodra*, Paspalum scrobiculatum; and *cheno*, Panicum miliaceum. Of Pulses: *adad*, Phaseolus mungo; *mag*, Phaseolus radiatus; *chana*, Cicer arietinum; *math*, Phaseolus aconitifolius; *chola*, Vigna catiang; *vál*, Dolichos lablab; *kalthi*, Dolicos uniflorus; *tuver*, Cajanus indicus; and *guvár*, Cyamopsis psoralioides. Of Fibres: cotton, *ru*, Gossypium herbaceum; flax, *bhindi*, Hibiscus populneus; and Bombay hemp, *san*, Crotalaria juncea. Of miscellaneous crops: sugarcane, *serdi*, Saccharum officinarum; poppy, *khaskhas*, Papaver somniferum; gingelly seed, *tal*, Sesamum indicum; rapeseed, *sarsav*, Brassica napus; *rájagra*, Amaranthus polygamus; *methi*, Trigonella fœnugræcum; coriander seed, *dhána*, Coriandrum sativum; cumin seed, *jiru*, Cuminum cyminum; *variáli*, Fœniculum panmorum; *sura*, Pimpinella anisum; and *singoda*, Trapa bispinosa. The staple grains are the millets, *bájri* and *juvár*, wheat, *ghau*, a coarse description of rice, and, in the hilly parts of the district, maize, *makái*, the chief food of the Bhils.

Cereals.

Of Cereals, wheat, *ghau*, Triticum æstivum, barley, *jav*, Hordeum hexastichon, and *cheno*, Panicum miliaceum, sown in dry lands in October and November, and reaped in March and April, are cold weather or late, *rabi*, crops. The rest are early, *kharif*, or rainy season crops, sown in dry lands in June and July, and reaped in September and October. Rice, Oryza sativa, sown in nurseries and planted out,

Crops.
Cereals.

wants moist and marshy land. It is of seven kinds: *sutarsál, vari, kharsu, sáthi, pánjaria, sengda,* and *senjani.* Rice, when it is sown is termed *dángar;* after it is reaped and ready for cooking, it is called *chokha.* During the last twenty years no improvement has taken place in the quality of the rice or other staple crops grown. The tillage area of the district has spread considerably, but there are no means of ascertaining the exact increase. Wheat, *ghau,* Triticum æstivum, of two kinds, *vájia* and *kátha,* grows freely, especially in the valleys in the north of the district. If watered it is of excellent quality. Millet, *bájri,* Penicillaria spicata, the common food of the people, is grown in the plains and not in the hilly parts. It thrives best in sandy soils. Maize, *makái,* Zea mays, is grown much in the uplands.

Pulses.

Of Pulses, gram, *chana,* Cicer arietinum, a late, *rabi,* crop, is sown in dry land in September and October and reaped in March; the rest are early, *kharif,* crops, sown in dry lands in June and July and reaped in October and November.

Fibres.

Cotton, *ru,* Gossypium herbaceum, is sown in dry land in July and August and reaped in January and February. The other two, flax and Bombay hemp, are early, *kharif,* crops, sown in June and reaped in October. During 1875-76 the area of land under cotton was about 3900 acres; the outturn is roughly estimated at about 150 tons (420 *khándis*), most of it of middling quality and of a total estimated value of about £5500 (Rs. 55,000)

Miscellaneous.

Sugarcane, *serdi,* Saccharum officinarum, is sown in March and April and reaped after twelve months. Before growing sugarcane, a field is allowed to lie fallow for one year. Gingelly oilseed, *tal,* Sesamum indicum, is sown in July and reaped in November. *Suva,* sown in July and ready in December, is grown only in pond-beds. The rest of the miscellaneous crops are sown in September and October and reaped in March and April.

Husbandmen.

Kanbis, Kolis, and Musalmáns, are the chief husbandmen, but almost all classes cultivate to some extent. The condition of the cultivating classes has of late years greatly improved. As a class they would be very well-to-do but for their extravagance on their weddings and other family ceremonies. Then many have to borrow, and, once deep in the money-lender's books, they are seldom able to free themselves.

Bad Seasons.

Except by tradition little or nothing is known of past famines. Those best remembered are the great famines of 1791 and 1813, and the scarcities of 1825 and 1834. Of these, the usual tales are told, of great distress, of numbers perishing for want of food, and of children exchanged for grain or abandoned. Railway communication is now near enough to prevent grain rising to famine prices in any but times of extreme distress.

Blights.

Besides drought the chief evils to which crops are subject are mildew, *geru,* insects, and locusts. These evils are rare, and when they do come are seldom so widespread as to affect the general harvest. There is no known cure for blight. In fields under irrigation, white ants are destroyed by putting tobacco into ..

Chapter IV.
Agriculture.

trough through which the water flows. The castor-oil plant is also sown with other crops, as it is believed to be fatal to these most destructive insects.

Floods.

Though serious loss is sometimes caused by heavy rain, the Mahi Kántha is not liable to floods. Of late years, in 1868 and again in September 1875, on account of heavy rain in Meywár, the Sábarmati, the Sarasvati, and the Háthmati, rose above their greatest known height, and at several places on their banks did much damage, carrying away portions of villages and covering good arable ground with a thick bed of barren sand.

CHAPTER V.

CAPITAL.

Chapter V.
Capital.
Capitalists.

BRA'HMANS, Vániás, Bohorás and craftsmen in towns and large villages, and Vániás and Bohorás in the rural parts of the district are able to save. Craftsmen as a rule spend almost all their savings on their great family ceremonies, but the Bráhmans, Vániás, and Bohorás, after meeting all charges are still able to add to their capital. The few rich cultivators generally increase their earnings by lending money. Bráhmans invest their savings in ornaments, in house building, in money lending, in trade, and in buying land and houses. Vániás and Bohorás dispose of their savings in buying ornaments, in house building, and in trade, and Vániás and Bráhmans to a small extent, in making advances to cultivators.

Debtors and Creditors.

When a cultivator owes money to several creditors, he who advanced money for seed is held to have the first claim on the debtor's crops. Debtors are seldom imprisoned for the non-payment of their debts. None of the Mahi Kántha courts ever order the sale of land in liquidation of debt, and among cultivators land sales are only occasionally made. When a money-lender makes an advance he generally insists on receiving in mortgage some of the debtor's property, such as his cattle or house. When land is mortgaged it generally remains with the mortgager who makes over to the mortgagee a portion of the produce. The practice of mortgaging land has not of late years increased. Civil courts are little used for enforcing the payment of debts, and their decrees never go further than selling the debtor's house and movable property. Between a cultivator and a money-lender the usual agreement is that the money-lender is the first to be paid out of the crop. In villages inhabited by the poorer classes, such as Kolis and Bhils, tillage generally depends on the money-lender's capital. These cultivators admit the money-lender's usefulness, but complain of the hardness of his terms. Neither cultivators nor artisans have intelligence enough to prevent the money-lender from bringing false claims and extorting oppressive rates of interest. The indebtedness of poor Bhil and Koli cultivators in many cases leads to crime.

Mortgage of Labour.

Sometimes a labourer raises money by mortgaging his labour for four or five years. The bondsman's services are valued at from £2 8*s*. to £6 (Rs. 24 - 60) a year. And for an advance of £10 (Rs. 100) many men would be willing to serve for any time up to five years. In cases where the labourer engages to supply loads

Chapter V.
Capital.
Mortgage of Labour.

of grass or firewood, he is allowed to work at odd times for his own benefit, but if a man has mortgaged his labour without reservation, the whole of his earnings are his master's. In no case does the money-lender's claim extend to the labour of the bondsman's wife or child. Men in the position of these labourers are fed and housed by their masters. But the master does not meet the cost of a birth or other ceremony in the bondsman's family. The master cannot make over his right to any other person, and cannot by corporal punishment or other means enforce the bondman's services.

The old system of hereditary service is still kept up in the houses of some Rajput and Koli chiefs. The servants called boys, *Chhokra,* and girls, *Chhokri,* are with their families bred and maintained in their master's house at his expense. They are generally faithful to their masters. No instance is known of one of these servants being tempted by the chance of good wages to leave his master. As far as food, clothes, and lodging go they are better off than other families of the same class.

Interest.

The yearly rate of interest varies from four and a half to fifty per cent. In small transactions where an article is given in pawn, it varies from four and a half to nine per cent; in large transactions with a mortgage on movable property it is six per cent; in transactions with a mortgage on houses or lands from six to nine per cent; in petty agricultural advances upon personal security from twelve to eighteen per cent; and in advances of grain with a lien on the crops from twenty-five to fifty per cent. Six per cent a year would be considered a fair return for money invested in buying an estate. Interest is charged by the month, according to the Hindu year, and in years with an intercalary month, it is charged for thirteen months instead of for twelve.

Currency.

In most parts of the district the Imperial rupee is the standard in common dealings. In some places Baroda *bábáshai* and *sicca* rupees are also in use. In transactions carried on in Government rupees, discount is allowed according to current rates.

Wages.

In 1850 Kolis and other field labourers were paid 3*d.* (2 *annas*) a day; smiths, bricklayers, masons, and carpenters 7½*d.* (5 *annas*), and tailors 6*d.* (4 *annas*). In 1870-71 the daily wages of Kolis and other field labourers rose to 4½*d.* (3 *annas*), and that of smiths, bricklayers, masons, and carpenters to 1*s.* (8 *annas*). These rates still continue. Day labourers are generally Kolis, who offer their services either as partners or as field workers. As partners they usually receive a third or a fourth of the crop, and as workers, if engaged for the whole year, a total payment of about 240 pounds (six *mans*) of grain, and if engaged only for a time 2¼*d.* (1½ *annas*) worth of grain, besides food for the day. Women and children are employed as day-labourers; the woman in most cases getting as much as a man, the children 1½*d.* (1 *anna*) worth of grain besides food for the day. Payments for field work are in grain not in cash. For other than field work the daily wage of a labourer is for a man 3*d.* to 4½*d.* (2 - 3 *annas*); for a woman 2¼*d.* to 3¾*d.* (1½ - 2½ *annas*) and for a child 1½*d.* to 2¼*d.* (1 - 1½ *annas*).

The following table gives the rupee prices of the different staple products in 1850, 1860, 1870, and 1878:

Chapter V.
Capital.
Prices.

Mahi Kántha Produce Prices in Pounds for a Rupee.

Produce.	1850.	1860.	1870.	1878.	Produce.	1850.	1860.	1870	1878.
Millet	100	40	35	21	Wheat . .	66	34	20	16
Indian millet ...	80	70	86	20	Pulse	100	32	36	23
Rice .. .	36	24	19	15	Maize	95	70	45	20

Weights and Measures.

There are no dealers in precious stones. The scale for gold and silver is: three *ratis*, one *vál*; sixteen *váls*, one *gadiáno*; two *gadiánás*, one *tola*. The weight *rati* is the seed of the Abrus precatorius, and the other weights are square pieces of lead and brass. Coffee, cotton, drugs, salt, spices, molasses, sugar, rice, and grains are weighed according to the following measure: four *páser*, one *ser*; forty *sers*, one *man*. A *ser* is equal in weight to forty Imperial rupees. The *páser* is of iron round and flat in form. Small weight measures to equal $\frac{1}{16}$ and $\frac{1}{8}$ of a *ser* and two *sers*, four *sers*, five *sers*, ten *sers*, and twenty *sers* are also in use and are made of iron. The measures for liquids such as clarified butter, oil, and honey, are 2½ rupees, one *adhol*; two *adhols*, one *navtánk*; two *navtánks*, one *páser*; two *pásers*, one *achher*; two *achhers*, one *ser*; ten *sers*, one *dhadi*; four *dhadis*, one *man*; all of them round flat pieces of iron. In the wild parts of the province, in measuring quantities of less than five *sers* of butter or honey, instead of weights, wooden measures are used. In some places milk is also sold by measure up to one *ser* in brass vessels. For liquor, glass bottles and small copper vessels are used as measures up to a *ser* and a half; in some places earthen pots are also used as measures up to half a *man*. The measure for other substances is four *páser*, one *ser*; 1¼ *sers*, one *páli*; four *pális*, one *mánu*; two *mánus*, one *dománu*; two *dománus*, one *sáhi*; five *sáhis*, one *pákalsi*; four *pákalsis*, one *kalsi*; ten *kalsis*, one *muda*. The *páser*, made of iron or stone is round and flat in form; the *páli* and *mánu* are cylinder-shaped wooden measures; the *sáhi*, *pákalsi*, *kalsi* and *muda*, are simply names. No weights or measures of their size are in use. Cotton, silk, and other goods are sold by the following measure. but when entire pieces of cloth are sold in lump, a score is the unit in ordinary use; two *ángals* or finger breadths one *tasu*, the space between finger joints; twenty-four *tasus*, one *gaj*; thirty-six *tasus*, one *vár* or yard; and eighteen *tasus*, one *háth* or cubit. The other long measures are eight *yavs*, one *ángal*; two *ángals*, one *tasu*; twelve *tasus*, one *háth*; three *háths*, one *pánadu* or *kadam*; and 1800 *pánadu* [illegible] miles. Land is measured [illegible] een *tasus*, one *háth*; five *h* [illegible] twenty *vasás*, one *vigha*. The time measures are sixty *pals*, one *ghadi* of twenty-four minutes; two *ghadis*, one *muhurt*; two and a half *ghadis*, one *kalák* or hour; three *kaláks*, one *prahar*; eight *prahars*, one *divas* or *tithi*, day; fifteen *tithis*, one *paksh* or fortnight; two *pakshas*, one *más* or month; two *más*, one *ritu*; and six *ritus*, one *varsh* or year. Masonry

Chapter V.
Capital.

is sold by solid measure as follows: rough hewn stones, 2 to $2\frac{3}{4}$ *gaj* in length, $\frac{3}{4}$ *gaj* in breadth, and four *tasus* in depth for 2*s*. (Re. 1); wrought stone, twelve *tasus* long, twelve *tasus* broad, and twelve *tasus* deep, that is nearly one cubic foot, is sold at from 1*s*. 9*d*. to 2*s*. 3*d*. (14 *annas* - Re. $1\frac{1}{8}$) per cubic foot. Grinding stones are sold at the rate of 2*s*. to 5*s*. (Re. 1 - $2\frac{1}{2}$) per cubic foot. There are no local measures either for timber or earth.

CHAPTER VI.

TRADE.

Roads.

THERE are nine chief lines of road. A made road nearly all the way from Idar to Ahmednagar, partly bridged, about ten miles; a made road from Ida[illegible] road from Idar [illegible] only to Badoli, three miles; a tram-road from the gate of the town of Ahmednagar to the Háthmati weir, ¼ of a mile;[1] a cleared roadway from the railway station at Ahmedabad to Sádra cantonment, passing through British, Gáikwár, and Mahi Kántha territory; a cleared roadway from Ahmedabad to Meywár and Vágad, passing through British, Gáikwár, and Mahi Kántha territory; a cleared roadway from Ahmedabad to Neemuch viâ Meghraj, passing through British, Gáikwár, and Mahi Kántha territory; an ordinary road from Brahmakhed into Márwár by Posina, passing through Idar and Dánta limits; an ordinary road from Valásna to Pál, leading on to Khervála in the Meywár hilly tracts. All of these roads have been built and made fit for traffic by the chiefs through whose territories they pass. A poor kind of gravel, *muram*, found on the spot is used for the surface of the made roads. An attempt is now being made to break into metal the rocks near the Ahmednagar and Idar road. These roads are free from tolls, but at different posts, *nákás*, transit dues are levied.

Post Offices.

There are at present (1877-78) five post offices at Idar, Ahmednagar, Sádra, Mánsa, and Pethápur. Letters are delivered at these five stations by delivery peons, and to help in distributing letters, rural messengers are attached to the post offices at Mánsa, Ahmednagar, Idar, and Sádra. To places out of the range of the postal department, letters are conveyed by the horsemen of His Highness the Gáikwár's Contingent.

Trade.

Considerable traffic was formerly carried on between Gujarát and Meywár through Idar, Pol, and thence to Márwár. The principal articles of trade in the Mahi Kántha are grain of all sorts, *tal*, Sesamum indicum, clarified butter, *ghi*, oils, honey, wax, soap made from *us* an alkaline efflorescence found on the banks of rivers and other places, timber, and cloth both coloured and plain. The local manufactures, exported to the neighbouring districts of Ahmedabad and Baroda, are leather worked up in various ways, coloured cloth, knives, honey, wax, and soap.

In ordinary seasons more grain is produced than is wanted for the district food supply. Of the crops wheat, *ghau*, Triticum æstivum;

---

[1] It is proposed to continue this stone tramway from Ahmednagar to the Parántij border.

Chapter VI.
Trade.

maize, *makái*, Zea mays; millet, *bájri*, Penicillaria spicata; Indian millet, *juvár*, Sorghum vulgare; *methi*, Trigonella fœnumgræcum; *math*, Phaseolus aconitifolius; and *adad*, Phaseolus mungo, are exported to some extent. The chief imported articles are Morinda, *surangi*, Morinda citrifolia; Safflower, *kasumba*, Carthamus tinctorius; turmeric, *haladh*, Curcuma longa; betel-nut, spices, English piece goods, silks, cloth for female dresses, and turbans from Pratábgad in Málwa, Ahmedabad, and Paithan in the Nizám's dominions, tobacco, cocoanuts, dates, and copper and brass vessels.

Mnaufactures.

The chief manufactures are of cloth *dangaris*, *dhotiás*, *pachhedis*, printed *sállás* and stamped quilts, *kholia*; soap, molasses, oil, liquor, baskets, matting, pottery, charcoal, sealing wax, ornaments, wooden toys, and leather shoes, belts, and bags. Idar, Ahmednagar, and Pethápur are famous for their arms and cutlery. In the Katosan district and at Idar the manufacture of opium was carried on, but is now forbidden. At Katosan during the year 1875-76 sixty-five chests and at Idar 145 chests[1] together yielded the Idar state a revenue of £812 (Rs. 8120). In 1877-78 at Idar fifty-nine chests yielded £336 (Rs. 3360), and at Katosan eleven chests yielded £52 (Rs. 517). Coarse cotton, *doti*, cloth is woven all over the district by Dheds. The Idar manufacture of red powder, *kanku*, has died out. In some parts Ráikás and Bharváds for their own use get blankets made by Rávaliás, and pack-saddles, *dalis*, are also made, but wool-weaving is not an industry of any importance. At Idar, Sádra and Mánsa, Maniárs, both Hindus and Musalmáns, make ivory bracelets. The process is the same as at Ahmedadad. All well-to-do Hindu women including Rajputs and Kanbis use them in the same way as in Ahmedabad. At Vadáli, Brahmakhed, Meghraj, and Mohanpur, Dabgars make jars for holding clarified butter; the process of making them is the same as at Ahmedabad. They also make small oil jars, *budhlis* and *kundis*, and scales. Mochis, generally Hindus, make for local consumption shoes, country saddles, knife cases, and small boxes, *khisis*.

The following table shows where and when the Mahi Kántha fairs are held, their average number of visitors, and the number of days each lasts.

Mahi Kántha Fairs, 1879.

No.	Place.	Date.	Visitors.	Days.	No.	Place.	Date.	Visitors.	Days.
1	Sámláji... ...	November..	40,000	Fifteen.	11	Esri	March ...	2000	One.
2	Brahmakhed ...	February...	6000	Fifteen.	12	Bhávnáth ...	August ...	2000	One.
3	Amba Bhaváni.	September.	5000	Five.	13	Heradi	April ...	2000	One.
4	Do. ...	November.	4000	Five.	14	Mokesar	August or September.	2000	One.
5	Bávlia... ...	September.	8000	One.	15	Jasnimáta ...	August or September.	2000	One.
6	Ahmednagar ...	March ...	5000	One.	16	Pethápur (Dánta) ...	August ...	2000	One.
7	Idar	September.	5000	One.	17	Kotesar Mahádev ...	March ...	1000	One.
8	Barvav	September..	4000	One.					
9	Delvára... ...	April ...	4000	One.					
10	Tárangáji ...	March ...	2000	One.					

The manufactures are chiefly carried on by the people on their

Chapter VI.
Trade.

own account and in their own houses; hired labour is seldom used. There is no class of labourers attached to any manufacture in a manner which affects their personal freedom. There are no cotton factories or other industries conducted by European agency or with European capital.

Craftsmen.

The chief craftsmen are carpenters, blacksmiths, weavers, dyers, and turners. There are no good carpenters, but the blacksmiths of Pethápur, Ahmednagar, and Idar are skilled and clever workmen. Of weavers, Dheds all over the district make coarse cotton cloth, *dangari*. At Ahmednagar in Idar is a colony of SHIA Bohorás, weavers of coarse *dhotis* and other articles of dress. At Pethápur, the finest weaving in the district is the work of Musalmáns of the Momna sect. They say that about 100 years ago, annoyed and hindered by the Marátha government, fifty or sixty families of them left Ahmedabad, and under the guidance of one Bahádar Karim came and settled at Pethápur. Only five families who weave women's robes are now left. The cloth made by these Momnás is woven from silk and cotton yarn, both country and English. The best dyers in the province are at Pethápur, Hindus of the Bhávsár caste, who colour and send to Siám coarse English cloth. The best wood-turners are at Idar. They turn and colour in a finished style tent poles and cot and cradle legs.

Trade Guilds.

In the Mahi Kántha all classes of traders, Vániás dealing in money, cloth, grain or groceries, oilmen, dyers, calico-printers, Bohorás and Dheds have each a trade guild, *mahájan*, composed of the chief men of the community. To these guilds, marriage and other caste questions are referred for settlement. The Vánia *mahájan* takes a lead in deciding disputes. The different sub-classes of manufacturers and craftsmen, such as among weavers, warpers and sorters, have not each a separate guild. If their interests clash, the question is referred for settlement to the Vániás' guild. There has never been a strike in any of the trades. When all engaged in a craft or calling are of one caste, the *mahájan* enforces its decisions by refusing to have any dealings with any disobedient member. When the men engaged in a craft or calling are of different castes no general steps are taken to enforce the *mahájan's* decisions. Among money-lenders, cloth-sellers, grain-dealers, grocers, copper and brass sellers, the practice of apprenticeship prevails to a certain extent. The position of an apprentice is much the same as that of a clerk, *gumásta*, or servant, and his yearly income varies from £1 16*s*. to £6 (Rs. 18 - 60). When a man adopts a craft or calling which his father did not follow, he has not to pay any entrance fine or make any special arrangements with the trade *mahájan*, and no fees are levied when a man succeeds his father. *Mahájan* funds are derived from gifts on occasions of marriage or death, from fines on breakers of caste rules, and from intestate property. They are spent on religious objects, and on matters touching the interests of the community. The leading men of the different Vánia castes are called Seths, but they have no special trade functions, and there is no *nagarseth*, or acknowledged head of the merchants.

Markets.

Trade is mostly carried on in permanent markets. The chief

Chapter VI.
Trade.
Markets.

local trade-centres are Mánsa, Pethápur, Sádra, Idar, Ahmednagar, and Katosan. There are seventeen periodical fairs of which the Sámláji fair, on the north-east frontier of the Mahi Kántha, held every year in November, and the Brahmakhed fair, fifteen miles north of Idar, held yearly in February, are the most important. Each of these lasts for fifteen days. At both, the staple articles of trade are brass, copper and ironware, cotton fabrics, brocade from Ahmedabad and embroidered work from Pratábgad and Meywár, pearls, country ornaments, grain, opium, and cattle. The traffic at the other fairs is mainly in household necessaries. The average yearly value of the merchandise sold during the five years ending 1878 was £63,226 (Rs. 6,32,260) at Sámláji, and £7344 (Rs. 73,440) at Brahmakhed.

CHAPTER VII.

HISTORY.

Chapter VII.
History.
Early Hindus to 1412.

The history of the lands included in the Mahi Kántha Agency centres in the affairs of the Idar state. The traditions of that fortress reach back to mythical times, when, in the *Dvápár Yug* or third age, its rulers, Elvan the Rákshas and his brother Vátápi, were destroyed by Agastya Rishi. The earliest settlers, both rulers and ruled, were the tribes now known as Bhils and Kolis. The next comers were Rajputs, whose arrival in the Mahi Kántha seems to date from the establishment of Arab power in Sind and the fall of Valabhinagar in the eighth century. In the eleventh century the Musalmán destruction of Nagar Tatta in Sind drove the Parmár Rajputs, and in the twelfth and thirteenth centuries the further advance of Musalmán power, drove many other Rajput tribes, the Parmárs of Chandrávati, the Ráthods of Kanouj, and the Chávdás of Anhilváda south into the Mahi Kántha hills. To the Chandrávati Parmárs belong the houses of Mohanpur, Ranásan, Rupál, Varágám, and Bolundra; to the Kanouj Ráthods belong the houses of Pol, Málpur, Valásna, and Magodi; and to the Chávdás of Anhilváda, Mánsa and Varsoda. By intermarriage with the Kolis many of these Rajputs lost caste, only keeping the names of the Rajput clans, Makvána, Dábi, and Báriya, to which their forefathers belonged. In the fifteenth century came the Vághela houses of Pethápur and Posina.

Musalmáns, 1412-17[illegible].

After the supremacy of the Ahmedabad kings was established (1412), many Rajputs, the chiefs of Ghodásar, Katosan, Ilol, Likhi, and Gábat, in reward for service, and Punádra, Khadál, Dábha, and Ramás, offshoots of the house of Mándva, because they agreed to embrace Islám, received grants of land. The decline of the Ahmedabad dynasty (1540-1570) favoured the increase of local power. Under the Moghals, for more than half a century, only every five or ten years, when specially well supplied with troops, did the Viceroy levy contributions in the Mahi Kántha.[1] Not till the latter half of the seventeenth century did the Moghals succeed in levying a regular tribute.

In the early years of the [illegible] century Moghal [illegible] accompanied by the revival [illegible]. But, [illegible]

[1] [illegible]

Chapter VII.
History.
Maráthás, 1750-1811.

middle of the century, this was again suppressed by the Maráthás who, settling in the province, levied tribute[1] from all except the poorest and most out-of-the-way chiefs. Every two or three years, the Baroda Government collected tribute by means of a military force, but, losing strength in the beginning of the present century, they failed to control their Mahi Kántha tributaries. As had been done in Káthiáwár in 1807, it was, in 1811, arranged that the British Government should collect the tribute and pay it over to the Gáikwár, thus freeing the Baroda Government from the heavy burden of maintaining the revenue-collecting force, and freeing the province from the loss caused by its periodical progresses. The amount of tribute due was fixed on the basis of the past ten years levies, and security was taken for its regular payment and for the tributaries' good behaviour.[2]

At the same time other claims, notably the Idar food, *khichdi*, demand, collected from their vassals by local chiefs, remained untouched; and the Koli chiefs, either as their original share, *girás*, or as blackmail, *vol*, continued to collect small yearly levies from their quieter neighbours. Thus matters remained till, at the end of the 1818 campaign, the Peshwa's share of Gujarát fell to the British. Their new possessions brought the British Government into immediate contact with the surrounding unsettled, *mehvási*, tribes of the Mahi Kántha, and the interlacing of possessions and the confusion of authority ended in such general lawlessness that it was evident that some one power must become responsible for the maintenance of order. As the Gáikwár Government was unable to take this position, the management of the Mahi Kántha was, by an agreement concluded on the 3rd April 1820, made over to the British Government. Under the terms of this agreement, the British Government undertook to collect and pay the tribute free of all expense, the Gáikwár Government pledging itself not to send troops or in any way interfere with the districts. It was also agreed that expenses incurred in coercing a refractory chief should be recovered from his estate.[3]

To preserve order and carry out the terms of this agreement, a British Political Agent was in 1821 placed in charge of the Mahi Kántha. The three points that chiefly pressed for settlement were, to establish order, and secure future quiet; to collect tribute arrears and insure future regular payment; and to settle the Idar territory. For these objects a military force was placed at the Political

---

[1] Of the sixty-three Mahi Kántha states the only houses who pay no Baroda tribute are Pol, Magodi, Gábat, Timba, Várágám, Ránipura, Bolundra, Likhi, and Umbri.

[2] Bom. Gov. Sel. XII. 6. For the text of the treaty see ditto pp. 282-285, and Aitchison's Treaties (1876), IV. 71. There the treaty of sixteen articles is said to be the one made by Colonel Ballantyne in 1812. But it seems that the original agreement was altered in 1814, in 1818, in 1821, and in 1822, and that it was in 1830 that the final agreement was concluded by Colonel Miles and his assistant, Lieutenant Prescott, Political Agent, 1057 of 30th September 1879.

[3] Bom. Gov. Sel. XII. 7. For the text of the treaty see Aitchison's Treaties (1876), IV. 235.

Maráthás, 1750-1811.

Agent's disposal. The chiefs were called on to sign agreements, to abstain from plunder, to surrender plunderers and other offenders, to employ their whole means to put down marauders, to abstain from private war, to refer disputes to the arbitration of the British Government, and to protect traders. Owing perhaps as much to poverty as to unwillingness to pay, the chiefs had allowed their tribute to fall greatly into arrears, and the Baroda Government by pressing exorbitant claims added to the difficulty of a settlement. The matter was referred to the Bombay Government, who decided that the Gáikwár was not entitled to more than had been sanctioned by the settlement of 1811-12. Full and counter securities for future payments were taken, and an average fixed for the settlement of the various claims of the petty chiefs. In 1828, as a measure of economy, the Panch Mahály, Rájpipla, and Mahi Kántha Agencies were consolidated. To this charge Mr. Willoughby was appointed, but leaving shortly after, the Mahi Kántha was attached to the Baroda Residency. In 1829 an officer was appointed to reside at Sádra to superintend the Gáikwár's contingent, and one of the assistants from the Baroda Residency was yearly deputed to collect the tribute.

Disturbances, 1833-1836.

This attempt to manage the country from a distance failed. In 1833, on the death of Rája Gambhirsing of Idar, Fatehsing, chief of Rupál, seizing a rich merchant, brother of the Idar minister, refused all ranson till a sum owing him by the Idar state was paid. This sum the minister could not pay, and other arrangements failing, the minister promised Surajmal, son of Jhálamsing chief of Mondeti, a large reward if he succeeded in freeing his brother. Gathering about 400 mercenaries and joined by the Vávri Bhils then at feud with Rupál, Surajmal hunted the chief from place to place, and at last took the fort of Rupál. Applying to the Idar minister for funds to pay his mercenaries, Surajmal was refused, and, becoming desperate, plundered Bokhár and two or three other Idar villages, and retired first to the forest of Phárki near Mondeti, and then to Vadáli levying contributions from the neighbouring villages. In 1835, on the death of Rája Karansing of Ahmednagar, Mr. Erskine the British Agent, hearing that three of the late Rája's wives were to be burnt, advanced with a body of troops and guarded all the gates of the town. Determining to perform the rite, the chief's family called in some Bhils, who secretly raising a funeral pile on the side of the town furthest from the British encampm [illegible] wall, led out the [illegible] the British Ager [illegible] by the Bhils and did not reach the burning ground till all was over. Afraid of vengeance the Rája's two sons Prithising and Takhtsing fled to the hills. Next day Surajmal, who had been called in to help, arrived with a body of about sixty horse and one thousand Makránis, and, finding how matters had gone, retired. Mr. Erskine occupied the town and called in additional troops. Captain Delamain and Major Morris, with some difficulty and loss, succeeded in dispersing the armed bands and in destroying several strongholds, but failed to capture the outlaws or to restore order.

Chapter VII.
History.
Disturbances, 1833-1836.

Meanwhile (1835) affairs at Idar went from bad to worse. The cultivators, plundered alike by the chief and the numerous outlaws, deserted their villages, public confidence was destroyed, and the state threatened with speedy ruin. To restore order the Political Agency was re-established, and Captain, afterwards Sir James Outram, so vigorously hunted down the leading outlaws that opposition was quelled.[1] On the 7th February 1836 a general amnesty was proclaimed; the outlaw chiefs were invited to attend; their lands were promised to them on submission; and a guarantee was given that their grievances should be inquired into and redressed. Prithising and his brother Takhtsing, the first to avail themselves of these conditions, were restored to their possessions on renouncing the practice of widow burning, and engaging not to entertain foreign mercenaries. They were followed by all the other outlaws, who, on tendering their submission, were treated with equal leniency. By the end of 1836 tranquillity was restored. Besides by suppressing disorder, Sir James Outram, by establishing the Sámláji fair and starting a system of Border Arbitrations, greatly benefited the Mahi Kántha. About 1839 the widow of the Thákor of Ámliyára, failing to disprove the rights of the Thákor's posthumous son by another wife, took to the hills, accompanied by her supporters the Thákor of Sáthumba and other chiefs, among them the lately pardoned chief of Rupál. A force was sent against them, their troops were scattered, and shortly after the widow, her adopted son, and the Rupál family were captured. Escaping at the time, the Rupál chief was next year caught and given up by the Vánkánir and Torda Thákors, and ended his days in the Ahmedabad jail.

1858.

To stop the ruinous practice of self-outlawry, Government made it a penal offence liable to very severe punishment.[2] From that time self-outlawry became rare and it has now disappeared. In 1857 troops had to be called out to put down a rising at Chándap, and, in the next year, the presence of a military force was twice required. On the first occasion measures were taken for registering arms, and, when necessary, for disarming part of the population. These measures were very distasteful both to the chiefs and the people, and such was the attitude assumed within the Mahi Kántha and in the neighbouring Baroda districts where similar measures were adopted, that it was considered expedient to send a strong force under Major Grimes through the country. Owing to the judicious action of the Political Agent, Major Whitelock, and the impression left by the display of British power, that without coercion, 588 villages were disarmed and in 310 the arms were registered. Though not against the people of the Mahi Kántha, Major Grimes' force had to be brought into action. The inhabitants of Dabhora, a village in the Gáikwár sub-division of Kherálu, refused to give up their arms, and, on the appearance of the force, left their village and took up a strong position in the Táringa hill. As they refused to surrender and murdered a trooper of the Gáikwár's contingent, it was considered

---

[1] Rás Mála, 528.

[2] Bom. Gov. Sel. XII. 11.

Disturbances, 1858.

advisable to dislodge them. Accordingly, on the 31st May 1858, their position was successfully attacked by a detachment of the 2nd Grenadier Regiment N. I., supported by some of the Gujarát Irregular Horse. The attack was made with great spirit, the insurgents being driven from peak to peak till they were finally dispersed with a loss of about eighty killed and wounded and ten prisoners, the loss on the British side being two rank and file of the grenadiers killed and a trooper wounded.

During this disturbance the attitude of Surajmal, Thákor of Mondeti, caused considerable anxiety. Formerly a prominent outlaw, he was included in the amnesty of 1836. Deeply sunk in debt, his estate was placed under attachment and a fixed allowance set apart for his support. A reduction of the allowance gave the Thákor great offence, as he had been incurring other heavy debts and had kept in his pay a considerable number of Makránis. While the work of registering arms was going on, he kept comparatively quiet. Afterwards he interfered with the arrangements made for the management of his estates, and, accompanied by a band of Makráni mercenaries, took to the hills. Happening at such a time, this could not be overlooked. And, as every effort to induce him to come in quietly, failed, a force was despatched to the scene of disturbance. Before the arrival of this force hostilities began. Captain Black, the Assistant Political Agent, accompanied by a body of Gujarát Irregular Horse was reconnoitring the town of Mondeti, when some Makránis shewed fight and wounded the officer in command. Afterwards when the Ahmedabad force arrived, on the 22nd August 1858, the town of Mondeti was attacked and carried with a loss to the assailants of seven men wounded. Owing to defective arrangements, the Makránis and others composing the garrison were allowed to escape and join the outlaw Thákor. After this, though there was no further conflict until at the end of the year the Thákor came in, troops had to be kept in the field, and a long chain of posts maintained.

1867.

Nine years later (1867), Pratápsing, a Rajput in the service of the Thákor of Posina, levying a body of Makránis, raised a disturbance and went into outlawry. At his instigation the great-grandmother of the Thákor fled to Posina taking the young chief with her. Additional militia, *sibandi*, had to be levied, and matters were, after a time, satisfactorily arranged without any great disturbance of the peace. Next year, a detachment of British troops had to be sent to Posina to guard the frontier against the inroads of the outlawed Thákor of Battána in Sirohi, and the arrangements then made saved the district from trouble.

Since 1868 the public peace has been unbroken.

CHAPTER VIII.

LAND ADMINISTRATION.

Chapter VIII.

Land Administration.

Proprietors.

The land is held by chiefs, *Thákors*, and proprietors, *Tálukdárs*, in estates varying from a share in one village to a large tract of country. Tálukdárs generally consider their tenants liable to be turned out at their pleasure. Still in practice a tenant who pays his rent is seldom ousted, and when a family have for long tilled the same fields, they are generally held to have gained some proprietary interest in the land. Occupancy rights are sometimes, though rarely, bought and sold. Land is, but field tools are not, liable to attachment and sale for private debt.

Revenue System.

In some of the more outlying parts, especially in the north and east of Idar and in Dánta, are large areas of arable waste. In the Idar districts the waste is offered to cultivators on favourable terms, but settlers are scared by the wildness of the country and of its Bhil inhabitants. Formerly the land revenue was farmed; but it is now collected from the cultivators. Bhil villages, with no fixed sites and widely scattered houses, have no village temple or shop, and, except a headman, *gámeti*, no village officers. In other villages the headman, *mukhi*, signers, *matádárs*, and accountant, *taláti*, gather the revenue from the cultivators and pay it to the proprietor, *tálukdár*. In the Bávisi villages, collections, except for village expenses, are made over to the banker, *nishádár*, who stands security for the regular payment of the tribute and remits the amount to the Political Agent. During the last few years, by the advice of the Political Agent, a police *patel* has been added to the establishment of most villages. The village staff are in some parts of Idar paid in cash, but they generally hold rent-free lands or enjoy certain fees and perquisites. Several of the Bávisi villages paying tribute, *ghásdána*, to the Gáikwár, have otherwise the full management of their revenues. There are two chief rent systems, the acre-rate, *bighoti*, and the crop-share, *bhágbatái*. In theory the proprietor has the right to raise the rates or crop share; but the amount of increase is limited by the capability of the land and by public opinion, and, in practice, changes are seldom made. Except in a few Idar villages where crop-rates prevail, the rent is taken in kind. The general practice is that at harvest time the proprietor, with the headman and accountant, goes to each field, and, after examining it, fixes on a certain amount as the whole produce. From this twenty, thirty-three, or fifty per cent, according to village custom, is taken, and the rest divided into two parts, one of them of from $\frac{1}{8}$ to $\frac{1}{2}$ belonging to

Chapter VIII.
Land Administration.
Revenue System.

the landlord and the other to the tenant. In Idar where a cash acre-rate, *bighoti*, is in force, the ordinary acreage charge is for garden land, *bágáyat*, 12s. (Rs. 6); for black soil, *káli*, 6s. (Rs. 3); and for light soil, *gorádu*, 3s. (Rs. 1½). In such villages instalments fall due in January, March, May, and June. In others, where survey rates are being introduced, instalment dates correspond with those in British districts. The cesses,[1] *verás*, levied on Vániás and other non-cultivating classes, fall due in February, *Phágan sud* 2nd, when in some parts interest at from ¾ to one per cent a month begins to run on any sums in arrears.

[1] In some places, a tax according to means, *karm vero*, is levied both from

CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.
System.
1855.

In 1855 the administration of justice was, except cases of murder and manslaughter, in the hands of the petty chieftains. Civil disputes were usually laid before arbitration courts, *pancháyats*, and a compromise was generally the result. Robberies were commonly settled by the restitution of the stolen property, and the payment of a small fine. All civil and criminal cases, in which the parties concerned were the vassals of different chiefs, were referred to the Political Agent for investigation, who, as far as practicable, applied the Regulations of the Honourable Company's Courts.

1879.

At present justice is administered by the Political Agent and two assistants. The Idar chief at present is a minor, and his territory is directly managed by one of the assistants to the Political Agent. Under ordinary circumstances, this chief, whose estates include little less than one-half of the whole Mahi Kántha population and revenue, is subject only to the Political Agent's general supervision and advice. In the other half of the Agency territory, the police and the administration of justice rest more or less entirely with the political officers. For some time past, the work of classifying the chiefs and grading their judicial powers, a measure attended in Káthiáwár with such excellent results, has been in progress in the Mahi Kántha. In the year 1875 a scheme submitted by the Political Agent received the sanction and approval of Government. Of the whole number of chiefs, fifty-two, who had previously exercised undefined judicial powers, were in 1876-77 arranged, according to their position and wealth, in seven classes, with varying civil and criminal jurisdiction. Chiefs of the first class have full civil and criminal powers, without, except under very special circumstances, any appeal or reference to the Political Agent; chiefs of the second class have full civil and criminal powers, subject, in the case of capital sentences and suits for more than £2000 (Rs. 20,000), to the Political Agent's confirmation; chiefs of the third class have in criminal matters power to imprison for two years and fine up to £100 (Rs. 1000), and in civil matters can try cases of £500 (Rs. 5000) and under; chiefs of the fourth class can imprison for a year, fine up to £50 (Rs. 500), and hear civil suits of less than £250 (Rs. 2500) in value; chiefs of the fifth class can imprison for six months, fine up to £25 (Rs. 250), and hear civil suits of less than £100 (Rs. 1000) in value; chiefs of the sixth class can imprison for three months, fine up to £10 (Rs. 100), and hear civil suits of less than £50 (Rs. 500) in value; and chiefs of the seventh class can imprison for one month, fine up to £5 (Rs. 50), and hear civil suits of less than £25 (Rs. 250) in value. Of the whole number of fifty-two chiefs, one has been entrusted with first class

powers, two with second, three with third, nine with fourth, nine with fifth, fourteen with sixth, and fourteen with seventh. The representatives of seven of the smallest estates have been considered unfit for the exercise of judicial powers. In the case of their lands, the whole civil and criminal jurisdiction, and in the case of the other chiefs the jurisdiction in questions beyond their power, rests with the Political Agent and his assistants.

As far as practicable the British Civil and Criminal Procedure and Indian Penal Codes are in force, but, in the wild Bhil tracts on the Rajputána frontier, all offences are dealt with under rules based on local customs. In Idar the old Stamp Act (X. of 1862) is in force. It has been, and still is, usual to settle civil suits by the arbitration of a jury, *panchâyat*, of four persons, two of whom are named by the plaintiff and two by the defendant. As a rule the decisions thus passed give satisfaction. But lately the invasion of the province by pleaders, *mukhtiárs*, who set the people against arbitration, has made it less easy to get litigants to agree to the old mode of settling disputes. In 1879 of forty-one civil courts seventeen were presided over by the Political Agent, his two assistants, and the *thándárs* and other minor Government officials; the remaining twenty-four were under the chiefs. The number of cases decided was 1355.[1] The Registration Act is not in force, but the chiefs allow title deeds to be brought to them for their signature and seal, and obtain a fee from the parties concerned. In the Idar state during the year 1878-79 the number of title deeds registered was seventeen against twenty-two in the year before, and the amount realized in fees was £27 (Rs. 270) against £36 (Rs. 360).

In 1839 an important benefit was conferred on the Mahi Kántha by the introduction of a Court of Criminal Justice for the trial of all serious offences, through the agency of the Political Agent with three chiefs as assessors. The establishment of this tribunal had a most wholesome effect on all classes and proved a powerful restraint on crime. Before the opening of this court, owing to the facility of evading justice, the indifference, and, in some cases, the want of power of the chiefs, crime was committed with comparative impunity. The number of magisterial courts rose from forty in 1850-51 to sixty-two in 1860-61, and was again in 1870-71 reduced to fifty-nine. At present (1878-79) forty-four officers and twenty-four chiefs exercise criminal jurisdiction. Besides the Political Agent who is vested with [illegible]
Magistrate, and tl [illegible]
class magistrates, there are one magistrate of the second class, and forty of the third class. Of the chiefs, two have criminal powers of the second class, three of the third, eight of the fourth, nine of the fifth, and two of the sixth. During the five years ending 1878-79, 3359 offences, or one offence for every 133 of the population were on an average committed, and about 1841 persons were convicted. Among the offences there were, on an average, five murders, three

[1] The average number of cases decided during the five years ending 1878-79 was 1453. From 1786 in 1874-75, the number fell to 1192 in 1875-76, rose to 1529 in 1876-77, and again fell to 1403 in 1877-78.

Chapter IX.
Justice.

culpable homicides, five grievous hurts, ten dacoities and highway robberies, and 3326 other offences. The number of violent deaths in 1878-79 was thirty-eight against forty-nine in the previous year. The marginal table shows the amount of property stolen and recovered during each of the five years ending 1878-79.

YEAR.	Amount stolen.	Amount recovered.	Percentage.
	£. s.	£. s.	
1874-75 ...	6253 6	1221 18	19·54
1875-76 ...	5432 16	1036 14	19·08
1876-77 ...	7505 10	1359 16	18·11
1877-78 ...	9324 2	2053 16	22·02
1878-79 ...	10,264 6	1648 6	16·05
Total ...	38,780 0	7320 10	18·87

Police.

In the Mahi Kántha, surrounded by the territories of native chiefs, and with its north and east wild and hilly, police control is very imperfect. Except in Bhil and Koli villages which have only the headman, *gámeti,* who is bound to report offences, the system of a village watch, *chaukidárs,* obtains throughout the province; at night the village watchmen, chiefly Rajputs, Musalmáns, and Kolis, attend at the village office, *chávda,* or some other central spot. Of the village watch, the Kolis as *chaukidárs* trace the footsteps of thieves so successfully, that stolen property is sometimes found after the tracks have been followed through several jurisdictions. Even if the stolen property is not found, the village into whose limits the footsteps are traced is, if its watchmen fail to carry on the track, held responsible and forced to make good the loss, a system of compensation known as *valtar.* When the tracks cannot be satisfactorily traced, or when from other causes the village fails in carrying them on, endeavours are made to discover the offenders by secretly holding out the offer of rewards, *morkhái,* to any one who may give information. The informer, *morkháyo,* is not always required to prove the correctness of his information by producing part of the stolen property. He generally gives a clue which is followed up. For instance, he names some of the offenders, who are questioned and their houses searched. In this way stolen property is often found out and the offenders brought to justice. Each sub-division, *táluka,* has a police inspector, and each village a police *patel,* who has under him a certain number of village watchmen. In the whole district, Idar alone possesses a regular police force. It numbers 448 men, thirty mounted and 418 foot, armed with percussion muskets. The monthly cost is £3840 (Rs. 38,400). The village police in Idar numbers 2378 men. Their annual emoluments in cash and grain amount to about £867 (Rs. 8670).[1] Patrolling is carried on by detachments of the Gáikwár's Contingent of horse; these detachments move from village to village, and, whenever a crime is committed, report it to the police inspector of the *táluka;* who proceeds at once to the spot to make inquiries. The following statement shows the number of police or persons doing police work in the province, exclusive of the Gáikwár's Contingent.

[1] A constable, *sipáhi,* in this force gets 12*s.* (Rs. 6) a month; a head constable, *dafedár,* 16*s.* (Rs. 8), and a chief constable, *jamádár,* from £1 10*s.* to £4 (Rs. 15-40).

Mahi Kántha Police Force, 1878-79.

State.	Mounted.	Foot.	Total.	Yearly cost	Village Police.		
					Police In-pectors.	Police *patels.*	Watchmen.
				£. s. d			
Idar	30	418	448	3339 1 6	2	856	1520
Other States	.	..		.	29	800	1888
Total ..	30	418	448	3839 15 5	31	1656	3408

Infanticide.

The two chief forms of crime are robbery and cattle stealing. Agrarian offences are few and cannot be traced to the pressure of creditors. Gang robbery and professional poisoning are unknown.

The Ráthod Rajputs from Márwár, settled in the Mahi Kántha, formerly practised female infanticide. The existence of this custom amongst them was first discovered by Colonel Lang, Political Agent, in 1839, and shortly afterwards he persuaded them to enter into engagements to abstain from the crime. In 1843 Government called on the Political Agent to impress on the chiefs how deep an interest Government took in the matter; to obtain a yearly census and forward regular reports; to issue a proclamation exhorting the chiefs to suppress the crime; to devise measures for the reward and protection of informers; to refer all charges to a committee, *panchdyat*, of the chiefs, whose award should be subject to his confirmation, and generally to assimilate his measures to those already in force in Káthiáwár. The Political Agent was also told that the formation of an infanticide fund was thought highly expedient. The Rája of Idar distinguished himself by the interest he showed in suppressing the crime. The first census was taken in 1848, but the results were untrustworthy. In the following year Captain Wallace reported the success of several prosecutions. The proportion of boys to girls was, at this time, 432 to 276 or about two boys to one girl. Since then the supervision has never been relaxed, and the last report (1878-79) shows a total of 287 boys and 234 girls. The infanticide fund amounts at present to £800 (Rs. 8000).

Widow Burning.

In consequence of the burning of three widows of the Ahmednagar chief in 1835, the state was in 1836 required to enter into an agreement renouncing the practice. In 1840 a proclamation was issued declaring that any village or state in which a case of widow burning occurred should be placed under attachment. Since then the practice has fallen into disuse.

Prisons.

Including lock-ups there are (1878-79) twenty-six prisons. Of these one at Sádra, and the other at Idar are jails. The Sádra jail is a lock-up rather than a jail, as long-term prisoners are not kept there but sent to undergo their sentences at Ahmedabad. The jail at Idar is the state jail, where prisoners undergo any term of imprisonment. In 1878-79 the total number of inmates at all the prisons was 1233 and the cost £2092 (Rs. 20,920) against 872 prisoners and £1777 (Rs. 17,770) in the previous year.

CHAPTER X.

REVENUE AND FINANCE.

Chapter X.

Revenue and Finance.

IN 1845 the total estimated yearly revenue was between £45,000 and £50,000 (Rs. 4,50,000 - 5,00,000). From this amount the Gáikwár received a yearly tribute of £8757 (Rs. 87,570) under the head of *ghásdána*, and £4191 (Rs. 41,910) under *jamábandi*, making a total of £12,948 (Rs. 1,29,480). The financial returns for 1876-77 show, exclusive of alienations of which no detailed information is available, a gross revenue of £79,171 (Rs. 7,91,710), and a gross expenditure of £82,229 (Rs. 8,22,290).

The Idar revenue figures do not go further back than 1833 when the revenue was returned at £8671 (Rs. 86,710). In 1848, including an increase of £5216 (Rs. 52,160) from the lapse of Ahmednagar, it had risen to £16,012 (Rs. 1,60,120). In 1855 it stood at £16,885 (Rs. 1,68,850), and from this, during the late Mahárája's management, it rose to £20,147 (Rs. 2,01,470) in 1859-60, and to £25,288 (Rs. 2,52,880) in 1864-65, an increase chiefly due to the introduction of the crop-share, *kaltar*, system, to the high prices of grain, and to large receipts from fines. Since 1867, under the Political Agent, the revenue has risen to £26,226 (Rs. 2,62,260), in 1875-76, £26,824 (Rs. 2,68,240) in 1876-77, and £28,559 (Rs. 2,85,590) in 1877-78.[1] When taken over, the state was burdened with a debt of £14,864 (Rs. 1,48,640). Though the ordinary expenditure is £21,000 (Rs. 2,10,000), between 1867 and 1877, several large items[2] raised the debt to £33,342 (Rs. 3,33,420). Since 1877 this amount has been reduced by £2150 (Rs. 21,500), and will, it is hoped, by the levy of special marriage, *háth garna*, and installation, *tika*, cesses, be further reduced by about £15,000 (Rs. 1,50,000). Of the smaller states Dánta comes second to Idar, with a revenue of £4900 (Rs. 49,000); Mánsa third, with £3952 (Rs. 39,520); Ámliyára fourth, with £2893 (Rs. 28,930); Mohanpur

---

[1] Besides this the yearly revenue of the Idar feudatories are estimated at about £20,000 (Rs. 2,00,000). The 1878 returns show £21,178 (Rs. 2,11,780).

[2] The chief items were: debt paid off, £24,191 (Rs. 2,41,910); marriage charges of the daughters of the late and of the present chief, £41,643 (Rs. 4,16,430); revenue survey, £11,770 (Rs. 1,17,700); Háthmati bridge works, £2436 (Rs. 24,360); chief's trip to Bombay to pay his respects to the Prince of Wales, £4000 (Rs. 40,000); public works, £7036 (Rs. 70,360), and miscellaneous state expenses £4066 (Rs. 40,660). Total, £95,143 (Rs. 9,51,430).

fifth, with £2700 (Rs. 27,000); Ghodásar sixth, with £2552 (Rs. 25,520); Katosan seventh, with £2500 (Rs. 25,000); and Pol eighth, with £2070 (Rs. 20,700). Of the rest seven had incomes between £1000 and £2000 (Rs. 10,000 - 20,000); twelve between £500 and £1000 (Rs. 5,000 - 10,000); and twenty-six between £100 and £500 (Rs. 1000 - 5000). The state with the smallest revenue is Motákotarna, with £71 (Rs. 710). Except a few claims amounting to £195 4s. 4⅞d. (Rs. 1952-3-3), the British Government draws no revenue from the Mahi Kántha.[1] The Gáikwár's tribute amounting annually to £12,948 6s. (Rs. 1,29,483) is collected by the Political Agent.

Local Funds.

There are (1878) thirteen local funds with a total yearly revenue of £1595 (Rs. 15,950). The following statement shows the chief 1878 details[2]:

Mahi Kántha Local Funds, 1877-78.

Name	Balance	Receipts	Expenditure.	Balance.		
				In cash	In Government Promissory Notes	Total.
	£. s.	£. s.	£. s.	£. s.	£. s.	£. s.
1. Institution Fee Fund ..	296 19	141 17	60 16	378 0	..	378 0
2. Jail Fund...	380 4	209 11	289 1	300 14	...	300 14
3. Sádra Bazár Fund ...	283 10	330 19	334 2	140 8	140 0	280 8
4. Thánadari Fund... ...	685 11	307 0	334 9	258 2	400 0	658 2
5. Vaccination Fund ...	238 18	83 0	77 16	244 3	..	244 3
6. Sádra Dispensary Fund...	220 6	10 3	6 8	24 1	200 0	224 1
7. Daftar Fund	17 6	5 8	9 13	13 1	...	13 1
8 Deputy Educational Inspector's Salary Fund ..	138 16	235 6	198 4	175 18	...	175 18
9. Kalál Bhathi Fund ..	351 16	124 6	141 19	84 3	250 0	334 3
10 Sádra School Fund .	409 13	35 18	38 18	6 13	400 0	406 13
11. Infanticide Fund .	728 1	32 17	...	160 18	600 0	760 18
12. Mahi Kántha Library Fund	55 17	41 12	35 5	12 4	50 0	62 4
13 Tálukdári School Fund.	15 15	37 5	45 13	7 7	...	7 7
Total ..	3822 12	1595 2	1572 4	1805 12	2010 0	3845 12

1 The details of ... the ... of ... Da ... an ... fro ... fro ... on ... Id... state.

CHAPTER XI.

INSTRUCTION.

Chapter XI.

Instruction.

Schools, 1878-79.

Staff.

In 1878-79 there were fifty-five schools in the Mahi Kántha or one school for every thirty villages, with 2666 names on the rolls. Under the Director of public instruction and the Education Inspector, northern division, the schooling of the Mahi Kántha was, in 1878-79, conducted by a local staff 160 strong. Of these one was a deputy inspector, with general charge over all the schools of the district, drawing a yearly pay of £180 (Rs. 1800); the rest were masters and assistant masters of schools with yearly salaries ranging from £45 12*s*. (Rs. 456) to £2 8*s*. (Rs. 24). Including the pay of the deputy[1] inspector the total expenditure to the states was, in 1878-79, £1724 (Rs. 17,236). Of fifty-five the total number of schools, in fifty-four Gujaráti only is taught, and in one, the Tálukdári school, instruction is given both in English and Gujaráti. Gujaráti schools teach up to the sixth vernacular standard. The number of private, *gámthi*, schools has greatly fallen since the introduction of state schools. In 1878-79 it stood at thirty-four with an average attendance of 791 pupils, compared with fifty-five schools and 2400 pupils in 1855.[2]

Instruction.

Progress, 1854-1879.

In 1845 school learning beyond the very simplest rudiments of the vernacular language and the least possible smattering of accounts, was almost unknown. Including the chiefs hardly any one could read or write, and the Vániás, seeing them entirely at their mercy, used every opportunity of enriching themselves at their expense. Ten years later (1855), though education had made some progress, it was confined to elementary instruction in reading, writing, and arithmetic among the Bráhmans, Vániás, and about one-half the children of the chiefs. The great hindrance to the spread of education was the impossibility of getting well-conducted and properly-trained teachers for the village schools.[3] The following figures show the increased means for learning to read and write offered to the people of Mahi Kántha during the last twenty years. In 1860 one school with fifty-two pupils on the rolls was kept up at a yearly cost of about £45 (Rs. 450); in 1864-65 the number of schools remained the same, but the number of pupils rose to 138, and the expenditure to £54 (Rs. 540).

---

[1] Mahi Kántha pays only one-half of the salary and establishment of the deputy inspector. The other half is paid by Pálanpur.

[2] This attendance return is probably untrustworthy.

[3] Bom. Gov. Sel. XII. 11, 97.

The 1870 returns shows a rise to twenty-six schools, 1542 pupils, and an expenditure of over £720 (Rs. 7200). By 1877-78 there was a still greater increase, the number of schools having risen to fifty-two, and of pupils to 2896, and the total cost to £1288 (Rs. 12,880). In 1878-79 there were, as mentioned above, fifty-five schools and 2666 pupils, that is, compared with 1860, an increase in schools from one to fifty-five, and in pupils from 52 to 2666.

Girls' Schools.

Of the fifty-five schools three are girls' schools, two in Náni Márwár and one in the Sábar Kántha, with an average monthly attendance of eighty pupils.

Pupils by Race.

Of 2708, the total number of pupils in Government and aided private schools, there were in 1878-79, 664 or 24·5 per cent Bráhmans; 6 writers, Káyasths or Parbhus; 1096 traders, 581 or 21·4 per cent of them Jains, and 515 or 19·01 per cent Vániás, Bhatiás, and Lohánás; 295 or 10·8 per cent cultivators, Kanbis and Kolis; 86 or 3·1 per cent Rajputs; 257 or 9·4 per cent artisans, goldsmiths, blacksmiths, and carpenters; and 57 or 2·1 per cent craftsmen, oil-pressers, and vegetable-dealers; 4 personal servants, washermen, water-carriers, and palanquin-bearers; 41 or 1·5 per cent miscellaneous; 12 Mochis, shoemakers; and 148 or 5·4 per cent Musalmáns, 67 or 2·4 per cent of them Bohorás. No Bhangia or Dhed boys attended the schools.

Libraries.

In the Mahi Kántha there is a library at Sádra and a reading room at Idar, but no local newspaper. The library at Sádra known as the 'Mahi Kántha Native Library' was established in November 1874. The number of subscribers is returned at thirty-nine and the average annual collection at £21 (Rs. 210). Besides these, the library has donations amounting to £449 (Rs. 4490). It has a building of its own and is provided with 228 books, 141 of them vernacular and 87 English. A small lithographic press belonging to the Idar state is used for making copies of notices and official forms.

CHAPTER XII.

HEALTH.

Chapter XII.

Health.

Diseases.

The prevailing diseases[1] are intermittent and remittent fevers, parasitic diseases such as itch, ring worm, round and thread worms, eye diseases, and to a less extent dysentery. All these, except round and thread worms which owe their origin to unwholesome food, are due to the bad sanitary state of the villages. Where drainage and cleanness have been attended to, a decided decrease in endemic disease has followed. The change is most marked at Idar where ulcers do not present the same unhealthy character as before. Cholera, small-pox, and intermittent fever, are prevalent, but not severe. Cholera appears in the hot season and disappears after a good fall of rain. Small-pox and fever prevail at all times. At Idar there are a few native practitioners, *vaids*, who carry on their occupation and attend the inmates of the palace. In simple cases they are generally successful, in critical cases they invariably fail.

Dispensaries.

There are two dispensaries, one at Sádra the Agency head-quarters where there is also an hospital, and the other at Idar the head-quarters of the Idar state. The number of patients treated at the Sádra dispensary in 1877-78 was 3919, a number less than that of the previous year by 989. The daily average attendance at this dispensary was 42·19, and the cost £340 (Rs. 3400). The Idar dispensary also shows a falling off in the number of patients, 1957 against 2502 in 1876-77. The average daily attendance was 16·55, and the cost of the dispensary £192 (Rs. 1920).

Vaccination.

Vaccinators are employed throughout the province, and are generally well received, except by the Bhils who refuse to have anything to do with them. In 1877-78 five vaccinators operated on 10,738 persons or 890 less than in 1876-77; 10,549 operations were successful, and the cost amounted to £141 (Rs. 1410).

[Catt]le Diseases.

A disease termed *jerbáth*, inflammation of the lungs, has been prevalent among the oxen for the last three years and is believed to be caused by over-work. There is a home, *pánjrápol*, at Pethápur for cows, buffaloes, bullocks, and horses. Some of them are maimed, diseased, and some are healthy. They are sent to the hospital, either because their masters wish them to pass a pleasant old age, or

---

[1] In 1855 the prevailing diseases were intermittent fevers, dysentery, diarrhœa, cholera, small-pox, measles, liver complaints, and enlarged spleens. Small-pox was an annual visitation carrying off vast numbers, while cholera appeared about every three or four years. Vaccination was progressing favourably. Bom. Gov. Sel.

because they have become useless to them. Animals born in the hospital belong to the hospital. Those that are of any use are either set to work or sold, and the proceeds credited to the hospital. The animals are well fed on grass, hay, pulse, and millet, the healthy ones grazing during the day with the rest of the village cattle. The home is under the management of the *maháján* or trade guild, who support it at a yearly cost of about £90 (Rs. 900). Any one sending an animal has to pay something either in money or grain, but the rates are not fixed. All animals, except those attacked with contagious diseases, are admitted into the hospital. When they are diseased, efforts are made to cure them. When an animal dies its carcase is taken away by the Chámadiás or tanners. A special part of the home is used as a worm-room, *jivát khána*, where the vermin that infest grain are kept. Grain attacked by vermin is spread on a cloth and laid in the sun. As the grain grows hot, the animals leave it and sticking to the cloth are caught, put in a vessel, and carried off to the worm-house.

CHAPTER XIII.

STATES.

Chapter XIII.
States.
Idar.

Idar, bounded on the north by Sirohi and Meywár, on the east by Dungarpur, and on the south and west by the Ahmedabad district and the territories of the Gáikwár, has an estimated area of 2500 square miles, a population in 1872 of 217,382 souls, and a yearly revenue of about £60,000 (Rs. 6,00,000) of which about £35,000 (Rs. 3,50,000) belong to petty chiefs[1] and under-lords, and £25,000 (Rs. 2,50,000) to the Mahárája of Idar.

Aspect.

Except a level and sandy tract in the south-west, the country is fertile, full of wild well-wooded hills and rivers. In the cold and rainy seasons it is very beautiful.

Rivers.

Of the five rivers that flow through the state, the Sábar, the Háthmati, the Meshva, the Májam and the Vátrak, the Sábar, rising in the Meywár hills, passes through the north and, taking a southerly course, forms the western boundary of the state for about twenty miles. The Háthmati, coming from the north-east frontier and crossing through the middle of the state, joins the Sábar near Ahmednagar, the joint stream being then called Sábarmati. The Meshva, entering from the east, passes near the sacred town of Samláji, and, taking a south-westerly course, leaves the district, and meets the Vátrak near Kaira. The Májam, rising in the hills near Dungarpur, and, taking a course similar to that of the Meshva, meets the Vátrak near the Ámliyára state. The Vátrak passes near Meghraj in the south-east, and, taking a south-westerly course, meets the Májam and leaves the district to join the Sábarmati at Vautha in Dholka.

Hills.

Idar has many hills, some of considerable size and height, and all clothed with trees and brushwood. On one range that joins the Árávali and Vindhya mountains stands the fort of Idar.

---

[1] The names of the cadets of the Idar house, of its vassals, *sardár patávats*, and of the villages of the original landlords, *bhumiás*, are (*a*) cadets of the Mahárája's family, Jagatsingji Hamirsingji Maháráj of Suvar, Sardársingji Indrasingji Maháráj of Dávar, Bhimsingji Indrasingji Maháráj of Nuva, and Báiji Kesarji Lál the daughter of Ráníji Chauvánji of Virávâda; (*b*) vassals, *sardár patávats*, Hamirsingji Ráisingji of Chandurni, Indrabhanji Surajmalji of Mondeti, Mohbatsingji Hamirsingji of Mehdásan, Dipsingji Daulatsingji of Tintoi, Arjunsingji Narsingji of Undni, Bharatsingji Gopálsingji of Mau, Ajitsingji Daulatsingji of Kukuria, and Dalpatsingji Kumánsingji of Gánthiol; (*c*) estates of original land-lords, *bhumiás*, Pál, Kheroj, Ghorváda, Mori (Meghraj), Posina, Verábar, Pála, Budeli, Táka Tunka, Kuska, Sámeyra, Jália, Dehgámra, Vandiole, Vasayt, Dhambolia, Nádisan, Survna, Gámbhoi, Mor-Dungra, Mohri (Devni), Karcha, Derol.

Except in the extremes of heat and cold to which its northern hilly parts are subject, the climate differs little from other parts of central Gujarát. The mean maximum range of the thermometer during April and May, the hottest months, is from 104° to 105°, and the mean minimum from 75° to 78°. In July and August the mean maximum is from 87° to 95°, and the mean minimum from 75° to 76°. In December and January the mean maximum is from 87° to 89° and the mean minimum is 53°.

Population.

The 1872 census showed a total population of 217,382 souls or 87 to the square mile. Of the whole number, 209,641 or 96·43 per cent were Hindus, and 7741 or 3·57 per cent Musalmáns. Of the Hindus, 16,503 were priests, Bráhmans; 63 writers, 48 Káyasths, and 15 Kshatris; 8688 traders, Vániás; 48,698 cultivators, 36,952 Kanbis, 9596 Rajputs, 1583 Ságors, 486 Mális, and 81 Sathvárás; 15,449 artisans, 4290 Kumbhárs, potters, 3089 Suthárs, carpenters, 2912 Luhárs, blacksmiths, 2873 Darjis, tailors, 729 Sonis, gold and silversmiths, 498 Bhávsárs, calico-printers, 457 Saláts, masons, 367 Kadiás, bricklayers, 146 Ghánchis, oil-pressers, 66 Kharádis, turners, 19 Khatris, weavers of silk and cotton, and 3 Kansárás, coppersmiths; 2632 Bháts and Chárans, bards and genealogists; 3290 personal servants, 2490 of them Hajáms, barbers, 671 Bhois, palanquin-bearers, 113 Dhobhis, washermen; 16 Maráthás, servants and labourers; 4567 Ráikás, shepherds; 8999 miscellaneous workers, 4280 of them Ods, diggers, 1970 Rávaliás, cotton-tape makers and beggars, 1191 Vanjárás, wandering tribes, 1022 Kaláls, tavern-keepers, 262 Chámadiás, tanners, 206 Vághris, fowlers and hunters, 48 Bávchás and Thoris, labourers, 20 Bajániás, acrobats; 70,959 Kolis and 7592 Bhils, unsettled classes; 813 Mochis, shoemakers; 7972 Dheds, 7063 Bhámbhis, 3217 Bhangiás, 2005 Garudás or Dhed priests, and 1141 religious beggars.

Trade.

Poor in natural products and manufactures, Idar has but a scanty trade. Formerly Idar merchants dealt largely in opium, but of late Government has monopolised the trade. The Sámláji and Khedbrahma fairs give some impetus to local traffic. But the more important trade both in exports and imports is with Bombay, Poona, Ahmedabad, Pratápgad, and Visnagar. The chief exports are clarified butter, *doti* cloth, grain of all sorts, honey, leather, molasses, oil, oil-seeds, soap, stone, and timber; the chief imports, brass, copper vessels, cotton, molasses, English and Indian piece goods, salt, sugar, and tobacco. The only industry of any importance is the manufacture of soap at Ahmednagar.

History.

Idar is first known in tradition as Ildurg, the residence in the *Dvápar Yug*, or third age, of Elvan the Rákshas, and his brother Vátápi. These demons, man-eaters who harassed and laid waste the country round, were at last destroyed by the seer Agastya. In the *Kali Yug*, or present age, when Yudhishthir was fresh in men's memories and Vikram had not yet risen to free the world from debt, Veni Vachh Ráj ruled in Idar. He owned a magic gold figure which gave him money for building the Idar fortress and reservoirs.

Chapter XIII.
States.
Idar.
History.
Legends.

Veni Vachh Ráj's queen was a Nágputri, the daughter of one of the Snake Kings of the under world. After living together happily for some time, as they were seated in an oriel window in Idargad, a corpse, followed by a train of mourners, chanced to pass. Asking what the procession meant, the Ráni was told that one of them was dead and that the rest were mourning. 'Let us leave a place where men die' said the Ráni, and she and the king went together to the hill of Táran Máta, and entering a cleft in the rock, close to where the goddess is now worshipped, they were no more seen. Then the land lay desolate for many years.

Gehlot Rulers, 800-970.

When Valabhinagar fell[1] (770), Pushpávati, one of Shiláditya's queens, was at the Árásur shrine of Amba Bhaváni, fulfilling a vow, for the goddess had heard her prayer and she was with child. On her way back Pushpávati heard that Valabhi had fallen and that she was a widow. Taking refuge in a mountain cave, she was delivered of a son, whom she named 'Goha' the Cave-born. Leaving the babe in the charge of a Bráhman woman, and telling her to bring him up as one of her own sons but to marry him to a Rajput's daughter, she mounted the funeral pile and followed her lord. Idar was then in the hands of the Bhils, and the young Goha, leaving his Bráhman mother, took to the woods with the Bhils, and, by his daring, won their hearts. One day the Bhils in sport choosing a king, the choice fell on Goha, and one 'of the children of the forest' cutting his finger rubbed the blood on Goha's forehead as the sovereign mark, *tilak*. Thus Goha, the son of Shiláditya, became lord of the forests and mountains of Idar. His descendants are said to have ruled for seven generations, till the Bhils tired of strangers, attacked and slew Nágáditya, the eighth prince of the line. His infant son Bápa, then only three years old, was saved to become, twelve years later (974), the founder of the Meywár dynasty.[2] Then the city fell into ruins.

Parihár Rulers, 1000-1200.

Some time after, a band of Parihár Rajputs, from Mandovar in Márwár, binding the garland upon its gates, refounded Idar, and ruled there for several generations. In the time of one of these Parihár rulers, Amarsing by name, the Rája of Kanouj, performing a sacrifice in honour of his daughter's marriage, sent letters of invitation to the neighbouring Rájás. Idar was then subject to Chitor, and Samarshi Rával of Chitor, invited by his brother-in-law Pruthuráj to accompany him to the marriage, summoned his vassal Amarsing to attend him. The Parihár chieftain, with his son and a body of five thousand horse, went to Chitor, and soon after (1193) the Idar force was cut to pieces in the great slaughter of Thanesar. When the news reached Idar, many of the Ranis cast themselves from the steep cliff to the north of the town, still known as the 'Ranis' Leap' or 'Murder Hill'.

---

[1] General Cunningham gives 658. Thomas not earlier than 720; possibly fifty or sixty years later. Burgess' Arch. Sur. Rep. 1874-75, 85.

[2] Tod gives 524 as the date of the fall of Valabhinagar, and 728 as that of the foundation of the Meywár dynasty. Rájasthán, I. 191.

History.
The Ráthods, 1250.

Amarsing had left Idar in the hands of a servant Háthi Sord, a Koli, in whom he had every trust. Háthi held the country till his death, and was succeeded by his son Samalio Sord, in whose time the Ráthods first (1257) appeared in Idar.[1]

Driven south by the Muhammadans, the Ráthods, about the end of the twelfth century, under the guidance of Siyoji, the son or nephew of Jaychand Dale Pánglo of Kanouj, established themselves in the sandy deserts of Márwár.[2] Siyoji's second son, Sonangji, repaired to the court of Anhilváda, whose sovereign, probably Bhim Dev II. (1177-1215), assigned him the fief of Sámetra in the district of Kadi. And not many years after the Ráthods won for themselves the fort and lands of Idar. The local story of this conquest is, that Sámalio Sord by his tyranny roused his subjects' discontent. His chief adviser, a Nágar Bráhman, had a beautiful daughter, whom Sámalio demanded in marriage. The father, not daring to refuse, begged half a year's delay. This was granted, and in the interval he paid a visit to Sámetra, and, introducing himself to Sonangji, asked him if he was bold enough to take Idar. Sonangji agreed to try, and the Bráhman, returning home, declared that he was making preparations for the marriage and was assembling his relations. By twos and threes a hundred carriages, supposed to contain Bráhman women, brought to the minister's mansion the Ráthod warriors and their leader. The minister at length gave out that all was ready, and asked Sámalio and his relations to the feast. After the arrival of the bridegroom and his party, intoxicating drugs and liquor were freely served, and, on the minister's ordering his servants to bring the second course, the [illegible]

raising himself for the last time, made the royal mark on the victorious Ráthod's brow, and with his dying breath begged that each Ráthod Ráo on mounting the royal cushion should be marked with the *tilak* by a Sord, who should draw the blood from his own right hand, and say 'May the kingdom of Sámalio Sord flourish.' Spots on the ascent to Idargad, still pointed to as Sámalio's blood stains, are marked by the Hindus with vermilion on 'the dark fourteenth' and other days on which Hanumán is worshipped, and, to the present time, when a fresh descendant of Sonangji seats himself on the cushion of his ancestors in their last retreat at Pol, a Koli of Sarván marks his forehead with blood in token of his yet unsurrendered title to Sámalio's domains.[3] For the next four generations the Idar territories remained unchanged. Then Ranmal, the fifth in descent from Sonangji, took from a Yádav family the country called the Bhágar between Idar and Meywár.

Musalmán Supremacy, 1392.

During this time Muhammadan power had spread over Gujarát, and Idar had been forced to acknowledge its supremacy. According

[1] Rás Mála, 233-235.
[2] Tod's Rájasthán, II. 2.
[3] Rás Mála, 236, 237.

Chapter XIII.
States.
Idar.
History.
Musalmán Supremacy, 1300.

to one account Muzaffar, one of Ala-ud-din's (1295-1315) generals took Idar, and it seems probable that Idar was unable to avoid sharing in the general submission enforced by Alph Khán in the early years of the fourteenth century (1300-1317). Muhammad Tughlik (1325-1351), about forty years later, on entering Gujarát to quell a revolt, first turned his arms against the chiefs of the north-east frontier, and Idar was probably included in the settlement of the province, a work on which the Emperor spent the next three years (1347-1350).[1] Under the weaker rulers that followed Muhammad, Idar would seem to have been left unmolested till, near the close of the century, Musalmán supremacy was again enforced by Zafar Khán, afterwards Muzaffar Sháh the founder of the Ahmedabad dynasty.

Siege of Idar, 1398.

In 1393, the Idar chief refusing to pay his tribute, the Viceroy invested his fort, and after a long siege, forcing the garrison to surrender, extorted a large payment of money and jewels. Five years later (1398)[2] Zafar Khán, determining to reduce Idar, besieged the fort and laid the country waste. While the garrison held out, news came of Timur's overthrow of the Delhi Emperor, and concluding a peace with Ranmal, Zafar Khán returned to Pátan (1401). After three years, according to one account, he again marched to levy the tribute of Idar when the chief fled to Visalnagar leaving Zafar Khán to occupy his capital.[3] If this account is correct the Idar chief must soon after have been restored, for, in the revolt that followed the death of Muzaffar Sháh (1411), two of the rebels, Moid-ud-din Firoz Khán the cousin, and Masti Khán the uncle of Sultán Ahmad I., were aided by Ranmal the Idar chief, and took refuge in his fortress. Sultán Ahmad sending troops against the rebels forced them to flee to Nágor, and Ráo Ranmal despairing of success made peace with the king by surrendering his horses, elephants, and other war materials (1414).[4] About thirteen years later (1426)[5] Sultán Ahmad again marched against Idar, defeated the force brought to meet him, and drove Ráo Punja, the successor of Ranmal, to the hills. Idar was always a troublesome neighbour and difficult to subdue, for, when his country was threatened, the chief could retire to his hills where he could not easily be followed. As a permanent check on his movements, Ahmad Sháh, in 1427, built the fort of Ahmednagar on the banks of the Háthmati. In the following year (1428) during a frontier foray, Ráo Punja, repulsed and pursued by the Muhammadan cavalry, gallopped towards Idar, and, as he passed along a path at the edge of a ravine, his horse shied, and, falling into the chasm below, killed his rider. After Ráo Punja's death Sultán Ahmad marched on Idar and did not return till Punja's son Nárandás had

Ahmednagar fort built, 1427.

---

[1] Tárikh-i-Firoz Sháhi : Elliot's Hist. III. 263.
[2] Major Watson gives 1397. Watson's Gujarát 30, also Bom. Gov. Sel. XII. 105.
[3] Rás Mála, 251.
[4] Watson's Gujarát, 33. Rás Mála, 251, gives 1412, and Bom. Gov. Sel. XII, 105, 1411.
[5] 1425, Watson's Gujarát, 35.

Idar Taken, 1429.

agreed to pay a yearly tribute of £300 (Rs. 3000).[1] Next year[2] Ráo Nárandás failing to pay his tribute, Sultán Ahmad again marched to Idar, and, on the 14th of November, carried by storm one of the chief forts in the province, probably Idargad, and built in it a magnificent mosque.

In 1445 Muhammad II., the son and successor of Ahmad, marched against Ráo Bhán, the brother and successor of Nárandás, who by the Muhammadans is called Bir or Vir Rái. Ráo Bhán for a time took to the hills; but afterwards agreeing to give the Sultán his daughter in marriage, his possessions were confirmed to him.[3] The Ráo appears to have remained quiet during the reign of Mahmud Begada, as, from 1459 to 1513 no mention is made of any expedition against him. Ráo Bhán left two sons, Surajmal and Bhim. Surajmal ruled for only eighteen months, leaving a son Ráimalji, whose place was, in his minority, usurped by his uncle Bhim. In 1514 Ráo Bhim defeated Ain-ul-mulk, governor of Pátan, who on his way to Ahmedabad had turned aside to attack the Ráo. So daring a success brought on the Ráo the full weight of the king's displeasure. Advancing with a great army he found Idar abandoned, and destroyed it. At this time Muzaffar was anxious to advance into Málwa, and, on receiving a large sum of money, made peace with the Ráo.[4] Ráo Bhim, on his death, was succeeded by his son Bhármal, who soon after was deposed by Rána Sang of Chitor, whose daughter was married to Ráimal the son of Surajmal. In 1515 Bhármal sought the aid of Sultán Muzaffar, and he sending Nizám-ul-mulk, one of his chief officers, replaced Bhármal as ruler of Idar.[5] Ráimal did not despair, and two years after again appearing in Idar, defeated a Muhammadan officer Zehr-ul-mulk, the Jher Khán of Hindu tradition. Soon after this Ráimal died, and Bhármal became the undisputed chief. But his capital remained in the hands of the Musalmáns. In 1519 in the presence of Mubáriz-ul-mulk, governor of Idar, some one praised the bravery of Rána Sang of Chitor. Mubáriz, to show his contempt, ordered a dog to be tied to the gate of the Idar fort, and to be called Rána Sang. Hearing of this insult, Rána Sang marched against Idar. Mubáriz having only 900 men retired to Ahmednagar, and Sang taking Idar and marching against Ahmednagar defeated Mubáriz and plundered the town. This Hindu success did not last long. In the next year (Dec. 1520) Sultán Muzaffar marched on Idar and again took it. During the Musalmán occupation of their capital, the Ráos are said to have lived at Sarván, the village held by the descendants of Sámalio Sord, formerly in Idar and now in Meywár. The Musalmáns do not seem to have held Idar for any length of time. Ráo Bhármal again occupied his capital and was twice attacked by Bahádur Sháh in 1528 and in 1530. The second expedition seems to have reduced Ráo Bhármal to obedience, as mention is made that in 1530 Bahádur led an army into Báyad and the Rájás of Idar and Dungarpur were present

Again Taken, 1514.

---

[1] Watson's Gujarát, 36.
[2] 1428, Rás Mála, 269.
[3] Watson's Gujarát, 37.
[4] Bom. Gov. Sel. XII. 105.
[5] Major Watson gives 1517. Watson's Gujarát, 46.

Chapter XIII.
States.
IDAR.
History.
Power Recovered, 1540.

and served in his camp. Dying in 1543 Bhármal was succeeded by Punjáji. During Punjáji's time the power of the Ahmedabad kings greatly declined, and, as he is never mentioned, the Idar chief was probably left in almost complete independence. Afterwards in the reigns of the last Ahmedabad kings (1540-1572), the Ráo of Idar was freed from the demand of tribute on agreeing to serve with 2000 horse.[1] Punjáji was succeeded by his son Nárandás, a great ascetic, who lived only on grain that had first been eaten by cows.[2]

Tributary to Akbar, 1576.

In 1573, Nárandás took part in the revolt against Khán Aziz Koka, the Viceroy of Gujarát. This revolt was checked by Akbar in person, and, in 1575 and again in 1576, expeditions were sent against Idar. In the last of these the Ráo fled, and Idar fell into the Emperor's hands. Following his usual policy, Akbar, asking for no more than an admission of his supremacy, restored the Ráo to his state and made him a commander of 2000 infantry and 500 cavalry.[3] Ráo Nárandás was succeeded by Viramdev, a favourite hero with the bards. Viramdev left no son, and, in supersession of his elder brother Gopáldás, was succeeded by his brother Kaliánmal. Going to Delhi, Gopáldás took service with the Emperor in the hope of being helped to regain Idar. At length, advancing at the head of an army, he took possession of Mándva, planning from there an advance on Idar. While at Mándva, Lál Mia,[4] the Musalmán landlord of that place, fell on him, and Gopáldás, with fifty-two Rajputs, was slain.

When he went to Delhi, Gopáldás left his family at the hamlet of a cowherd named Volo. On growing up Gopáldás' sons made the hamlet their head quarters, calling it Valásna after the cowherd, and gradually encroached on the country round till their lands included the estates of great and little Valásna. At the same time Kaliánmal, the ruler of Idar, conquered from Meywár the districts of Pánavda, Pahári, Javás, Jora, Páthia, Valecha and others that had been brought under Meywár in the reign of Viramdev. Kaliánmal was succeeded by his son Ráo Jagannáth. During Kaliánmal's rule two political parties had been formed, one including the proprietors of Vasái, Mondeti, and Kariádaru supported by the chiefs of Posina and Derol; and the other including Garibdás, the Rehvar Thákor of Ranásan, the chief Muhammadan Kasbátis of Idar, and Motichand Sháh, proprietor of Vadáli. In these times (about 1650) the Gujarát Viceroys began to levy the Idar tribute more regularly than before, and Vetál Bhárot of Baroda was the Emperor's security for the Idar chiefs. This security became in time his creditor for so large an amount that the Ráo determined to get rid of him, and bringing a charge of fornication against him, drove him out of Idar. Upon this Vetál going to Delhi sought the Emperor's help, promising to bring Idar into his hands. The Emperor ordered Prince Murád, then Viceroy of Ahmedabad

---

[1] Bird's Mirát-i-Ahmadi, 127. [2] Gladwin's Áin-i-Akbari, II. 64.

[3] Gladwin's Áin-i-Akbari, II. 64. The yearly revenue of Idar was, at this time, returned at about £4000 (16,16,000 *dáms*) and that of Ahmednagar at £4500 (17,70,912 *dáms*). According to the Mirát-i-Ahmadi (Bird, 343), Idar was taken in 1573 and again (Bird, 349) attacked in 1578.

[4] *This Lál Mia was probably an ancestor of the present mia of Mándva.*

Idar taken by Prince Murád, 1656.

(1654-1657), to help Vetál with 5000 horse. The Ráo's agent at the court of Delhi sent word of the threatened danger. But on Vetál's assurance that the rumour was false, the Ráo made no preparation. Soon after, Prince Murád appeared, and, the Ráo retiring to Pol, Idar was taken without a blow (1656).[1] Placing a Muhammadan officer Syed Hátho in command, Prince Murad continued the Idar ministers in the management of affairs. Soon after, in his retreat at Pol, Ráo Jagannáth died.

Regained, 1658.

His son Punja, then a minor, went to Delhi to receive investiture, but failing by the rivalry of the Jeypur Rája, fled in disguise and joined his mother at Udepur. Helped by the Rána of Udepur, Ráo Punja, in 1658, won back Idar, where he lived, placing his Ránis and treasure at Sarván. Poisoned after ruling for about six months, he was succeeded by his brother Arjundás, who while attacking Ranásan was slain by the Rehvars. On Arjundás' death, Ráo Jagannáth's brother Gopináth began plundering as far as Ahmedabad, and was bought off by Syed Hátho, the Musalmán governor, by money payments. This blackmail, *vol*, the Pol Ráos still levy from Idar. Syed Hátho was replaced by Kamál Khán, an indolent man whom Ráo Gopináth drove out, and, regaining Idar, held it for five years (1664). Garibdás Rehvar, who was at the head of a party in Idar, fearing that Gopináth would take vengeance for Arjundás, brought an army from Ahmedabad to drive him out. The Ráo fled to the hills and died for want of opium of which he was accustomed to take a pound and a quarter a day. The affairs of Idar now fell into the hands of Motichand Sháh, proprietor of Vadáli, and the proprietor of Vasái, Garibdás being the chief minister. In 1679 Karansing, Gopináth's son, drove out the Muhammadan garrison from Idar and regained possession of his capital. Shortly after, Muhammad Amin Khán and Muhammad Báhlol Khán retook Idar, the chief flying to Sarván where he stayed till his death.[2]

Retaken by Musalmáns, 1658.

Regained and retaken, 1679.

Regained, 1718.

Karansing had two sons, Chando or Chandrasing, and Mádhavsing. Mádhavsing took possession of Verábar, which his descendants still hold. For several years Idar remained in the hands of a Musalmán garrison commanded by Muhammad Báhlol Khán. In 1696 Chandrasing began to make raids on the Idar territory, and in 1718 the proprietors of Vasái having driven out the Muhammadan [illegible] brought him back to Idar. His soldiers getting clamorous [illegible] Valásna as security, and entrusting [illegible] Pol. Putting the ruler a Parihár [illegible] f on the royal cushion and founded [illegible] At Idar, after for a time ruling in [illegible] was raised to the chiefship; but afterwards quarrelling with the Kasbátis he had to retire to Valásna. Bacha Pandit then ruled in Idar till in 1721 he was driven out by Mahárájás Ánandsing and Ráising, brothers of Mahárája Abhaysing of Jodhpur.[3]

---

[1] Rás Mála, 312. Bom. Gov. Sel. XII. 10[illegible], gives 1655.

[2] Watson's Gujarát, 81.

[3] Rás Mála, 316. This date [illegible]. Bom. Gov. Sel. XII. 10[illegible], [illegible] 1728; Bombay Chiefs, 1729; and [illegible]

Chapter XIII.
States.
IDAR.
History.
Jodhpur Chiefs, 1731.

Of the succession of the Jodhpur chiefs of the Ráthod clan two stories are told; one that they were called in by the Idar ministers; the other that they had been in revolt against their brother, the Mahárája Abhaysing, Viceroy of Gujarát, and had been pacified by the grant of Idar.

In 1734 Jáwán Mard Khán, one of the leading Gujarát Musalmán nobles, marched on Idar. Ánandsing and Ráising sought the aid of Malhár Ráo Holkar and Ránoji Sindia, who were at this time in Málwa. The Marátha chiefs at once marched to their help, and Jawán Mard Khán, who found himself opposed to an overwhelming army, was forced to agree to pay a sum of £17,500 (Rs. 1,75,000).[1] At the close of the rainy season of 1738, Momin Khán (1738-1743) the Viceroy of Gujarát came to Idar and levied tribute from the chiefs of Mohanpur and Ranásan. This tribute Ánandsing and Raising claimed as being within the limits of their own territory. But the dispute was amicably settled, Ráising, at Momin Khán's request, remaining with him, and Momin Khán agreeing to pay his men's expenses.[2] In 1741 Rangoji, the Marátha chief, induced Ráising to leave Momin Khán and join his service, but Momin soon detached Ráising from this alliance by conferring on him the districts of Modása, Kánkrej, Ahmednagar, Parántij, and Harsol.[3] Next year (1742) the Rehvar Rajputs attacked and took Idar killing the chief Raja Ánandsing. On hearing of this disaster his brother Raising, taking leave from Momin Khán, went to Idar, attacked and drove out the Rehvars,[4] and placing Ánandsing's son, Shivsing, a boy of six years on the throne, himself acted as minister. Ráising died in 1750.[5]

Taken by Rehvar Rajputs, 1742.

Marátha Ascendancy, 1766.

During the Marátha and Musalmán struggles which ended in the Marátha capture of Ahmedabad in 1757, Shivsing would seem to have sided with the Musalmáns, and to have been, as a punishment, forced to give up Parántij, Bijápur, and his halves of Modása, Báyad, and Harsol.[6] About the year 1766 the Gáikwár army under Áppa Sáheb came to Idar and demanded from Shivsing half of the territory of Idar as belonging to his uncle Ráising who had died without male issue. Shivsing tried to avoid compliance, but was in the end compelled to write over a half share of the revenues of the state.[7] In 1778 the Peshwa's deputy at Ahmedabad, with the help of the brother of Surajmal, one of the Idar proprietors who had been put to death by the eldest son of Shivsing, levied a tax

---

[1] Watson's Gujarát, 113. [2] Watson's Gujarát, 120.

[3] Watson's Gujarát, 126. According to another account (Bom. Gov. Sel. XII. 23), these districts formed part of Idar on the accession of Ánandsing in 1731.

[4] Watson's Gujarát, 126. Bom. Gov. Sel. XII. 25, gives 1740.

[5] Watson's Gujarát, 137. The date seems uncertain. Bom. Gov. Sel. XII. 107, gives 1765, and again (p. 25) states that Ráising died shortly after 1751.

[6] Bom. Gov. Rec. 91A of 1861, 75. The Idar account makes out that this cession was a free gift from the Idar chief to the Peshwa as a Bráhman. But this is unlikely, and it would seem that Shivsing had helped Momin Khán to resist the Maráthás. Watson's Gujarát, 146.

[7] Bom. Gov. Rec. 91A of 1861, 26. According to another account Shivsing was obliged to pass a bond for £2000 (Rs. 20,000). Rás Mála, 459.

in the Idar districts named *ghanim ghoda vero* or the robbers' cess. Thirteen years later Shivsing[1] died (1791) leaving five sons, Bhavánising, Sagrámsing, Zálimsing, Amirsing, and Indrasing. His eldest son Bhavánising succeeded him, but dying after twelve days was succeeded by his son Gambhirsing, then thirteen years old. Shortly after Gambhirsing's accession his uncles conspired to murder him, but the plot was found out and they were ordered to leave Idar. Sagrámsing retired to Ahmednagar, and Zálimsing and Amirsing for whom no provision had been made by their father took possession of the Báyad and Modása sub-divisions. In 1795 the three brothers made a joint foray into the Idar districts, and Gambhirsing, meeting them and being worsted, had to enter into agreements very disadvantageous to him. The brothers were allowed to keep not only the two sub-divisions they had seized, but several other tracts including Dávar, Arora, Virávárda, Senol, Gábat, and the Sábar Kántha tribute. These lands were taken possession of by Zálimsing, on whose death his childless widow adopted a younger son of the Ahmednagar family.

The Idar Family divided, 1790.

In 1801 the Koli chiefs of Gadváda were attacked and defeated by a Musalmán force from Pálanpur. The chiefs applied to Gambhirsing, but he was unable to give them any help. Next year the Gáikwár's revenue-collecting force came from Káthiáwár, and encamping at Sidhpur, summoned Gambhirsing to pay tribute arrears. Whilst at Sidhpur Gambhirsing, by the promise of an increase in the tribute, induced the commander of the Gáikwár's force to help him in driving out the Musalmáns from Gadváda. After some difficulty the tribute was settled at the sum of £2400 (Rs. 24,000),[2] and its name changed from the robber-horse, *ghánam ghoda*, to the grass and grain, *ghásdána*, cess. The Koli chiefs on their restoration to Gadváda wrote over a third share of their revenues in Idar's favour. In 1804 the Thákor of Ghodváda, a Rehvar chief, was murdered by his brother. Gambhirsing helped the Thakor's son to avenge his father's death, and [illegible] of the produce of Ghodváda were written over to Idar and afterwards assigned to Indrasing. Gambhirsing, in 1808, [illegible], a cadet of the Pol family,[3] also Temba a Koli [illegible] and the villages of Navargám and Berna belonging to the [illegible] of [illegible], from all of which he compelled the payment of [illegible]. Ráo Ratansing of Pol was also obliged [illegible] security. Next year Gambhirsing again [illegible]

Enforces Tribute from neighbouring Chiefs, [illegible].

[1] During Shivsing's reign he is said by [illegible] followers. Mondeti was given to [illegible] [illegible]

presents, *shirpav*, the net tribute [illegible] (Rs. 20,360). When, in 1849, [illegible] the tribute was raised to [illegible] (Rs. 9980) being for the [illegible]

[3] Rás Mála, 483, 484, states that [illegible] driving the Ráo to the hills.

Chapter XIII.
States.
Idar.
History.

tribute from the Koli villages of Karcha, Samera, Dehgámra Vangar, Vándeol, and Khuski, the last a Rajput possession. H subsequently spread his levies over the Rehvar estates of Sirdoi Mohanpur, Ranásan, and Rupál.

Dispute about Báyad, 1823-1833.

In 1823, Amirsing of Báyad died leaving two daughters. Both Idar and Ahmednagar laid claim to his estates. In 1827 by the help of Lieutenant-Colonel Ballantyne, an agreement was framed, by which Idar renounced all claim to Modása and received two-thirds of Báyad, the remaining third going to Ahmednagar.[1] This agreement was never carried out. One of the daughters died, and in 183 Amirsing's widow wrote over the estate to Gambhirsing on condition of his effecting the marriage of her surviving daughter The terms were not fulfilled and the daughter fled to Ahmednagar in whose favour a precisely similar document had been executed by the mother. The daughter declined matrimony and with the help of the Ahmednagar chief continued to manage her estate Gambhirsing died in the midst of these discussions (1833) and the matter dropped.

British Supervision, 1833.

A few months before his death, Gambhirsing took advantage of Mr. Erskine's being at Idar to make over his son to the care of the British Government. And a few years later (1837) the continued mismanagement of the Idar state and the helpless condition of the young prince induced the Ráni to apply to the British Government to place the state under attachment.[2] To this Government agreed and shortly after, the Modása and Báyad disputes were re-opened and referred by the Ráni to Captain Outram. Meanwhile the death of the Mahárája of Jodhpur, and the adoption of Takhtsing of Ahmednagar, put a stop to any further proceedings, as the Idar house claimed as the head of the family the whole of the Ahmednagar possessions. This claim the Mahárája of Jodhpur attempted to set aside. But it was finally decided by the Government of India on the 14th April 1848, that Ahmednagar and its dependencies should revert to the elder or Idar branch, and that the two estates should, as they had before 1784, form one state under the Rája of Idar.

Ahmednagar lapses to Idar, 1848.

Of Gambhirsing's two sons Umedsing and Javánsing, the first died in his father's lifetime. Ghambhirsing was succeeded by Javánsing, a prince whose intelligence and loyalty gained for him the honour of a seat in the Bombay Legislative Council and the Knighthood of the Order of the Star of India.[3] Sir Javánsing's

---

[1] Aitchison's Treaties (1876), IV. 74,75, XXXII.

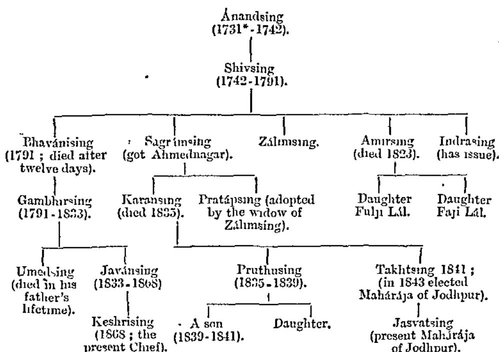
[2] The condition of Idar was well-nigh desperate. Dishonesty and mismanagement had reduced the revenue from £10,000 to £4500 (Rs. 100,000 - 45,000). About one-half of this had to be set apart to meet the Gáikwár's tribute and the rest hardly sufficed to pay the interest of a debt of £30,000. The militia, long in arrears, were clamorous for pay, and the people plundered equally by the state and by outlaws were leaving in numbers. Bom. Gov. Sel. XII. 9, 10.

[3] In 1861 Javánsing entered into an agreement binding himself to prevent the smuggling of salt through his territory. Aitchison's Treaties (1876), IV. 78,79,

reign was, in 1868, cut short by his death at the early age of thirty-eight. He was succeeded by his son Keshrising, the present Mahárája of Idar, now in his eighteenth year, during whose minority the affairs of the state are managed by the Political Agent.[1]

The Mahárája of Idar, a first class chief with full civil and criminal powers over all but British subjects, receives tribute, *khichdi,* amounting to a yearly sum of about £1914 (Rs. 19,140) from some of the Mahi Kántha chiefs, and pays the Gáikwár a yearly tribute, *ghásdána,* of £3034 (Rs. 30,340). He holds a patent, *sanad,* of adoption and is entitled to a salute of fifteen guns. The military force of the state consists of fourteen field and three other guns, twelve artillery, 400 cavalry, and 500 infantry and police. The subordinate chiefs hold their estates on condition of military service, the quota being three horsemen for every £100 (Rs. 1000) of revenue. The actual force maintained amounts to about 568 cavalry and the same number of infantry. These troops are undisciplined.[2]

The following is the genealogical tree of the Idar family:



* This date is uncertain. See Idar History, p 408

The villages belonging to this state are of three kinds, state, *khálsa,* under-lord, *bhumia,* and vassal, *sardár patávat.* The under-lords, *bhumiás,* are the early chiefs who settled in Idar at

[1] In 1874 an agreement was concluded with the state for the construction of a weir in the river Háthmati and of a canal through Idar territory. By this agreement civil and criminal jurisdiction within canal limits was delegated to, and accepted by, the British Government. Aitchison's Treaties (1876), IV. 85, 87, XXXV.

[2] Aitchison's Treaties (1876). IV. 68.

Chapter XIII.
States.
IDAR.
Land Tenures.

least not later than the Ráthod conquest (about 1250). The vassals, *sardár patávats,* at present eight in number, and holding villages on service tenure, came as feudatory chiefs with Mahárája Ánandsing and Ráysing from Jodhpur. In *bhumia* and *sardár patávat* villages, except for sugarcane and tobacco, when a cash acre rate of from £1 to £1 16*s*. (Rs. 10-18) is levied, the crop-share, *bhágbatái,* or *kaltar* system prevails, the cultivator's share, *bhág,* varying from a third to an eighth according to the custom of the village. In state, *khálsa,* villages, except some Bhil settlements in the north and east where the crop-share, *kaltar,* and plough-tax systems prevail, all the lands pay a fixed cash acre charge, *bighoti,* of from 2*s*. to £1 4*s*. (8 *annas*-Rs. 6 a *bigha*). This system was introduced about thirteen years ago by Mahárája Sir Javánsingji. As, in most cases, the measurements were not trustworthy and the rates badly assessed, on taking charge of the state in 1868, a regular survey and assessment of rates, as in the neighbouring British districts, was introduced. In Posina and Dhunal in the north from several co-shared villages inhabited by Bhils, the state levies a house tax of 2*s*. 6*d*. (Rs. $1\frac{1}{4}$) and a grain tax of twenty pounds.[1] The holders of land are of two classes, a large body of tenant proprietors and a small number of tenants-at-will. The tenant proprietor is admitted to have a right in the land, and can be ousted only for failing to pay his assessment. He has power to transfer his holding, and, in surveyed villages, can sell his occupancy right, the buyer becoming responsible for the payment of the assessment. Tenants-at-will chiefly Kolis, Bhils, and Uparvádiás, are more or less unsettled, taking up and leaving land at their pleasure. Field tools, and, except in surveyed villages, land, are not liable to be sold for private debts.

The land revenue collection is supervised by three *mámlatdárs* and two *mahálkaris*. Every village is in charge of an accountant and he with the village headman, *patel,* collects the revenue and sends it to the Darbár through the *mámlatdár*. When the revenue is paid in kind, the grain is sold in the village and after the sale has been confirmed, its money value is remitted like revenue paid in cash.

Justice.

Formerly civil cases were heard and decided at the Darbár through the medium of arbitrators, a fee of one-fourth being recovered on all amounts given in the plaintiff's favour. Under the late Mahárája a court was established at Idar. But this did not answer and in its stead four judges, *munsifs,* with unlimited original powers were established in different parts of the state, an appeal lying from their decisions to the state court at Idar. Instead of the twenty-five per cent levy, a system of stamp fees was introduced. When the state came under direct management, with a view to economy the *munsifs'* courts were closed and in their stead *thándárs* were given civil powers in suits up to £5 (Rs. 50) and *vahivatdárs* in suits up

---

[1] This grain tax is a punishment for disobedient conduct. In 1876 they refused to let their houses be counted and were so disobedient that the Assistant Political Agent had to visit their villages and levy this cess from them.

Chapter XIII.
States.
IDAR.
Justice.

to £20 (Rs. 200) in value. All other suits were heard at Idar through the medium of arbitrators. Since 1877 a *munsif's* court with jurisdiction up to £500 (Rs. 5000) has been opened in Idar, and in the districts subject to an appeal to the Assistant Political Agent, the *mámlatdár* has been vested with powers in cases up to £25 (Rs. 250) and the *mahálkari* up to £20 (Rs. 200). These courts are conducted in accordance with the provisions of the British Civil Code and Stamp Acts.

In criminal matters the Maháràja has powers of life and death. During the minority of the present chief the powers of a third class magistrate have been given to one of the cadets of the Maháràja's house and to five of the vassal chiefs, *sardár patávats*. The attachment clerk, *japtidár*, at Tintoi, and the minister, *kámdár*, at Pál are also entrusted with petty magisterial powers. The three newly appointed *mámlatdárs* are invested with second class, and the two *mahálkaris* and four joint officers with third class magisterial powers. The Assistant Political Agent has first class original powers and appellate jurisdiction in cases decided by the second and third class magistrates. During the minority of the Maháràja, the court of the Political Agent is the Sessions Court. In the conduct of these courts the British Penal and Procedure Codes are adopted as guides. On the frontier crimes, however heinous, are settled through the medium of Bhil caste committees. Crimes committed by Mahi Kántha Bhils in Meywár or Sirohi, or by outside Bhils in the Mahi Kántha are heard and disposed of at the International or Border *Pancháyats*.

Police.

The ordinary village police system is in force throughout the state. The headman is in Kanbi and Rajput villages called *mukhi*, and in Bhil villages, *gámeti*. His office is hereditary and he is generally paid in land. The village watchman, *chaukiát*, enjoying rent-free land, is responsible for all thefts committed within his village limits. The regular police of the state, 418 strong, is distributed over forty-four posts, *thánás*. Each of the different underlords and petty chiefs is responsible for the police of his own estate.

Jail.

The Idar jail had in 1877 a daily average of 145 prisoners. A small garden in front is watered by prisoners working within jail limits, who are also employed in carpet making, grain grinding, and weaving country tape or coarse, *doti*, cloth; others work outside of the jail repairing roads and deepening ponds.

Revenue.

Besides an estimated total revenue of £21,178 (Rs. 2,11,780) enjoyed by the under-lords and vassals, the state revenue for 1877 was estimated at £26,824 (Rs. 2,68,240), to which land revenue contributed £17,154 (Rs. 1,71,540) and miscellaneous items, including transit dues £3457 (Rs. 34,570) and a trade, *kasab*, cess, £1543 (Rs. 15,430), contributed £9669 (Rs. 96,690). When in 1869 it came under [illegible] of £14,864 (Rs. 1,48,[illegible] £21,000, between 1867 [illegible] £33,342 (Rs. 3,33,420). Since 1877 this amount has been reduced by £2150 (Rs. 21,500). The state has no treasury. Its banker,

Chapter XIII.
States.
Idar.
Land Tenures.

least not later than the Ráthod conquest (about 1250). The vassals, *sardár patávats*, at present eight in number, and holding villages on service tenure, came as feudatory chiefs with Mahárája Ánandsing and Ráysing from Jodhpur. In *bhumia* and *sardár patávat* villages, except for sugarcane and tobacco, when a cash acre rate of from £1 to £1 16*s*. (Rs. 10-18) is levied, the crop-share, *bhágbatái*, or *kaltar* system prevails, the cultivator's share, *bhág*, varying from a third to an eighth according to the custom of the village. In state, *khálsa*, villages, except some Bhil settlements in the north and east where the crop-share, *kaltar*, and plough-tax systems prevail, all the lands pay a fixed cash acre charge, *bighoti*, of from 2*s*. to £1 4*s*. (8 *annas*-Rs. 6 a *bigha*). This system was introduced about thirteen years ago by Mahárája Sir Javánsingji. As, in most cases, the measurements were not trustworthy and the rates badly assessed, on taking charge of the state in 1868, a regular survey and assessment of rates, as in the neighbouring British districts, was introduced. In Posina and Dhunal in the north from several co-shared villages inhabited by Bhils, the state levies a house tax of 2*s*. 6*d*. (Rs. 1¼) and a grain tax of twenty pounds.[1] The holders of land are of two classes, a large body of tenant proprietors and a small number of tenants-at-will. The tenant proprietor is admitted to have a right in the land, and can be ousted only for failing to pay his assessment. He has power to transfer his holding, and, in surveyed villages, can sell his occupancy right, the buyer becoming responsible for the payment of the assessment. Tenants-at-will chiefly Kolis, Bhils, and Uparvádiás, are more or less unsettled, taking up and leaving land at their pleasure. Field tools, and, except in surveyed villages, land, are not liable to be sold for private debts.

The land revenue collection is supervised by three *mámlatdárs* and two *mahálkaris*. Every village is in charge of an accountant and he with the village headman, *patel*, collects the revenue and sends it to the Darbár through the *mámlatdár*. When the revenue is paid in kind, the grain is sold in the village and after the sale has been confirmed, its money value is remitted like revenue paid in cash.

Justice.

Formerly civil cases were heard and decided at the Darbár through the medium of arbitrators, a fee of one-fourth being recovered on all amounts given in the plaintiff's favour. Under the late Mahárája a court was established at Idar. But this did not answer and in its stead four judges, *munsifs*, with unlimited original powers were established in different parts of the state, an appeal lying from their decisions to the state court at Idar. Instead of the twenty-five per cent levy, a system of stamp fees was introduced. When the state came under direct management, with a view to economy the *munsifs'* courts were closed and in their stead *thándárs* were given civil powers in suits up to £5 (Rs. 50) and *vahivatdárs* in suits up

---

[1] This grain tax is a punishment for disobedient conduct. In 1876 they refused to let their houses be counted and were so disobedient that the Assistant Political Agent had to visit their villages and levy this cess from them.

IDAR.

Justice.

to £20 (Rs. 200) in value. All other suits were heard at Idar through the medium of arbitrators. Since 1877 a *munsif's* court with jurisdiction up to £500 (Rs. 5000) has been opened in Idar, and in the districts subject to an appeal to the Assistant Political Agent, the *mámlatdár* has been vested with powers in cases up to £25 (Rs. 250) and the *mahálkari* up to £20 (Rs. 200). These courts are conducted in accordance with the provisions of the British Civil Code and Stamp Acts.

In criminal matters the Mahárája has powers of life and death. During the minority of the present chief the powers of a third class magistrate have been given to one of the cadets of the Mahárája's house and to five of the vassal chiefs, *sardár patávats*. The attachment clerk, *japtidár*, at Tintoi, and the minister, *kámdár*, at Pál are also entrusted with petty magisterial powers. The three newly appointed *mámlatdárs* are invested with second class, and the two *mahálkaris* and four joint officers with third class magisterial powers. The Assistant Political Agent has first class original powers and appellate jurisdiction in cases decided by the second and third class magistrates. During the minority of the Mahárája, the court of the Political Agent is the Sessions Court. In the conduct of these courts the British Penal and Procedure Codes are adopted as guides. On the frontier crimes, however heinous, are settled through the medium of Bhil caste committees. Crimes committed by Mahi Kántha Bhils in Meywár or Sirohi, or by outside Bhils in the Mahi Kántha are heard and disposed of at the International or Border *Pancháyats*.

Police.

The ordinary village police system is in force throughout the state. The headman is in Kanbi and Rajput villages called *mukhi*, and in Bhil villages, *gámeti*. His office is hereditary and he is generally paid in land. The village watchman, *chaukiát*, enjoying rent-free land, is responsible for all thefts committed within his village limits. The regular police of the state, 418 strong, is distributed over forty-four posts, *thánás*. Each of the different under-lords and petty chiefs is responsible for the police of his own estate.

Jail.

The Idar jail had in 1877 a daily average of [illegible] prisoners. A small garden in front is watered by prisoners working within jail limits, who are also employed in carpet making, grain grinding, and weaving country tape or coarse, *doti*, cloth; others work outside of the jail repairing roads and deepening ponds.

Revenue.

Besides an estimated total revenue of £21,172 (Rs. 2,11,720) enjoyed by the under-lords and vassals, the state revenue for 1877 was estimated at £26,824 (Rs. 2,68,240), to which land revenue contributed £17,154 (Rs. 1,71,540) and miscellaneous items, including transit dues £3157 (Rs. 31,570) and a trade, house [illegible] cess, £1543 (Rs. 15,430), contributed [illegible]. When in 1869 it came under direct management there was a state debt of £14,864 (Rs. 1,48,640). Though the ordinary expenditure is £21,000, between 1867 and 1877 [illegible] the debt [illegible] to £33,342 (Rs. 3,33,420). Since 1877 this amount has been reduced by £2150 (Rs. 21,500). The state [illegible]

Chapter XIII. States. IDAR.

potdár, makes all money payments at his shop, on the authority of state orders. On all advances the banker charges interest at six per cent, and pays three per cent on all surplus funds in his keeping. A regular account of all these payments and receipts is kept at the Darbár.

Instruction.

In 1877-78, there were twenty-two schools with a monthly average attendance of thirty-seven pupils in each school. Of these, nineteen were for boys, and two at Idar and Ahmednagar for girls. The monthly average attendance at the girls' schools was fifteen at Idar and seventeen at Ahmednagar. These schools are under the supervision of the deputy educational inspector for Pálanpur and Mahi Kántha, and are maintained from a local fund cess of one-sixteenth levied on all state, *khálsa*, lands. The state has a book depôt and a reading room to which all newspapers received by the Darbár are sent.

Health.

There is a dispensary at Idar in charge of a pensioned hospital assistant. The total of persons treated in 1877-78 was 1490, and the daily average attendance twenty-six. During the same year, under the supervision of the deputy sanitary commissioner for eastern Gujarát, the work of vaccination was carried on by two vaccinators at a cost to the state of £64 (Rs. 640). The total number of operations during the year was 4188, of which 4137 or 98 per cent were successful.

POL.

Pol, comprising sixty villages on the north-east frontier of the Mahi Kántha, marches with Meywár in Rajputána. The country is throughout hilly and wild. It has an area of about 27,000 acres (55,000 *bighás*) under tillage; a population of about 5000 souls, and a yearly revenue of about £2000 (Rs. 20,000). The chief agricultural products are wheat, gram, and maize.

Jaychand, the last Ráthod Rajput sovereign of Kanouj, left (1193) two sons Shivji and Sonangji. The first founded the present family of Márwár, and the second in 1257 established himself at Idar. For twenty-six generations the chiefs of this line bore the title of Ráos of Idar. The last prince Jagannáth was expelled by the Muhammadans in 1656, and retired to the hills. His son Punja is said to have re-taken Idar in 1658, and held it for six months. Idar again passed out of the hands of the family, but was a second time taken by Ráo Gopináth. At the end of five years, he was driven out; and since then the Ráos have never recovered the place. Gopináth's grandson gained Pol by putting to death the chiefs of the place, Parihár Rajputs.[1] Since he made it his head-quarters seventeen generations have passed. Hamirsingji the present chief, about thirty-two years of age, ranks first of the second class Mahi Kántha chiefs, and manages his own affairs living at Ghorádar, as Pol has been found too unhealthy. The Ráos of Pol pay no tribute. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

[1] This is the Pol account; that given in the Rás Mála (p. 345) is somewhat different.

Da'nta, next in wealth to Idar, on the north-west frontier of the Mahi Kántha, comprises seventy-eight villages, and marches with Pálanpur and Sirohi. The country is very hilly and wild. Its head quarters are the town of Dánta, in 24° 12′ north latitude and 72° 50′ east longitude, about thirty-eight miles east of Deesa and one hundred and thirty north of Baroda. Its total area is not known. The area under tillage is returned at 15,000 acres (30,000 *bighás*), the 1872 population at about 12,000 souls, and the yearly revenue at about £5000 (Rs. 50,000).

History.

The following bardic history of the Dánta family is compiled from the Rás Mála.[1] Ravpálji Parmár, fortieth in descent from Vikram (56 B.C.), went on a pilgrimage to Dwárka and thence to Cutch. He took a vow never to eat or drink without having first worshipped Ambika Máta. She, pleased with his devotion, promised him any boon he might wish. He chose the throne of Nagar Tatta and Sind, and founded three royal seats, at Nagar Tatta, Bamanuva, and Bela (809). Dámoji, twelfth in descent from Ravpálji, having no son, prayed to the Máta, and she from the blood of her own finger raised up a prince, and ordered him to be called Jas Ráj. At this time Nagar Tatta was invaded, and, after a nine years' struggle, taken by the Muhammadans, and Dámoji slain. Jas Ráj continuing the contest was at first successful. Afterwards the Muhammadans, returning in strength, so polluted the land that the goddess told Jas Ráj that she wished to retire to Árásur. The Rája declaring he would follow her, was in reward promised a throne in that country. Reaching Árásur about the middle of the eleventh century, the goddess gave him her tiger, and telling him to mount it, promised, that whatever territory he rode round, should be his. The Rája mounted the tiger and made the circuit of seven hundred and sixty villages. On the north he included the country up to the Bhárja's well in the lands of Sirohi; on the north-east up to Kotára; on the east as far as Derol; on the south-east as far as Gadváda; on the south as far as Kherálu; and on the north-west as far as Hathidura. With treasure found in the Bardháro hill, now called Gabbar, he raised an army, and, returning to Nagar Tatta, drove out the Muhammadans and remained in that country till his death.

Meanwhile his son Kedársing or Keshrising stayed at Gabbargad with the Máta. In 1069, slaying Tarsangia Bhil of Tarsanghmo, he fixed his capital there. His son, named Jaspál or Kulpál, while performing a great sacrifice at Rora village, failed, and the officiating Bráhman was so mortified that, cursing Jaspál's race, he threw himself into the fire.

After several generations Tarsanghmo was taken by Ala-ud-din Khilji (1295-1315), but was soon recovered by Rána Jagatpál. Sixth in descent from Jagatpál was Kánar Dev, whose brother Amboji seized the lands of Kotára. Kánar Dev had two Ránis, one of whom of the Jhála family of Halvad, built the eastern door of Kherálu and a well and pond still known as 'the Jháli's' well. The

[1] Rás Mála, 326, 340, 493, 478.

Chapter XIII. States. DA'NTA. History.

second wife Ratan Kunvari of the Sisodia family of Udepur founded Rohilpur Pattan, now called Rora. Kánar Dev, returning from the marriage of a third wife, was treacherously attacked by his brother, and in the scuffle both were killed. Ráo Bhán of Idar (1445), hearing of the death of the two brothers, collected a force and took Tarsanghmo, and leaving a garrison there, seized Máru Rávat whom Kánar Dev had left in charge, and carrying him to Idar, imprisoned him. Insulted by the Ráo in his captivity, he swore that, if he ever got free, he would pull down the Idar palace and throw it into the Rora Harnai river. After a time he was released and went to Halvad where the two princes were.[1] Taking them along with him, he marched to Ahmedabad and had an interview with Sultán Muhammad II. (1441 - 1451) who, on condition that the brothers paid him £10,000 (Rs. 1,00,000) sent an army against Idar.[2] On the approach of the army Ráo Bhán fled, Idar was taken, and the palace pulled down (1445). Then Máru Rávat promised a gold *mohar* to every soldier who would take a stone of the palace and throw it into the Harnai. Many did so, and Máru's threat that he would cast the palace into the river was carried out. From Idar the army marched to Tarsanghmo, and taking the place made it over to the young chief. The leader of the army demanding their pay, Máru fled to the Sudásna hills, but afterwards paid the troops by mortgaging the Kherálu district.

In the time of Askaranji Rána, one of Akbar's princes having given offence, fled and was sheltered by Askaranji. He built a fortress upon the hill called Kálvan, about three miles north of Tarsanghmo. After some time the prince left for the west, where he was seized and sent to Delhi by Ráo Bhármal of Cutch for which service he got the Morvi district. In reward for his loyalty to the prince Askaranji Rána was given by the Emperor a dress of honour and the title of Maha Rána.[3] Askaranji left three sons, Vágh, Jaymal, and Pratápsing. Rána Vágh, hearing of the beauty of two of the Idar Ránis who had come to worship at Khedbrahma visited the temple under the guise of a Bráhman. Enraged at this insult, the Ráo of Idar offered Vegarno Jamádár, a Bráhman convert to Islám, the village of Vadáli if he would seize Rána Vágh. Establishing close friendship with the Rána, Vegarno one day asked

---

[1] During his captivity the Ráo used to ridicule Máru. One day Máru said, 'Ráo, you have seized the Dánta states because its chiefs are infants, but do not suppose that there is no one to help them. Even a tiger when he is caged can do nothing; but if you let me out, I will cause this palace of yours to be dug up and thrown into the Rora Harnai river.' The Ráo enraged cried to the guard, 'Turn the dog out,' but his Ráni who knew of Máru's exploits caused him to be detained. Another day, when the Ráni was not present, the Ráo set him free. Rás Mála, 331.

[2] Máru is said to have taken the two princes, one on each hip, and with a brazier of lighted coals on his head, to have gone to make his complaint to the Sultán. When the Sultán saw him, he said, 'The children will be burnt, put them down.' 'Then, sir, the children cried out with a loud voice, 'when we have got down, where shall we stand? The Idar Ráo has seized our ground, and this is the king's ground; if we get down upon it, we shall make an enemy of him.' The king told them to take courage and caused them to be set down.

[3] This tale seems to refer to Muzaffar III., the last of the Ahmedabad kings, who escaping from Delhi about 1583 remained in rebellion till his capture and death in 1591.

him to drink opium at the Lank ford on the Sábarmati. The chief came with only two horsemen and was seized, carried to Vadáli and thrown into prison. Vegarno wrote to the Ráo, telling him of his success and asking him to confine Jaymal, the Rána's brother; but Jaymal hearing of the plot escaped, and assembling a force took possession of Tarsanghmo, and beat off an attack made by Kaliánmal. After a short time the Idar army again came against Tarsanghmo; but, defeated in a bloody battle, was forced to retreat.[1]

A third attempt was more successful, and the Rána with his family fled to Dánta, where being followed by their enemies they took shelter in the temple of the Máta. Kaliánmal left posts at every village, and Rána Jaymal, by degrees losing all his men and horses, at last died. Though his son Jetmal succeeded in recovering several villages, Tarsanghmo lay desolate and his head-quarters were removed to Dánta (1544), called after Dántorio Vir whose shrine lies three miles to the west on the road to Navávás. Rána Jetmal was succeeded by his son Jaysing. But he failing to please some of the leading men, they recalled his brother Punja, who was in hiding in Sirohi, and made him chief, Jaysing retiring to the villages of Gangva and Mánkari. Rána Punja was a successful ruler, establishing several claims over the neighbouring lands. He left three sons, Mánsing who succeeded him, Amarsing who received the village of Sudásna, and Dhengoji who was given Gancheru.

Mánsing after ruling for four or five years died, leaving two sons Gajsing who succeeded him, and Jasvoji who at first given the village of Ránpur, got Sudásna on the death of his cousins Hathioji and Jagtoji, and afterwards obtained Vasái and Jaspur-Chelánu in Dánta. Gajsing was succeeded by his elder son Pruthusing (1687),[2] while Viramdev the younger obtained the village of Nágel. During the time of Rána Pruthusing the army of Dámáji Gáikwár came to Dánta, and did not withdraw till the Ránás had agreed to pay tribute. Haidar Kuli Khán, Viceroy of Gujarát (1721-22) also advanced on Dánta, but was defeated. About this time the Pálanpur chief, placing it in charge of some Bhats, ceased to pay a claim of the Ránás on the Pálanpur village of Ghoriálya. Disregarding the Bháts the Rána plundered the village and seven of their number committed suicide. This, it was said, was the reason why all the Rána's seven sons died before him.[3]

---

[1] It is said that the Ráo was turning back when he saw a Kanbi woman going

caused to be made

[3] There is an open funeral pavilion at Dánta which contains three *pálids*. The centre one below the usual sun and moon bears the figure of a horseman;

Chapter XIII.
States.
Dánta.
History.

Karanji his nephew who succeeded him, quarrelling with Meghráj, one of his chief men, was attacked and forced to fly before the joint strength of Meghráj and the Thákor of Sudásna. Two years later, by the help of the Diwán of Pálanpur, Karanji was reinstated. Karanji was succeeded by his son Ratansing and he, after ruling for five years, by his brother Abhayasing. Finding his chief men and vassals troublesome, Abhayasing promised a fourth share of the Dánta revenues to a Marátha named Arjunráv Choparo. He, with a hundred Gáikwár horse, after about two years began to build a small fort at Dánta. At last his conduct became so oppressive, that, with the help of the people, Mánsing, the Rána's eldest son, drove him out. Shortly after, Rána Abhayasing died (1795) and was succeeded by his son Mánsing, who acted with vigour and increased the power of the state. Dying in 1800 he was succeeded by his brother Jagatsing, who was also a vigorous ruler, chastising Bhil cattle stealers, and spreading his demands over several villages. Afterwards he fell into trouble with Vakhtoji Jitoji one of his vassals, but by the help of the Diwán of Pálanpur the dispute was quietly settled.

In a second dispute between the Rána and one of his vassals, the Rána agreed, on condition that the Diwán of Pálanpur helped him to keep order, to make over to him nearly a one-half share of the Dánta territory.[1] This agreement continued till 1848 when, on condition of a yearly payment of £50 (Rs. 500), it was cancelled.[2] As Jagatsing had no son he proposed to adopt a son of Narsing his brother. But Narsing refused, saying that he would not do obeisance at his own son's feet. After this Jagatsing suspected that Narsing had designs on his life and fled from his capital. He was persuaded to come back, but soon after, in 1823, died of fever. Narsing, who succeeded him, ruled till 1847 when he was succeeded by his son Jhálamsing, and he in 1860 by Harisingji, and he in December 1876 by the present chief Jasvatsingji.

The Rána of Dánta, ranking in the second class, enjoys special influence from having in his territory the famous shrine of Amba Bhaváni, where in August, September, October, and November, pilgrims of all ranks meet, their costly offerings coming in the end into the Rána's exchequer. He is a tributary chief, paying the Gáikwár, as *ghásdána*, a yearly sum of £237 2*s.* $2\frac{7}{8}$*d.* (Rs. 2371-1-11); the Maháraja of Idar, £51 7*s.* $10\frac{7}{8}$*d.* (Rs. 513-15-3) as *khichdi*; and the Diwan of Pálanpur £50 (Rs. 500). The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

side stones have figures of *satis* sculptured upon them. 'Rána Shri Karanji,' as an inscription records, 'made the *chhatri* of Rána Shri Práthásingji.' Another inscription runs: 'Praise to Shri Ganesh!' When Rána Shri Pruthusingji departed to Shri Vaikunth, two *satis* burned; their names are Vahuji Shri Devri, Phul Kunvar, and Vahuji Shri Vágheli Pethápuri, Sardár Kunvar, in Samvat 1799 (A.D. 1743) on *Shrávan sud* 2nd on Wednesday.

[1] A $\frac{7}{16}$th share was written over to Pálanpur of which Dánta practically became a feudatory. Aitchison's Treaties, IV. 56.

[2] Aitchison's Treaties, IV. 43. The bards' accounts wrongly state that the land was made over to the British. (Rás Mála, 474). The explanation probably is that Pálanpur was then to a great extent under British management.

Chapter XIII.
States.
Da'nta.
History.

Karanji his nephew who succeeded him, quarrelling with Meghráj, one of his chief men, was attacked and forced to fly before the joint strength of Meghráj and the Thákor of Sudásna. Two years later, by the help of the Diwán of Pálanpur, Karanji was reinstated. Karanji was succeeded by his son Ratansing and he, after ruling for five years, by his brother Abhayasing. Finding his chief men and vassals troublesome, Abhayasing promised a fourth share of the Dánta revenues to a Marátha named Arjunráv Choparo. He, with a hundred Gáikwár horse, after about two years began to build a small fort at Dánta. At last his conduct became so oppressive, that, with the help of the people, Mánsing, the Rána's eldest son, drove him out. Shortly after, Rána Abhayasing died (1795) and was succeeded by his son Mánsing, who acted with vigour and increased the power of the state. Dying in 1800 he was succeeded by his brother Jagatsing, who was also a vigorous ruler, chastising Bhil cattle stealers, and spreading his demands over several villages. Afterwards he fell into trouble with Vakhtoji Jitoji one of his vassals, but by the help of the Diwán of Pálanpur the dispute was quietly settled.

In a second dispute between the Rána and one of his vassals, the Rána agreed, on condition that the Diwán of Pálanpur helped him to keep order, to make over to him nearly a one-half share of the Dánta territory.[1] This agreement continued till 1848 when, on condition of a yearly payment of £50 (Rs. 500), it was cancelled.[2] As Jagatsing had no son he proposed to adopt a son of Narsing his brother. But Narsing refused, saying that he would not do obeisance at his own son's feet. After this Jagatsing suspected that Narsing had designs on his life and fled from his capital. He was persuaded to come back, but soon after, in 1823, died of fever. Narsing, who succeeded him, ruled till 1847 when he was succeeded by his son Jhálamsing, and he in 1860 by Harisingji, and he in December 1876 by the present chief Jasvatsingji.

The Rána of Dánta, ranking in the second class, enjoys special influence from having in his territory the famous shrine of Amba Bhaváni, where in August, September, October, and November, pilgrims of all ranks meet, their costly offerings coming in the end into the Rána's exchequer. He is a tributary chief, paying the Gáikwár, as *ghásdána*, a yearly sum of £237 2*s.* $2\frac{7}{8}$*d.* (Rs. 2371-1-11); the Mahárája of Idar, £51 7*s.* $10\frac{7}{8}$*d.* (Rs. 513-15-3) as *khichdi*; and the Diwan of Pálanpur £50 (Rs. 500). The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

---

side stones have figures of *satis* sculptured upon them. 'Rána Shri Karanji,' as an inscription records, 'made the *chhatri* of Rána Shri Práthásingji.' Another inscription runs: 'Praise to Shri Ganesh!' When Rána Shri Pruthusingji departed to Shri Vaikunth, two *satis* burned; their names are Vahuji Shri Devri, *Phul* Kunvar, and Vahuji Shri Vágheli Pethápuri, Sardár Kunvar, in Samvat 1799 (A.D. 1743) on *Shrávan sud* 2nd on Wednesday.

[1] A $\frac{7}{16}$th share was written over to Pálanpur of which Dánta practically became a feudatory. Aitchison's Treaties, IV. 56.

[2] Aitchison's Treaties, IV. 43. The bards' accounts wrongly state that the land was made over to the British. (Rás Mála, 474). The explanation probably is that Pálanpur was then to a great extent under British management.

MA'LPUR.

Ma'lpur, in the district of Náni Marwár in the south-east of the Mahi Kántha, comprises seventy-seven villages, many of them alienated, and marches with Lunáváda and Ahmedabad. Hilly and wild its exact extent is not known; its area under tillage is estimated at about 41,000 acres (81,695 *bighás*); its population at about 10,000 souls; and its yearly revenue at about £1200 (Rs. 12,000).

[illegible] of the third class of Mahi Kántha ch[illegible] offshoot from the family of the Ráos [illegible] Virajmal, a younger son of Kirátsingji seventh Ráo of Idar, was provided with a grant of land, and in 1344 his grandson Khanadji established himself at Mán and his grandson Randhirsingji moved from Mán to Modása. It was not till 1466 that Rával Vághsingji, the great grandson of Randhirsingji of Modása, and eighth in descent from Virajmal, settled at Málpur. At that time Málpur was ruled by a Bhil chief named Malo Kánt. A Bráhman of Málpur had a beautiful daughter whom Malo Kánt wished to marry. After trying every means in his power to dissuade Malo Kánt the Bráhman fled to Modása and begged the assistance of the ruling chief Vághsingji, who shortly after attacked and conquered Málpur, where his descendants have since ruled as Rávals. In 1780 during the reign of Indrasingji, Fatehsing Gáikwár attacked and captured Málpur and took away its gates, and since then the Rávals of Málpur have paid the Gáikwár a yearly tribute, *ghásdana.* In 1796 Jálamsing of Modása attacked Málpur and killed the ruling Rával whose name was also Jalamsing. Nor was his son Takhtsing allowed to succeed till he had given up one-half of the Modása tribute, *choth,* and consented to commute the other half for a money payment under the head of *girás.* In 1816, during the reign of Rával Takhtsing, the Mahárája of Idar stayed at Málpur, and since then the Ravals have paid Idar a tribute, *khichdi.* The present Rával Shivsingji is about thirty-eight years old. He reckons twenty-two generations from Kirátsingji, the seventh Ráo of Idar. His seat is at Málpur the principal town of the state. He is a tributary chief paying the Gáikwár as *ghásdána* a yearly sum of £28 6½*d.* (Rs. 280-4-4); the Mahárája of Idar, £39 11*s.* 5½*d.* (Rs. 395-11-8) as *khichdi;* and the British Government £43 5¼*d.* (Rs. 430-3-5) as *salámi.* The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

MA'NSA.

Ma'nsa, twelve villages [illegible] by Gáikwár territory. Its [illegible] acres (22,000 *bighás*); its [illegible] yearly revenue at about £[illegible] (Rs. [illegible]).

The chief of Mánsa, ranking in the third class, is descended from the Chávda dynasty of Anhilváda Pátan (746-942). At what time he gained his present possessions is not known. The ruling Thákor, Rájsingji, about twenty-nine years of age, himself manages his estate. His seat is at Mánsa the chief town of the state. He is a tributary chief, paying the Gáikwár as *ghásdána* a yearly sum of £1173 8*s.* (Rs. 11,734). The family holds no deed allowing

Chapter XIII.
States.

adoption; in matters of succession it follows the rule of primogeniture.

MOHANPUR.

Mohanpur, fifty-eight villages, in the Rehvar district, has an estimated area of 22,400 acres (44,800 *bighás*) under tillage; a population of 14,000 souls; and a yearly revenue of about £2700 (Rs. 27,000).

The Thákor of Mohanpur, taking rank in the third class, is a Rehvar[1] Rajput of the Indra race, and is descended from the Ráos of Chandrávati, near mount Ábu. His ancestor Jaspál emigrated from Chandrávati to Hadol in the Mahi Kántha in 1227, and thence in the thirteenth generation Thákor Pruthuráj moved to Ghodváda, having received a grant of that and the neighbouring districts, which in course of time were divided among the different branches of the family. The present Thákor, Umedsing, about twenty-six years of age, himself manages his estate. His seat is at Mohanpur, the chief town in the state. He is a tributary chief, paying the Gáikwár, as *ghásdána*, a yearly sum of £474 19*s*. 4¾*d*. (Rs. 4749-11-2); the Mahárája of Idar, £224 19*s*. 2¼*d*. (Rs. 2249-9-6) as *khichdi*; and the British Government, 15*s*. (Rs. 7½) as *salámi*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

GHODA'SAR.

Ghoda'sar, on the south frontier of the Mahi Kántha, with in all fifteen villages, marches with the British district of Kaira. It has an area of 22,500 acres (45,000 *bighás*) under tillage; a population of 8273 souls; and a yearly revenue of about £2500 (Rs. 25,000).

The Thákors of Ghodásar, ranking in the fourth class, are said to have been originally Rajputs, who by marrying Koli women became known as Dábhi Kolis. They are said to have come to Gujarát from Bundelkhand. One of them, named Vejalji, was taken into the service of one of the later Hindu Rájás of Anhilváda Pátan and received the district of Dongarva in grant, *jághir*. The family was reduced by Sultán Ahmad I. (1411 - 1443), but on submission, Myáji, an ancestor of the present chief, was sent to the neighbourhood of the present seat, and having defeated a tribe of rebel Rajputs, was allowed to enjoy their estates of 125 villages, his head-quarters being Barkunda. For this act of violence the family acquired the cognomen of '*khánt*'. Since then, except for some property cesses, *girás haks*, the family has lost nearly all their villages. Ghodásar, the principal place, is the seat of the Thákor. The present Thákor Surajmal, about twenty-nine years of age, himself manages the affairs

---

[1] Of the origin of the Rehvar *Patávats* the following account is given. The Rehvar Rajputs are Parmárs and came originally from Ujain. They have since changed their place of abode successively to Párkar, the Ábu mountain, and lastly to Táringa, from all of which places they seem to have been expelled. They took possession of Táringa in Samvat 1282 (1226 A.D.). Their deeds, *patás*, are derived from the former Ráos of Idar, and their dependence on the present Rája is limited to the payment of *khichdi*. The name Rehvar is said to be derived from the following circumstance: one of their great ancestors at Ábu being on his way to take charge of his bride, stopped to pay his devotions at a temple of the Devi. As his future father-in-law intended to kill him, the goddess from compassion, is reported to have said *reh var*, i.e. bridegroom, go no further. He remained and those who went were all murdered. Bom. Gov. Sel. XII. 120.

of his state. He is a tributary chief paying the Gáikwár as *ghásdána* a yearly sum of £350 2*s.* (Rs. 3501), and the British Government £48 16*s.* 1*d.* (Rs. 488-0-8) as *jamábandi.* The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

ÁMLIYA'RA.

A'mliya'ra, on the Májam river in the Vátrak Kántha, with in all thirty-three villages, has an area of 17,958 acres (35,916 *bighás*) under tillage; a population of 10,661 souls; and a yearly revenue of about £2900 (Rs. 29,000).

The Thákors of Ámliyára, ranking as fourth class chiefs, are Hindus, Khánt Kolis by caste. They claim descent from Chohán Rajputs of Sámbhar or Ajmir, and are said to have received the grant of Ámliyára in the reign of the Emperor Aurangzeb (1658-1707). They are famous for the obstinate resistance they have more than once made to the Gáikwár's troops. The present chief, Thákor Jálamsing, about twenty-one years of age, has his seat at Ámliyára, the chief town of the state. He is a tributary chief, paying the Gáikwár a yearly sum of £31 12*s.* (Rs. 316) as *ghásdána.* The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

PUNA'DRA.

Puna'dra, eleven villages on the Vátrak river in the Vátrak Kántha district, has an area of 8325 acres (16,650 *bighás*) under tillage; a population of 3814 souls; and a yearly revenue of about £1200 (Rs. 12,000).

The Miás of Punádra, ranking in the fourth class, are Makvána[1] [illegible]
They clain [illegible]
Their anc [illegible]
the service of Sultán Mahmud Begada and became a Musalmán. For this and his services Harising received a grant of Mándva and its dependent villages, which he helped to wrest from Sámatsing, a Rajput chief of the Bevla tribe, and from him have sprung the petty states of Punádra, Khadál, Dábha, and Ramás in the Mahi Kántha, Mándva itself being under the Gáikwár. The Miás of Punádra follow a mixed Muhammadan and Hindu religion, giving their daughters in marriage to Muhammadans of rank and marrying the daughters of Koli chiefs. They bury their dead. Abhaysing the present Mia, a minor about sixteen years of age, has his seat at Punádra, and is receiving his education at the Sádra Tálukdári school. The state is managed by his mother Bái Daryábái under the control of the Political Agent. He is a tributary chief, paying the Gáikwár a yearly sum of £37 10*s.* (Rs. 375) as *ghâsdána.* The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

KHADA'L.

Khada'l, twelve villages on the river Vátrak in the Vátrak Kántha district, has an area of 3250 acres (6500 *bighás*) under

[1] The name Makvána is said to be formed from the words *ma* mother, *ka* inferior, and *vána* caste; because their forefathers intermarried with Koli women.

Chapter XIII.
States.

tillage; a population of 2841 souls; and a yearly revenue of about £1650 (Rs. 16,500).

KHADA'L.

The Miás of Khadál, ranking in the fourth class, are converted Makvánás of the same family as the Punádra Miás, and like them follow a mixed Muhammadan and Hindu religion. The present chief, Sardársing, about forty-one years of age, himself manages the affairs of his state. He is a tributary chief, paying the Gáikwár a yearly sum of £175 2*s*. (Rs. 1751) as *ghásdána,* and £25 (Rs. 250) as *jamábandi*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

PETHA'PUR.

Petha'pur, consisting of the town of Pethápur and two villages on the Sábarmati river in the Sábar Kántha district, has an area of 2750 acres (5500 *bighás*) under tillage; a population of about 7000 souls; and a yearly revenue of about £1500 (Rs. 15,000).

The Thákors, ranking in the fourth class, are Vághela Rajputs descended from a branch of the Vághela sovereigns of Anhilváda Pátan (1130-1298). Siramshi or Sárangdev, one of the two sons of Rája Karan, the last Rája of Pátan, was allowed the town of Kálol and surrounding villages as an estate. Descended from him in the tenth generation was Hemtáji, who, in 1445, slaying his maternal uncle Pitáji of the Gohil tribe, took possession of his estate called after him Pethápur. The present chief, Gambhirsingji, who is only 6¼ years of age, succeeded his father Himatsingji in 1879. During his minority the state is administered by his mother helped by experienced managers under a certain supervision by the Political Agent.

RANA'SAN.

Rana'san, sixteen villages, in the Rehvar district, has an area of 16,612 acres (33,225 *bighás*) under tillage; a population of 5329 souls; and a yearly revenue of about £950 (Rs. 9500).

The Thákors of Ranásan, taking rank in the fourth class, are Rehvar Rajputs of the Indra race, and are descended from the Ráos of Chandrávati near mount Ábu. Early in the thirteenth century (1227) their ancestor Jaspál moved from Chandrávati to Hadol in the Mahi Kántha, and from that in the thirteenth generation Thákor Pruthuráj moved to Ghodváda which he had received in grant. Vajesing the present Thákor, about sixty-five years of age, succeeded in 1842 and has his seat at Ranásan the chief town of the state. He is a tributary chief paying the Gáikwár as *ghásdána* a yearly sum of £37 6*s*. (Rs. 373-6-2); the Idar chief £74 19*s*. 1*d*. (Rs. 749-8-8) as *khichdi,* and the British Government 6*s*. 10⅝*d*. (Rs. 3-7-1) as *salámi*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

VARSODA.

Varsoda, six villages, on the Sábarmati river in the Sábar Kántha district, has an area of 4650 acres (9300 *bighás*) under tillage; a population of about 4000 souls; and a yearly revenue of about £1300 (Rs. 13,000).

The Thákors, ranking in the fourth class, are Chávda Rajputs of the same stock as the Thákors of Mánsa, and are descended from the Chávda dynasty of Anhilváda Pátan (746-942). The date when the ancestors of the present Thákor settled at Varsoda

VARSODA.

is not recorded. Thákor Kisorsingji, the present chief, about thirty-nine years of age, lives at Varsoda, the chief town of the state. He is a tributary chief, paying the Gáikwár a yearly sum of £158 5s. 10⅛d. (Rs. 1582-14-1) as *ghásdána*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

ILOL.

Ilol, fifteen villages, in the Sábar Kántha, has an area of 7500 acres (15,000 *bighás*) under tillage; a population of 5511 souls; and a yearly revenue of about £1700 (Rs. 17,000).

The Thákors, ranking in the fourth class, are Makvána Kolis, claiming descent from Makvána Rajputs. Eleven generations back Makvána Bhatti came to the neighbourhood of Dedhrota and married the daughter of a Koli. From him are sprung the families of Ilol, Dedol, Kherváda, Vaktapur, Dedhrota, and Prempur. The date is not known, but as the Makvána is a branch of the Jhála tribe, it is probable that the settlement of these chiefs and those of Khadál and Punádra took place in the fourteenth century, when the Jhálás were driven by the Káthis out of *Hálár* in Káthiáwár. The present Thákor, Vakhtsing, a minor about seventeen years of age, succeeded in 1866, and is receiving his education at the Rájkumár College in Káthiáwár. His seat is at Ilol the chief town of the state. He is a tributary chief paying the Gáikwár as *ghásdána* a yearly sum of £186 6s. 4⅝d. (Rs. 1863-3-1); and the Maháraja of Idar £42 16s. 7⅝d. (Rs. 428-5-1) as *khichdi*, and £1 13s. 6¼d. (Rs. 16-12-2) as Ahmednagar *salámi hak*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture. During the chief's minority his state is managed by the Political Agent.

KATOSAN.

Katosan, twenty-nine villages, isolated in Bhuvál, north of the Viramgám sub-division of the Ahmedabad district, has an area of 7797 acres (15,595 *bighás*) under tillage; a population of 4550 souls; and a yearly revenue of about £2500 (Rs. 25,000).

The Thákors, Makvána Kolis of the Chandra race, are the descendants of [illegible], the third son of Kesar the Makvána, who was the son of [illegible] of the Jhála tribe, which sprung from the Anhilváda dynasty. [illegible] took forcible possession of the town of [illegible], and there, in the days of Mahmud Begada (1459-1513), his descendant [illegible] lived. By marrying the daughter of a Bhil chieftain, [illegible] lost caste. But serving with distinction under Sultán Mahmúd he received a grant of the Katosan state with eighty-four villages. From this Kanoji is descended the present chief, Thákor Karansing, who, ranking as a fourth class chief, from family subdivisions enjoys but a small portion of the original estate. Thákor Karansing, about thirty-one years of age, succeeded in [illegible]. His seat is at Katosan, the chief town of the state. He is a tributary chief, paying the Gáikwár as [illegible] ... [illegible] (-3-10) ... [illegible]

Chapter XIII.
States.
Magodi.

Magodi, with thirty villages in the Náni Márwár district, has an area of 12,362 acres (24,725 *bighás*) under tillage; a population of about 3000 souls, and a yearly revenue of about £400 (Rs. 4000).

The Thákors of Magodi, Ráthod Rajputs, belong to a younger branch of the Málpur family and rank in the fifth class of Mahi Kántha chiefs. They trace their descent from Rámsingji, second son of Govindsingji, second Rával of Málpur, who obtained the Magodi estate as a maintenance about the year 1537, when his elder brother Panchsingji, third Rával of Málpur, succeeded to the Málpur chieftainship. Himatsing, the present Thákor, about forty-eight years of age, has his seat at Magodi, the chief town of the state. He is a tributary chief, paying the Maháràja of Idar as *khichdi* a yearly sum of £9 6*s*. 2¾*d*. (Rs. 93-1-10). The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

Suda'sna.

Suda'sna, in the Náni Márwár district, marching on the west with Pálanpur and comprising nineteen villages, has an area of 5000 acres (10,000 *bighás*) under tillage; a population of 5365 souls, and a yearly revenue of £800 (Rs. 8000).

The Thákors of Sudásna, Bárad Rajputs of the Parmár tribe, ranking in the fifth class, trace their descent from Amarsing the son of Punja brother of Mánsing of Dánta. In the latter half of the seventeenth century, in Amarsing's time, the estate consisted of the single village of Sudásna. Amarsing made frequent forays on his cousin Jasvoji's estate of Ránpur. In revenge Mánsing of Dánta, a friend of Jasvoji, hired a body of freebooters, who shortly afterwards meeting Amarsing near the village of Palkhari fell on him and put him to death.[1] Amarsing was succeeded by his son Hathioji, and he by Khománsing, a child of eighteen months old. Taking advantage of this minority Jasvoji of Ránpur took Sudásna, giving Hathioji's widow the village of Uderan.[2] About this time the Gáikwár army under Vithoba attacked Sudásna, plundered the village and retired. After this they returned every three or four years, and at last levied a fixed tribute. Sardársing, Jasvoji's son and successor, was adopted by Gajsing of Dánta. Afterwards an heir was born to Gajsing and Sardársing's claims were met by the grant of Vásái,[3] Dávol, Dálisanu, and several other villages. Amarsing, Sardársing's grandson and successor, greatly increased the estate and took the Khilar district between Sudásna and Táringa. He repulsed a Gáikwár army; and defeating the Dánta chief received from him five villages and a fourth share of the transit dues paid by pilgrims to the shrine of Amba Bhaváni. Amarsing left a son Fatehsing, whose sons were Mohbatsing and Punji. In the time of Mohbatsing, in 1804, Kákáji, a Marátha officer, brought an army of the Gáikwár against Sudásna, but was beaten by the Thákor, who is said to have been helped by the spirit of Mániknáth

---

[1] Rás Mála, 479.
[2] In this village her descendants still (1856) remain. Rás Mála, 479.
[3] This village on Sardársing's death was held jointly by his four sons. Rás Mála, 480.

SUDA'SNA.

Bávo,[1] and did not lose a man. Mohbatsing left four sons, Harising, Ratansing, Parbatsing, and Mokansing. Harising enjoyed the chiefship for four years, and was succeeded by Ratansing who held it for two years and died. His son Bhupatsing succeeded him, and lived only for one year. Then (1845) Parbatsing the present Thákor, now about sixty years of age, began to rule. His seat is at Sudásna, the chief town of the state. He is a tributary chief, paying the Gáikwár a yearly sum of about £100 (Rs. 1000) as *ghásdána*, and the Mahárája of Idar £36 2*s*. 6¼*d*. (Rs. 361-4-2) as *khichdi*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

VALA'SNA.

Vala'sna, with ten villages on the Sábarmati in the Náni Márwár district, has an area of 3800 acres (7600 *bighás*) under tillage; a population of 3880 souls; and a yearly revenue of about £600 (Rs. 6000).

The Thákors of Valásna, ranking in the fifth class, are Ráthod Rajputs, and trace their origin to Viramdev, the famous Ráo of Idar, a contemporary of Akbar, who ruled about the beginning of the seventeenth century. Viramdev dying childless, was unlawfully succeeded by his younger nephew Kaliánmal. Gopáldás the elder brother to obtain his rights took service with the Emperor of Delhi. Before leaving for Delhi, Gopáldás left his family with a cowherd named Volo. He returned with a force from Delhi; but on his way to Idar, was waylaid and killed by Lál Mia,[2] the Kasbáti of Mándva whose town he had taken. After his death Gopáldás' family remained with the cowherd Volo, and founded a village naming it Valásna in honour of their protector. Gradually encroaching on the country round, Harising and Ajabsing, Gopáldás' two sons, divided their lands into the greater and lesser estates of Valásna. These lands are not now the sole property of their descendants, as the Mahárája of Idar acquired a share in part of the state. Mánsingji, the present Thákor, about thirty years of age, has his seat at Valásna the chief town of the state. He is a tributary chief paying the Gáikwár as *ghásdána* a yearly sum of £28 6½*d*. (Rs. 280-4-4). The family holds no deed allowing of adoption; in matters of succession it follows the rule of primogeniture.

SA'THAMBA.

Sa'thamba, eighteen villages, in the Vátrak Kántha district, has an area of 5000 acres (10,000 *bighás*) under tillage; a population of 4800 souls; and a yearly revenue of about £900 (Rs. 9000).

The Thákors of Sáthamba, ranking in the fifth class of Mahi Kántha chiefs, are Báriya Kolis, originally from Sind, who held Pátri, when Ala-ud-din (1297) came to Gujarát. Driven from Pátri they took refuge with the Rája of Chámpáner, who gave them a grant, *jághir*, of Báriya. From Báriya one of the family, in the time of Mahmud Begada, got possession of Sáthamba. The seat of

---

[illegible] gained before the walls [illegible] ote 3), and who has two

[illegible] Mia and progenitor of

the Thákors is at Sáthamba, the chief town of the state. Ajabsing, the present Thákor, about thirty-five years of age, succeeded in 1867. He is a tributary chief, paying the Gáikwár a yearly sum of £40 2s. (Rs. 401) as *ghásdána*; the Bábi of Bálásinor £50 2s. (Rs. 501) as *jamábandi*; and the Rája of Lunáváda £12 14s. (Rs. 127) as *girás hak*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

DA'BHA.

Da'bha, ten villages, in the Vátrak Kántha district, has an area of 8400 acres (16,800 *bighás*) under tillage; a population of 1600 souls; and a yearly revenue of about £550 (Rs. 5500).

The Miás of Dábha, taking rank in the fifth class, are, like the chiefs of Punádra, Makvána Kolis converted to Islám, and like them follow a mixed Muhammadan and Hindu religion. They give their daughters in marriage to Muhammadans of rank, and marry the daughters of Koli chiefs. They bury their dead. Guláb Miá, the present chief, about forty-two years of age, succeeded in 1854. His seat is at Dábha, the chief town of the state. He is a tributary chief, paying the Gáikwár as *ghásdána* a yearly sum of £15 (Rs. 150), and the chief of Ámliyára £5 6s. (Rs. 53) as *girás*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

RUPA'L.

Rupa'l, eleven villages, in the Rehvar district, has an area of 10,500 acres (21,000 *bighás*) under tillage; a population of 3200 souls; and a yearly revenue of about £350 (Rs. 3500).

The Thákors of Rupál, ranking in the fifth class of Mahi Kántha chiefs, are Rehvar Rajputs of the Indra race, descended from the same stock as the Mohanpur Thákors. Their seat is at Rupál, the principal town in the state. Mánsing the present chief, about thirty-three years of age, succeeded in 1847. He is a tributary chief, paying the Gáikwár a yearly sum of about £116 9s. 8¼d. (Rs. 1164-13-6) as *ghásdána*, and the Mahárája of Idar £36 4s. 1½d. (Rs. 362-1-1) as *khichdi*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

DADHA'LIYA.

Dadha'liya, ten villages, in the Rehvar district, has an area of 8250 acres (16,500 *bighás*) under tillage; a population of 3448 souls; and a yearly revenue of about £450 (Rs. 4500).

The Thákors of Dadháliya, ranking in the fifth class, are Sisodia Rajputs from Udepur in Rajputána. About the middle of the seventeenth century, Vaháji the first Thákor, with a body of horse entered the service of Kaliánmal, Ráo of Idar, who gave him a grant, *patta*, of the Báyad sub-division of forty-two towns and villages. Vaháji afterwards asked for a further grant and was, in 1674, presented with Dadháliya and six other Bhil villages. About fifty years later (1731), when the Jodhpur princes Ráising and Ánandsing assumed the government of Idar, the Dadháliya chief refused to serve under them, and the Báyad estate was taken from him. The present Thákor, Jasvantsing, about nineteen years of age, has his seat at Dadháliya, the chief town of the state. He is a tributary chief, paying the *Gáikwár* as *ghásdána a yearly sum of* £69 18s. 6½d. (Rs. 699-4-6), and the *Mahárája* of Idar £61 1s. 2¼d. (Rs. 610-9-5) as

khichdi. His family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

VADA'GA'M.

Vada'ga'm, nineteen villages, on the Májam river in the Rehvar district, has an estimated area of 12,575 acres (25,150 *bighás*); a population of 3259 souls; and a yearly revenue of about £900 (Rs. 9000).

The Thákors of Vadágám, ranking in the fifth class of Mahi Kántha chiefs, are Rehvar Rajputs of the Indra race, descended from the same stock as the Mohanpur Thákors. Their seat is at Vadágám the chief town of the state. Rájsing, the present Thákor, about fifty-eight years of age, succeeded in 1846. He pays no tribute. His family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

VA'SNA.

Va'sna, five villages on the Sábarmati river in the Bávisi district, has an area of 5367 acres (10,735 *bighás*) under tillage; a population of 4450 souls; and a yearly revenue of about £1200 (Rs. 12,000). The cantonment of Sádra, the head-quarters of the Mahi Kántha Political Agency, is situated within the limits of Sádra, a village in this state. For the land so taken up the Thákor receives from the British Government a yearly ground-rent amounting to £26 (Rs. 260).[1]

The Thákors of Vásna, ranking in the fifth class, are Ráthod [illegible] Rája of Márwár. The family came [illegible] 1476 (Samvat 1532) and received a [illegible] ey were removed from Parántij and went to live at Challa near Sádra. Losing Challa in 1629 they fell back to Vásna, now the family seat. Takhtsing, the present Thákor, is a minor about 5½ years old, and his state is managed by his mother under the superintendence of the Political Agent. He is a tributary chief paying the Gáikwár a yearly sum of £310 17*s.* 4¾*d.* (Rs. 3108-11-2) as *ghásdána*. The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

HADOL.

Hadol, in Náni Márwár, with nineteen villages, has a population of 2845 souls and a yearly revenue of about £200 (Rs. 2000). The [illegible] ranking in the sixth [illegible] m of £11 4*s.* [illegible] irája of Idar [illegible] re, but does not hold a patent of adoption.

SATLA'SAN.

Satla'san,[2] in Gadváda, with thirteen villages, has a yearly revenue of about £900 (Rs. 9000). The present chief, Harising, thirty years of age, ranking in the sixth class, is a Chohán Koli, paying yearly £167 12*s.* (Rs. 1676) to the Gáikwár as *ghásdána*. His family follows the rule of primogeniture, but does not hold a patent of adoption.

---

[1] This amount is paid from the Sádra Cantonment Bazár Fund.
[2] The population of this state with Bhalásna amounts to 6034 souls.

Chapter XIII.
States.

BHALA'SNA.

Bhala'sna,[1] in Gadváda, with seven villages, has a yearly revenue of about £500 (Rs. 5000). The present chief, Máláji, twenty-eight years of age, ranking in the sixth class, is a Chohán Koli, paying yearly £111 14s. (Rs. 1117) to the Gáikwár as *ghásdána*. His family follows the rule of primogeniture, but does not hold a patent of adoption.

RAMA'S.

Rama's, nine villages, on the Vátrak river in the Vátrak Kántha district, has an area of 2562 acres (5125 *bighás*) under tillage; a population of 1650 souls; and a yearly revenue of about £250 (Rs. 2500).

The Miás of Ramás, taking rank in the sixth class, are, like the chiefs of Punádra, Makvána Kolis converted to Islám, and like them observe a mixed Muhammadan and Hindu religion. Their seat is at Ramás the chief town of the state. Kálu Mia, the present chief, a minor of about fifteen years of age, is receiving his education at the Sádra Tálukdári school. He is a tributary chief paying the Gáikwár a yearly sum of £15 16s. 8d. (Rs. 158-5-4) as *ghásdána*. The family holds no deed allowing adoption; in the matter of succession it follows the rule of primogeniture. During the chief's minority the state is managed by the Political Agent.

PREMPUR.

Prempur, five villages, in the Sábar Kántha, has a population of 2234 souls, and a yearly revenue of about £240 (Rs. 2400). The present chief, Sujáji, thirty years of age, ranking in the sixth class, is a Makvána Koli, paying £18 14s. (Rs. 187) yearly to the Gáikwár as *ghásdána*, and £4 12s. (Rs. 46) to the Maháraja of Idar as *khichdi*. His family follows the rule of primogeniture, but does not hold a patent of adoption.

KADOLI.

Kadoli, two villages, in the Sábar Kántha, has a total population of 1403 souls, and a yearly revenue of about £260 (Rs. 2600). The present chief, Bhavánsing, twenty-three years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £51 6s. (Rs. 513) to the Gáikwár as *ghásdána* and £9 6s. (Rs. 93) to the Maháraja of Idar as *khichdi*. His family follows the rule of primogeniture, but does not hold a patent of adoption.

KHERA'VA'DA.

Khera'va'da, four villages, in the Sábar Kántha, has a population of 1214 souls, and a yearly revenue of about £350 (Rs. 3500). The present chief, Vajesing, thirty-three years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £30 4s. (Rs. 302) to the Gáikwár as *ghásdána*, and £9 6s. (Rs. 93) to the Maháraja of Idar as *khichdi*. His family follows the rule of primogeniture, but does not hold a patent of adoption.

DEDOL.

Dedol, three villages, in the Sábar Kántha, has a population of 1185 souls, and a yearly revenue of about £180 (Rs. 1800). The present chief, Mánsing, forty-seven years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £51 6s.

---

[1] The Idar state has a share in this and the Satlásan villages. The *khichdi* due to Idar by these two states together amounts to £116 6s. (Rs. 1163).

(Rs. 513) to the Gáikwár as *ghásdána,* and £4 12*s.* (Rs. 46) to the Mahárája of Idar as *khichdi.* His family follows the rule of primogeniture, but does not hold a patent of adoption.

TA'JPURI.

Ta'jpuri, seven villages, in the Sábar Kántha, has a population of 2124 souls, and a yearly revenue of about £450 (Rs. 4500). The present chief, Madhusing, fifty-two years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £69 18*s.* (Rs. 699) to the Gáikwár as *ghásdána,* and £18 12*s.* (Rs. 186) to the Mahárája of Idar as *khichdi.* His family follows the rule of primogeniture, but does not hold a patent of adoption.

VAKTA'PUR.

Vakta'pur, four villages, in the Sábar Kántha, has a population of 2334 souls, and a yearly revenue of about £500 (Rs. 5000). The present chief, Adesing, fifty-three years of age, ranking in the sixth class, is a Makvána Koli, paying £111 16*s.* (Rs. 1118) yearly to the Gáikwár as *ghásdána,* and £48 12*s.* (Rs. 486) to the Mahárája of Idar as *khichdi.* His family follows the rule of primogeniture, but does not hold a patent of adoption.

HA'PA.

Ha'pa, two villages, in the Sábar Kántha, has a population of 1545 souls, and a yearly revenue of about £300 (Rs. 3000). The present chief, Umedsing, fifty-nine years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £102 10*s.* (Rs. 1025) to the Gáikwár as *ghásdána,* and £21 16*s.* (Rs. 218) to the Mahárája of Idar as *khichdi.* His family follows the rule of primogeniture, but does not hold a patent of adoption.

DEDHROTA.

Dedhrota, three villages, in the Sábar Kántha, has a population of 1161 souls, and a yearly revenue of about £230 (Rs. 2300). The present chief, Punjáji, thirty-two years of age, ranking in the sixth class, is a Makvána Koli, paying yearly £69 18*s.* (Rs. 699) to the Gáikwár as *ghásdána,* and £7 8*s.* (Rs. 74) to the Mahárája of Idar as *khichdi.* His family follows the rule of primogeniture, but does not hold a patent of adoption.

LIKHI.

Likhi, in the Náni Márwár district, has an area of 1900 acres under tillage, a population of 1082 souls, and a yearly revenue of about £150 (Rs. 1500). The Likhi chiefs, Chohán Kolis by caste, claim descent from Makvána Rajputs and are related to the Thákor of Ilol. The present chief, Thákor Amarsing, ranking in the sixth class, about forty-three years of age, succeeded in 1840. He pays no tribute. His family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

GA'BAT.

Ga'bat, in Náni Márwár, has six villages, with an area of 1900 acres under tillage, a population of 1255 souls, and a yearly revenue of about £350 (Rs. 3500). Vajesing the present Thákor, a Makvána Koli, about six years of age, succeeded in 1874. During his minority his state is managed by the Political Agent. The head-quarters of the state are at Gábat, a village of which the Idar state has the revenue, and the British Government the civil and criminal management. He is a tributary chief, ranking in the seventh class, paying the Mahárája of Idar a yearly sum of £2 10*s.*

Chapter XIII.
States.

(Rs. 25). The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

BOLANDRA.

Bolandra, in the Rehvar district, has an area of 2600 acres under tillage, a population of 647 souls, and a yearly revenue of about £70 (Rs. 700). The Bolandra chiefs, Rehvar Rajputs, ranking in the seventh class, are the descendants of a younger branch of the Ranásan family. The present Thákor traces his descent from Thákor Jivandás, who, about the year 1724, obtained the Bolandra estate as a maintenance from the Thákor of Ranásan. The present chief, Thákor Javánsing, about fifty-seven years of age, succeeded in 1858. His seat is at Bolandra. He is a tributary chief paying the Maháràja of Idar a yearly sum of £13 7*s*. 9¼*d*. (Rs. 133-14-4). The family holds no deed allowing adoption; in matters of succession it follows the rule of primogeniture.

TIMBA.

Timba, in Náni Márwár, has three villages, with a population of 1123 souls, and a yearly revenue of about £70 (Rs. 700). Following the rule of primogeniture, but not holding a patent of adoption, the present chief, Nathusing, a Chohán Koli, ranking in the seventh class, pays Idar a yearly tribute of £5 (Rs. 50).

MAGONA.

Magona, in Katosan, has ten villages, with a population of 4500 souls, and a yearly revenue of about £900 (Rs. 9000). Neither following primogeniture nor possessing a patent of adoption, the present chief, Málamsing, a Makvána Koli, ranking in the seventh class, pays the Gáikwár a yearly tribute, *ghásdána*, of £89 (Rs. 890).

TEJPURA.

Tejpura, in Katosan, has three villages, with a population of 1241 souls, and a yearly revenue of about £500 (Rs. 5000). Neither following primogeniture nor holding a patent of adoption, the present chiefs, Jetháji and Himtáji, Makvána Kolis by caste, ranking in the seventh class, pay the Gáikwár a yearly tribute, *ghásdána*, of £31 (Rs. 310).

MEMADPUR.

Memadpur, in Katosan, has a population of 600 souls, and a yearly revenue of about £400 (Rs. 4000). Neither following the rule of primogeniture nor holding a patent authorizing adoption, the present chief, Mánáji, a Makvána Koli, ranking in the seventh class, pays the Gáikwár a yearly tribute of £17 (Rs. 170).

DELOLI.

Deloli, in Katosan, has a population of 802 souls, and a yearly revenue of about £500 (Rs. 5000). Neither following the rule of primogeniture nor possessing a patent authorizing adoption, the present chief, Umedsing, a Makvána Koli, ranking in the seventh class, pays the Gáikwár a yearly tribute of £25 (Rs. 250).

KA'SALPURA.

Ka'salpura, in Katosan, has a population of 336 souls, and a yearly revenue of about £550 (Rs. 5500). The chief, Mánáji, a Makvána Koli, ranking in the seventh class, pays the Gáikwár a yearly tribute of £5 (Rs. 50). The family neither follows primogeniture nor has a patent authorizing adoption.

VISRODA.

Visroda, in Katosan, has a population of 1088 souls, and a yearly revenue of about £350 (Rs. 3500). Neither following

Chapter XIII.

States.

primogeniture nor holding a patent of adoption, the present chief, Pruthuráj, is a Makvána Koli, ranking in the seventh class, paying £44 (Rs. 440) a year to the Gáikwár and £12 (Rs. 120) to Pátan.

PA'LAJ.

Pa'laj, in Katosan, includes three villages, with a population of 1503 souls, and a yearly revenue of about £750 (Rs. 7500). Neither follo [illegible] nt of adoption, the present c [illegible] in the seventh class, pays th [illegible] 100).

RA'MPURA.

Ra'mpura, in Katosan, has a population of 545 souls, and a yearly revenue of about £150 (Rs. 1500). Neither following primogeniture nor holding a patent of adoption, the present chief, Náranji, a Makvána Koli, ranking in the seventh class, pays £5 (Rs. 50) to the Gáikwár and £5 (Rs. 50) to Pátan.

IJPURA.

Ijpura, in Katosan, has a population of 342 souls, and a yearly revenue of about £600 (Rs. 6000). Neither following primogeniture nor holding a patent of adoption, the present chief, Gobarji, a Makvána Koli, ranking in the seventh class, pays the Gáikwár a yearly tribute of £24 (Rs. 240).

UMADI.

Umadi has a population of 708 souls, and a yearly revenue of about £100 (Rs. 1000). The present chief, Amarsing, a Chohán Koli, ranking in the seventh class, pays no tribute. His family follows the rule of primogeniture and does not hold a patent of adoption.

MOTA'KOTARNA.

Mota'kotarna, in the Sábar Kántha, has a population of 634 souls, and a yearly revenue of about £70 (Rs. 700). The present chief, Parbatsing, a Chohán Koli, a chief of the seventh class, pays no tribute and does not hold a patent of adoption. His family follows the rule of primogeniture.

RA'NIPURA.

Ra'nipura has a population of 165 souls, and a yearly revenue of about £150 (Rs. 1500). The present chief, Kassáji, is a Makvána Koli, ranking in the seventh class, and pays no tribute. His family does not follow primogeniture and holds no patent of adoption.

CHAPTER XIV.

PLACES OF INTEREST.

Chapter XIV.
Places of Interest.
AHMEDNAGAR.
History.

Ahmednagar, north latitude 23° 34′, east longitude 73° 1′, in the Idar state, on the left bank of the Háthmati, on the road leading from Idar to Parántij, is surrounded by a fortified stone wall, built, about 1426, by Sultán Ahmad I. (1411 - 1443) to keep the Ráos of Idar in check. The king is said to have been so fond of the place that he thought of making it, instead of Ahmedabad, the capital of Gujarát. When the present dynasty took Idar (1728), Ahmednagar soon fell into their hands. After the death of Mahárája Shivsing, in 1792, his brother Sagrámsing took Ahmednagar and the country round, and, in spite of the efforts of his nephew Gambhirsing, became an independent chief. Sagrámsing was succeeded by his son Karansing. The latter died in 1835, and Mr. Erskine, the British Agent, who was in the neighbourhood with a force, moved to Ahmednagar to prevent the Ránis from becoming *satis*. The sons of the deceased Mahárája begged Mr. Erskine not to interfere with their customs. Finding him resolved to prevent the sacrifice, while pretending to negociate, they secretly summoned the Bhils and other turbulent tribes, and in the night, opening a way through the fort wall to the river bed, burnt the Ránis with their deceased husband. The sons of the deceased Mahárája fled, but subsequently gave themselves up, and, after entering into an engagement with the British Government, Takhtsing was allowed to succeed his father as Mahárája of Ahmednagar. Some years later he was chosen to fill the vacant throne of Jodhpur. He tried to keep Ahmednagar and its dependencies, but, after a long discussion, it was, in 1848, ruled that Ahmednagar should revert to Idar.

Remains.

The white sandstone and cement walls of the original fort, though much ruined in parts, still surround the town. The gateways, especially the Parántij or Ahmedabad gate, are handsome specimens of Musalmán architecture. The fortifications show that the builders trusted that artillery would never be brought against the fort. The bastions are hollow, the inside occupied by pillared rooms in two stories which take up so much space that the walls of the bastions are composed of single layers of stone. In the town, a small stone building, with richly carved bow windows, was once the residence of the Mahárájás of Ahmednagar. There are also some interesting Jain temples. Further on is a very handsome well, known as the *Kázi's Vávdi,* with inscriptions on the side walls, one in Arabic and the other in Devnagri, bearing respectively the dates 1417 (820 H.) and 1522 (S. 1578). The second inscription shows that the

well was built in 1522 by Shamsher-ul-Mulk, who is stated by tradition to have been a son of Sultán Ahmad. Further on, the citadel or inner fort, known like that in Ahmedabad as the Bhadar,[1] contains some very fine though ruinous buildings, the principal being that traditionally known as the Mulla or Mohina Ráni's palace. The windows of these buildings are very fine, of stone carved with the delicacy of lace. There are several wells hewn out of the solid rock, and, though dry, in good preservation. In 1858, the principal building in the Bhadar was occupied as a mess-house by a small force sent to keep order in the Mahi Kántha during the troubled times of the Mutinies. It has since become a ruin. Outside, at some distance from the Bhadar and opening directly on the Háthmati, is the Idar gate.[2] Close to it is a small mosque in perfect preservation, its windows worthy of notice, being each ornamented outside with a *carved stone canopy,* [illegible]

[illegible] Mulk, the eldest son of Sultán Ahmad. East of this mosque is the Nine-lákh Reservoir, *kund,* one of the most interesting objects in Ahmednagar. [illegible] nothing is seen [illegible] 500 long.[illegible] At the foot of the flight of steps, which form one of the sides of the pit, is a stone basin, filled with water from a perennial spring and with stone cloisters round three of its sides. At the back of the west cloister is a ladies' gallery hidden from sight by carved open stone screens. On the south side is a building with a stone canopy intended for the king or chief man of the place, who during the heat of the day came with his ladies to enjoy this cool retreat. The cloister on the north has disappeared, but the others, in fair preservation, are fine specimens of architecture. Tradition ascribes the work to Táj-ul-Mulk, another of the sons of Sultán Ahmad.[3] Close to this place are the remains of buildings said to have been stables or cavalry lines. At one side of these, large arched doorways, now built up, led to an out-work facing the north, and immediately over the river, which was evidently at one time covered with a pillared roof. This was probably a favourite place of resort, being cool, except at noon-day, and commanding a fine view of the Idar hills. Not far from the stables, a handsome gateway opens on the road to the river. On the other side of the road three domed and pillared cupolas, *chhatris,* mark the spots where the remains of the Mahárájás of Ahmednagar were burnt. Close to these are the Háthmati canal and the weir[4] across the river, with a fine sheet of water above it. A bridge has been planned over the weir to

---

[illegible] is the name of the Pátan citadel from [illegible] *Bombay Gazetteer,* IV. 250, 275.

[illegible] Viramdev of Idar had taken Ahmednagar. Rás Mála, [illegible].

[illegible] another account it is said to have been constructed during the [illegible]i, who, it is said, used to visit [illegible] place.

[illegible]00 feet long, founded partly [illegible]

Chapter XIV.
Places of Interest.

which the Idar state is to contribute £5300 (Rs. 53,000), but it is not likely that this work will be soon taken in hand.

AHMEDNAGAR.

In 1872, the population of Ahmednagar was returned at 4461 souls. With so scanty a population, much of the land within the walls is waste or used for tillage. Bohorás, numbering 1571 souls, are an important class dealing with the Bhils, from whom they buy gum, honey, and other forest produce. There are a good number of stone-cutters as the Ahmednagar sandstone is still in great demand. One of the quarries is within the fort walls, another and a better one is on the bank of the Háthmati. Besides for its stone, Ahmednagar has a high local name for swords, matchlocks, and knives. When the weir across the river was being built, the road from the town to the river was found so heavy and sandy that the stone-laden carts could scarcely pass. To meet this difficulty, a tramway of flat stone slabs was sunk in two parallel lines for the cart wheels to run on. So useful has this been found, that it has been continued to parts of the Parántij road, on the other side of the town.

AMLIYA'RA.

A'mliya'ra, in the Vátrak Kántha, has a temple of Nilkanth Mahádev, an old Musalmán tomb, and the ruins of an old town.

AMBA BHAVA'NI.

Amba Bhava'ni, a celebrated shrine and place of pilgrimage, lies near the source of the river Sarasvati, in the Árásur hills at the south-west end of the Árávali range, on the north frontier of Mahi Kántha, about fifteen miles north of the state of Dánta. Its origin is lost in antiquity. Probably 'Mother Amba' was one of the deities of the pre-Hindu race,[1] whom the Hindu conquerors absorbed into their pantheon, and finally identified with the goddess Bhaváni. The shrine seems to have been as celebrated in the days of Valabhi (746) as it is now. For tradition tells, that when that famous city fell, King Shiláditya's wife Pushpávati was on a pilgrimage to Amba Bhaváni.[2] Here at a still earlier date the hair of the infant Krishna was offered,[3] and here in after-days Krishna's bride Rukmini worshipped the goddess, when he bore her from the threatened embraces of Shishupál. The road to the shrine lies through valleys and over forest-clad hills. The stream of votaries never quite ceases, but thrice[4] a year, from all sides, great trains of pilgrims, *sanghs,* make their way to the shrine. The great pilgrimage time is *Bhádarva* (September), the goddess' birth-month. On the eighth night of the *navrátra* the Rána of Dánta attends the worship, fans the goddess with a horse-hair fly-flapper, celebrates the fire sacrifice, and fills with sweetmeats a huge cauldron, which, on the fall of the garland from the goddess' neck, the Bhils empty. Among the offerings to the goddess are animal sacrifices and spirituous liquors. In a walled enclosure partly filled with dwellings for temple servants and rest-houses, stands the temple,

---

[1] Temples to Amba are found in many parts of India. There is a famous one at Kolhápur and another at Udepur.

[2] Rás Mála, 234.

[3] Rás Mála, 323.

[4] According to another account it is visited four times, in *Kártik, Mágsar, Shrávan,* and *Bhádarva.*

Chapter XIV.
Places of Interest.
AMBA BHAVA'NI.

a small building of coarse marble, twenty feet long by twenty broad, and nineteen high. The floor is of marble, and inside is the image of the goddess, a block of stone roughly hewn into the semblance of a human figure. The builders are said to have been Nágar Bráhmans but its date is not known. Some of the pillars have writings, chiefly of the sixteenth century, recording private gifts. One, dated 1723, states that during the reign of Rájadhiráj Ránáji, Shri Pruthusingji, whose name is 108 times repeated, a Vánia built a rest-house for the sake of a son. It adds 'by the kindness of Amba the hope was fulfilled.' A reservoir near, called the Mánsarovar of Mahárána Shrimaldev, bears the date 1545 and the name of the Ráni of Ráo Bhármal. The office of officiating priest is farmed out to certain Audich Bráhmans of Sidhpur. The Rána of Dánta, as custodian of the temple, receives all the offerings as well as fees from pilgrims who have to show a pass before entering the shrine.[1] The Ráos of Sirohi, who formerly held a share in the temple revenues, have given it up on the ground that none but members of religious orders can, with propriety, share in the offerings of a temple. Four miles north-east of Amba Bhaváni is the temple of Koteshvar Mahádev twenty feet long by fifteen broad and twenty-five high. Attached to it is a partly ruined rest-house. Pilgrims who attend the Amba Bhaváni shrine must visit this temple also and bathe in the source of the Sarasvati whose waters are of very great purifying power.

BHA'VNA'TH.

Bha'vn'ath, about fifteen miles to the east of Idar, famous as a resting place of the seer Bhrigu, has an ancient pond on whose banks stands an old temple dedicated to Bhavnáth Mahádev. The earth[2] and water of this pond have so great a name for curing leprosy that many people suffering from that disease come from all parts of Gujarát. Under the direction of the temple [illegible], the patients bathe in the water, and, covering their bodies with the earth, allow it to remain from three to four hours. From forty to fifty per cent are said to be cured.

BHILODA.

Bhiloda, in the Idar state, fifteen miles north-east of the capital, has a temple of Shri Chandra Prabhuji, the temple being seventy feet long by forty-five broad and thirty high, built of sandstone covered with stucco. It has a tower of four stories, seventy-five feet high, and a rest-house within the entrance gate. It has lately been put in repair by a Jain merchant.

DESAN.

Desan, in Idar, has a partly ruined temple of [illegible] Mahádev, also known by the name of the seer [illegible], [illegible] 400 years old and measuring fifty feet by twenty-five and [illegible]

[1] The Thákor of Sudásna, the descendant of a former [illegible], [illegible] in the pilgrim fees which he is entitled to levy [illegible].

[2] A sample of this earth, very heavy and of a [illegible], [illegible] sent by the Assistant Political Agent through the [illegible] Civil Hospital to the Chemical Analyser to Government. [illegible] any unusual constituents in the earth. The details [illegible] of iron and alumina 3·86, carbonate of magnesia [illegible] sulphate of lime 0·72, and water, alkali, and [illegible]

Chapter XIV.
laces of Interest.

high, it is built of white sandstone and brick, and has a rest-house attached. A yearly fair is held here in the month of *Shrávan* (August).

HALDARVAS.

Haldarvas, in the Ghodásar sub-division in the south of Mahi Kántha, has Mávji Pir, a plain building with a Musalmán grave put in repair forty years ago by one Bháiji Muhammad. Halfway between Haldarvas and the village of Barmuára, is the Bamnoli *kot,* a ruined fort on the right bank of the Vátrak, said to have been built by Mahmud Begada (1459-1511). On the bank of the river Vátrak, half a mile south-east of the village of Haldarvas, is a temple of Mahádev named after Bhrigu Rishi, measuring twenty feet long and fourteen broad. Across the river is a temple of Párásar Mahádev thirty-six feet by eighteen, repaired about seventy years ago.

IDAR.

History.

Idar, north latitude 23° 50′, east longitude 73° 3′, the head-quarters of the Idar state, at the foot of Idargad, a rocky hill between 400 and 500 feet high, had, in 1872, a population of 6072 souls. According to tradition Idar has been celebrated from the earliest times. Even in the past cycle, *yug,* it was known, and in the present cycle;[1] before the days of Vikram, Veni Vachh Ráj ruled at Idar, the happy possessor of a golden figure which helped him to build the hill-fort and its reservoirs. His queen was a Nágputri, the daughter of a snake-king of the under world, whither, the legend says, she and her consort betook themselves when the queen found that men were mortal. The first clear tradition shews Idar in the possession of Bhils. After the fall of Valabhi, the wife of King Shiláditya took refuge in a cave in the mountains and there gave birth to a son called 'Goha' or cave-born. Making over the child to a Bráhman woman, the queen followed her lord through the fire. The young prince, of a daring character and adventurous spirit, soon passed out of his guardian's hands, and joining the Idar Bhils was by them chosen king. Whether in sport or earnest, the election was real, and for several generations his successors ruled in Idar. At last Nágáditya the eighth prince was killed by his subjects. He left a son named Báppa, who never succeeded to his father's chiefship, but became the founder of a greater kingdom, the present Meywár. The Chinese pilgrim Hwen Thsang (640) mentions a place which he calls O-cha-li, the Chinese way of writing Vadári. This place General Cunningham is inclined to identify with Idar.[2] He further notes that in the eleventh century Vadari was the capital of a family of chiefs claiming descent from Rája Bhara Gupta, whom the General believes to be the same as the above-mentioned Báppa. According to tradition[3] Idar was refounded by Parihár Rajputs, who, subject to Chitor, ruled there for several

---

1 Rás Mála, 234.

2 Ancient Geography of India, 494. A considerable and very ancient town called Vadáli twelve miles to the north of Idar may perhaps be the Vadári referred to. Major E. W. West. General Cunningham would make Vadári the district of the jujube tree also called from another name of the same tree Sauvira, in his opinion, the Ophir or Sophir of the Bible. Ancient Geography, I. 497.

3 Rás Mála, 235.

Chapter XIV.
Places of Interest.

IDAR.
History.

generations. Towards the close of the twelfth century, the Idar chief took part with Pruthuraj, king of Delhi, against the Musalmán invaders of India, and was killed in the great Hindu defeat of Thánesar (1193). Idar then fell into the hands of a Koli named Hathi Sord who was succeeded by his son Sámalio. The latter was killed by a Ráthod prince named Sonangji, who took possession of Idar, and became the founder of the dynasty of the Ráos who ruled there for several generations. After numerous changes of fortune and many struggles with the Musalmáns, the Ráos had at last to leave Idar, and were, in 1728, succeeded by the present Ráthod dynasty from Márwár.

Objects of Interest.

From the south, the road, lined with rows of mango trees, crosses a plain till lately covered with a dense though stunted forest. Beyond the plain small rocky hillocks, strengthened with out-works, so screen the town, that, up to the very gates, nothing of its handsome stone bastioned wall is seen. On the right, about a mile from the town, is the Ranmaleshvar lake, said to have been built by Ráo Ranmal, with its western bank covered with picturesque domed cupolas, *chhatris*, raised over the ashes of the forefathers of the leading Idar families. Close to the lake is a garden house, and further on, to the left, are enormous granite boulders some crowned with small temples, and others with the remains of fortifications. The town is surrounded by a brick[1] wall in fair preservation, through which the road passes by a stone gateway marked with many red hands each recording a victim to the rite of *sati*. Inside of the wall, a road, running round the town, leads to the *Gántino Darvájo*, a rock-cut passage giving access to the main route to Rajputána. Immediately to the left on entering the town is [illegible] about 200 prisoners, and to the [illegible] convict labour. The road then [illegible] side lined with rows of houses and trees. Further on it is lost in a series of narrow crooked lanes. Except one or two old stone wells and some carved windows, the town has little of interest. One of the chief buildings is a fine Sváminaráyan temple lately raised at a cost of about £5000 (Rs. 50,000). Another temple belonging to the Vallabhacharya sect, still more recently completed at a cost of about £2000 (Rs. 20,000), has not yet been consecrated. At the end of the town and immediately under the hill is the palace, a large building with no architectural pretensions. Behind the palace, on the south-western face of the range of hills, which joins the Vindhya and Áravali mountains, rises Idargad, so steep, rocky, and well fortified, that according to the local saying, to take Idargad is to achieve the impossible.[2] F[illegible]d pathway leads through more t[illegible] to the fortress plateau, a table [illegible] surrounded by heights, and with the gaps in the crest filled in and strengthened by ramparts. From below, two buildings, on opposite peaks, attract attention. That to the left, low and flat-roofed, known as Ranmal's

[1] The wall is of brick with stones inserted here and there.
[2] Rás Málá, 233.

Chapter XIV.
Places of Interest.
IDAR.
Objects of Interest.

Choki or guardroom, seems to be an unfinished Jain temple, the building of which was stopped after the flat stone ceiling had been put on. The other building, on an enormous granite peak to the right, domed and of fine stone, lately smothered with whitewash, is known as the *Angry Queen's Palace.*[1] It measures twenty-five feet long by nineteen broad and twelve high. The story is that when Ráo Náráyanji, or Nárandás (1573) driven from Idar by Akbar, took refuge in Polio, in spite of a terrible ulcer on his back, he continued to harass the Musalmáns. One day, when his back was being dressed, his Ráni came into the room, and, seeing the fearful sore, mournfully shook her head. Noticing this in a mirror, the Ráo asked why she shook her head. She said 'from what I see I have no hope that you will regain your lost throne.' This so annoyed her husband that he left the house, and, afterwards, when he retook Idar, he refused to see the Ráni's face. Disgusted at this treatment, and unwilling to live in her husband's palace, the Ráni had a dwelling built on the highest peak of the hill and there passed the rest of her life.[2] Some centuries after, this palace was the scene of a cruel assassination. Surajmal, Thákor of Chándni who had saved Idar from the Maráthás, was so puffed up by his success that he gave great offence, especially to Bhavánising the son and heir-apparent of the old Mahárája Shivsing. Bent on revenge the prince invited Surajmal to a feast, and, under pretence of inspecting the fort, took him up to the Angry Queen's Palace and there killed him.[3] The way into the fort is by a stone paved pathway, the stone slippery and polished from the wear of ages. Passing under more or less ruined gateways the pathway leads to a part of the hill between, and much lower than, the two peaks. Following the path, on the right hand is a small garden with a house built by the late Mahárája after a mount Ábu pattern. Within the garden are some ruins said to be remains of the Ráos' old palace. Further on is a well preserved freestone and brick Jain temple, belonging to the Svatambari sect and dedicated to Shri Shántináthji the sixteenth *Tirthankar*. This temple, measuring 160 feet by 125 and 55 high, is evidently of considerable age, but there is no writing to show its exact date. Near the temple is a deep reservoir always filled with water. At some distance, and higher up the western side of the hill, is another temple, belonging to the Digambari sect of Jains and dedicated to Shri Shambhavnáthji the third *Tirthankar*. This seems of even greater age than the other, but, like it, bears no date. Within the limits of the fort, with a wall and terraces in front, is a natural cavern twenty-eight feet by eighteen and seven high, containing an image of Vajar Máta a goddess worshipped by Hindus of all castes. The whole of the hill is surrounded with more or less ruined fortifications. To the rear are the remains of a fortified gateway, opening on the plain behind, a way of escape for the too hard-

---

[1] '*Ruthi Ránino Mohol*'. Forbes (Rás Mála, 234) renders this the Mournful Queen's Palace, but *ruthi* implies more of anger than of sorrow. Tod in his Rájasthán translates it 'testy'. Major E. W. West.

[2] Major E. W. West.

[3] *Rás Mála, 459.*

IDAR.
Objects of Interest.

pressed defenders of the fort.[1] The interior of the hill-fort, or rather fortified hill, is very striking from the dense brushwood by which the ruins are more or less hid. Perhaps the finest view is near Shambhavnáthji's temple, whence, looking towards the Angry Queen's Palace, the sheer scarp of the great granite peak, towering above the trees, stands clear against the sky. The Queen's palace is rather difficult to reach, as, besides climbing to the top of the peak, a high smooth narrow granite ridge, unsafe for booted feet, has to be crossed. At the foot of the fort is a part-ruined cave temple of Khokhnáth Mahádev, thirty feet long by twenty broad and from four to six high, supposed to be upwards of 400 years old. On a rising ground, south of the town and close to the wall, is the cave temple of Dhaneshvar Mahádev, a natural rock cavern twenty feet long by ten broad and from five to seven high. Three-quarters of a mile south-west of the town, on a rising ground, is the cave of Mankáleshvar Mahádev, twenty feet long by twelve broad and from five to ten high.

JETPUR.

Jetpur, three miles from Gábat in Náni Márwár, has a fine lake, the *Khánera Taláv,* with a masonry embankment said to have been made under the orders of Sidhráj Jaysing (1094 - 1143).

KHED BRAHMA.

Khed Brahma or BRAHMA KHED, a revenue and police station, *thána,* on the right bank of the Harnái river some thirty miles north of the town of Idar, is of considerable size, and bears a high, and, as the ruins of many temples show, a very old name for sanctity.[2] Some of the shrines within the limits of the modern town have lost their virtue, and are now most dirty and uncared-for. The most interesting remains are in the forest to the north of the town. Among them, perhaps the most noteworthy, is, on the bank of a dried-up lake, a temple in fair preservation and with many features of architectural interest. Inside is a sculptured female figure springing out of a pillar, which, in delicacy of contour and freedom from conventional treatment, is quite unlike the figures usually seen in Hindu temples. The building, from which the place takes its name, known as Bhrigu Rishi's shrine,[3] is sacred to

[1] It was through this [illegible]

[2] [illegible] to perform a sacrifice at some holy spot in Bharatkhand in the Jambudvipa, and get learned Bráhmans to officiate [illegible]

[3] [illegible] got angry and threatened to punish him. Seeking [illegible] ough to place his foot on the god's chest. Instead of [illegible] the seer's pardon for the hardness of his breast. [illegible] as the noblest of the gods. To wipe out the si[illegible] came to Brahma Kshetra, bathed in the Hiranyákshu, made his hermitage the seat of a Mahádev, and performed such rigid austerities, that Shiv was pleased and freed him from his sin.

Chapter XIV. Places of Interest.

KHED BRAHMA.

Brahma[1] and has lately been put in repair by the Bráhmans of the town. Of white sandstone and cement-covered brick, fifty-seven feet long, thirty broad, and thirty-six high, it has an image of Brahma which is worshipped. The town is close to the Pol hills and its sanctity has probably saved it from destruction by the wild hill tribes. The fair, held yearly in February (*Máh sud* 14) and attended by merchants from all parts of Gujarát and Meywár, comes next in importance to Sámláji. Under the supervision of an Idar officer, order is kept by detachments of the Gáikwár's contingent and by foot police. During the six years ending 1879, the value of the goods offered for sale varied from £10,211 (Rs. 1,02,110) in 1875 to £11,814 (Rs. 1,18,140) in 1878, and the sales from £6190 (Rs. 61,900) in 1874 to £8662 (Rs. 86,620) in 1879.[2]

KUMBARNA.

Kumbarna, on a stream near the Amba Bhaváni shrine, has fine white marble temples of Neminath the twenty-second Jain *Tirthankar.* They are said to be the remains of a group of 360 temples built by Vimalsha (1032). Of the destruction of the other buildings the story is that, though he owed her his riches, when Amba Bhaváni asked who had helped him to build the temples, Vimalsha thrice answered, 'My spiritual guide'. Enraged at his ungratefulness the goddess ordered him to fly for his life. Seeking shelter in the crypt of one of the temples, he came out unhurt on mount Ábu. But of his 360 temples all but five were destroyed. The only guide to the probable age of the temples are two writings. One of 1223 (S.1279), on a memorial stone close by, states that Shri Dhárávarsh-dev the lord of Arbuda, the thorn to all petty rulers under the sun, built a well in the city of Arsanpur. The other, in the temple of Neminath, dated 1249, records additions to the buildings made by Brahmadev, the son of Cháhad, the minister of Kumárpál Solanki (1143 - 1174).[3]

LIMBHOI.

Limbhoi, three miles north of Idar, behind the hill fort, has a temple of Kálnáth Mahádev still in use, and measuring thirty-seven feet long by fifteen broad and thirty high, with a partly ruined rest-house built of white sandstone and plastered brick.

MAGODI.

Magodi, in Náni Márwár, has three memorial stones, *páliás,* one with the figure of a horseman and another with a worn-out inscription. There is also a black stone called *Gok Chuháni* with three carved snakes.

MA'NSA.

Ma'nsa, the chief town of the Mánsa state in the Sábar Kántha, has a population of 7010 souls, and is the residence of the

---

[1] Such an idol is scarcely to be found anywhere else. (Sur. Rep. 21st July 1877). In former times Khedbrahma is said to have drawn millions of pilgrims and merchants from Meywár, Márwár, Málwa, Vágad, Sirohi, Gujarát, Cutch, and Káthiáwár. The Káthiáwár traders used to raise booths on the south bank of the Hiranyáksh and deal in opium, cloth, copperware, jewelry, grocery, and horses. The gathering lasted for fifteen days. Goods worth a *lákh* were sold. The fair is said to have fallen into comparative unimportance from the time of Ráo Kaliánmal (about 1630), when the state fell a prey to rebellion and disorder.

[2] The details of sales are: 1874, £6190; 1875, £6261; 1876, £7342; 1877, £7923; 1878, £6533; and 1879, £8662.

[3] Rás Mála, 329.

Thákor. It has a large and wealthy community of merchants and is considered the richest town in the Mahi Kántha.

Mori, about a mile from Sámláji, was, according to tradition, a great city in the time of the Kshatriya Rájás. The only trace of former greatness is an image of Párasnáth long ago removed to the Jain temple of Tintoi, eight miles off, and still known as *Mori-no-Párasnáth.*[1]

Petha'pur, north latitude 23° 14′ and east longitude 72° 40′, on the west bank of the Sábarmati, the principal place in Pethápur and the residence of the chief, has a population of 6812 souls. It is noted for its dyed cloths sent in considerable quantities to Siám, and for the manufacture of matchlocks, swords, and knives.

Posina, in the Idar state in the north of the Mahi Kántha, has white sandstone temples of Párasnáth and Neminách, measuring 150 feet long by 140 broad and 26 high.

Pra'ntvel, about four miles from Gábat, has, on a raised platform, three memorial stones, and round the platform thirty or forty graves. The people say that the stones were raised, and are now worshipped, by the wandering tribe of Chámthás.

Puna'dra, in the Vátrak Kántha, has an old fort of the time of Mahmud Begada (1459 - 1511).

Rama's, in the Vátrak Kántha, has a step well said to have been built five hundred years ago by the wife of a Nawáb of Kapadvanj.

Sa'dra,[2] the head quarters of the Mahi Kántha Agency, a village in th[illegible] nort[illegible] esta[illegible] Thá[illegible] beer[illegible] fort of Ahmednagar. Colonel Ballantyne, the first Political Agent, built [illegible] next the river, [illegible] [illegible] broad well laid [illegible] well lighted at night, leads from the Ahmedabad road to the fort. Near the Agency residence is a small, neat hospital, built with money subscribed by the Mahi Kántha chiefs. A house for the apothecary in charge adjoins the hospital, and next to that is a library and reading-room also built by subscription. In front of the reading-room, an arch, originally part of some old Hindu temple, has been put up with a very happy effect. The other public buildings are a rest-house close to the library, another much larger one built by the Gaikwár's Government in memory of Bhán Singh, and a small police

---

[1] In old days Mori would seem to have included the whole [illegible] valley. Major E. W. West.

[2] Sádra, [illegible] is in the [illegible] as a military post. Under the Moghal Viceroys it was also called [illegible].

Chapter XIV.
Places of Interest.
SA'DRA.

post, *choki*. There are also the lines for the Gáikwár's contingent of horse. At the other side of the station is the assistant political agent's residence. The Political Agent exercises direct jurisdiction within the station, but offences committed outside its limits are under the cognizance of the Vásna Thákor. The population of the Sádra station is 2446 souls, and that of the adjoining village of Sádra, 2253. Of a revenue, in 1878, of £357 (Rs. 3570), £26 (Rs. 260) were paid to the Vásna chief as rent. There is a vernacular school attended by eighty-six boys and a girls' school attached, with twenty-one pupils. There is also, with eighteen pupils on the register, a Tálukdári school for minor chiefs and the relations of chiefs.

SA'MLA'JI.

Sa'mla'ji, on the border between Mahi Kántha and Meywár, the head-quarters of an Idar police post, has, amidst hills, on the banks of the Meshva, a temple of great sanctity. Near the temple the river forms deep pools, much resorted to by persons bewitched or devil-possessed.[1] To the north the waters of the Karmánu pond, and the Surya reservoir have the property of washing away sin. Numerous ruins show that Sámláji's name for sanctity is of very ancient date. In a beautiful valley shut in by well wooded hills through which the Meshva winds, the present temple dedicated to Sámláji, a name of Krishna, is 400 years old. Built of white sandstone and brick it is surrounded by a wall with a gateway. It is of two stories, supported on pillars, and a canopy with arches on each side. The lower courses of richly carved stone are of great age. Above them runs a frieze with an unintelligible pattern, and, above this, running right round the building, a fringe of elephants' heads and forequarters carved in stone. Above this is a very much worn frieze full of figures in bas-relief, men on horseback with bows, and animals. The elephant is a very favourite emblem. Besides the fringe frieze above mentioned, there are, on the outer wall, between every two angles, larger figures of semi-rampant elephants standing out in relief, and, in front of the entrance, stands on either side of the doorway a gigantic cement elephant. Above the shrine, a pyramid-based tower rises into a spire like a high-shouldered cone with flattened sides. The forepart of the roof consists of a number of small domes springing from a flat roof, or rather of a flat trabeate roof, with domes here and there, the largest being in the centre. Outside at all the angles of the roof are figures of animals and demons like the gurgoyles seen on some English churches. The Jains claim Sámláji's temple, and the style of the old part supports their claim. Of the two inscriptions, one is to the left in the upper story and bears date 94 A.D. and 102 A.D. This writing, cut in stone, is not very archaic and could not be of the date it professes to record. It may be a transcript of an older inscription or the record of an old tradition. The other, on copper at the entrance of the temple, records repairs executed in

[1] The 14th of *Kártik sud* (November) is the day for dipping possessed persons. 'I saw a lot of them,' writes Major West, 'undergoing the process. All were women. They sat in the water and were surrounded by friends who splashed them well, occasionally varying the process by cuffing them or beating them with twigs, at the same time lavishly pouring abuse on the demons'.

Chapter XIV.
Places of Interest.
SÁMLÁJI.

1762 A.D. by the then Thákor of Tintoi. From these two inscriptions the name of the deity seems to be Gadádharji, the holder of the club, a well known title of Vishnu, Krishna, or Sámláji. Among many temples and shrines round the main building, three deserve notice. Of these one is called 'Old Sámláji', though it does not seem as old as the ancient part of the present temple. If the Jains' statement is cc [illegible]
w [illegible]
th [illegible]
O [illegible]
all sides, with a flat ceiling, surmounted by a pyramidal roof, supported on plain square stone pillars with carved capitals. Part of the shrine walls seem to have been formed of a series of upright stone slabs with sculptured figures in low relief. Many of these still remain. The most curious thing about the building is that, at the front and rear and both sides, in the centre of the façade the roof ends in a triangular pediment composed of boldly sculptured figures. Inside the building near the shrine, and, on the left hand as one faces it, is a remarkable human head in high relief standing out from the base of the span of an arch. The features are more human-looking than those generally seen in Hindu temples, and the arrangement of the hair is curious. There is a corresponding face on the other side but it is much worn or broken, while this is fresh and clear in its lines. In the shrine, part of the original altar or image seat still remains. It has been roughly heightened by bricks loosely piled on it, and on the raised superstructure stands a slab with a representation said to be of Somnáráyan. This slab probably originally formed part of the outer wall of the shrine. The third temple, now dedicated to Mahádev, is underground, the top of its pyramidal roof rising to the level of the land round it. It is entered through a gateway by a gradually deepening passage. Perhaps the temple was originally built in a hollow which has filled up. It looks old though not so old as Somnáráyan's the most ancient looking building in the place. Except this and the great Sámláji temple in which worship is still carried on, the numerous fanes are deserted and falling into ruin. A large yearly fair is held on *Kártik sud* 15th (October). This, once of great importance, had, in consequence of the disorders of the latter years of the eighteenth and the early part of the present centuries, fallen into disuse, and was restored by Sir J. Outram, the Political Agent, in 1838. On guaranteeing certain small payments to the petty chiefs the safety of traders was ensured, and the fair became a most important resort not only for the wild local tribes, but for m[illegible]
and Central India.
an important centre [illegible]
an average of about £88,000 (Rs. 8,80,000) in the four years[1] ending 1876 to £28,975 (Rs. 2,89,750) in 1877, and £23,053 (Rs. 2,30,530) in 1878. This fall is chiefly due to the scarcity of 1878 and the prohibition of the opium trade in 1879. But it

[1] The details are: 1873, £91,992; 1874, £85,478; 1875, £67,933

SA'MLA'JI.

that with the regular supply of goods made possible by the spread of railways, the importance of the Sámláji fair will continue to decline. Order is kept by strong detachments of His Highness the Gáikwár's contingent of horse from Sádra, and foot police from Idar, superintended by an officer of the Agency.

SA'THAMBA.

Sa'thamba, in the Vátrak Kántha, has a step well and a memorial stone with an inscription bearing date 1269 A.D. (S. 1325).

SUDA'SNA.

Suda'sna, the head quarters of the Sudásna state, in Náni Márwár, has, on the bank of the Sarasvati, about 4½ miles to the north-west, a cave temple of Mokheshvar Mahádev, with a ruined monastery of sandstone and brick. Here Hindus of all castes offer the water of the Sarasvati (Kumárika) to the Mahádev and to a *pipal* tree. A yearly fair is held on *Bhádarva sud* 11th (September).

TA'RINGA.

Ta'ringa. The Jain temples of Shri Ajitnáthji and Shambhavnáthji, the resort of numerous votaries from all parts of India, stand on a hill in the petty state of Temba in Gadváda, about twenty miles south of Dánta. The hill bears the name of Táringa, probably as Forbes suggests,[1] from a shrine that has long been there dedicated to a local deity Táran Máta. The hill for the most part covered with brushwood and forest is, on the east and west, crossed by paths that lead to a plateau where stand the temples built of white sandstone and brick. The temples are of no very great size, the enclosure measuring 230 feet round, and the temples 125 feet high, but it is hard to see how the stones were ever brought through the forest to the top of the hill. The red interior of the temple throws out in strong relief the white marble figure of Ajitnáthji, the second *Tirthankar* seated in the shrine, decorated with precious stones let into the marble. The features wear the usual expression of deep repose or quiet covert scorn. The main temple was built by Kumár Pál of Anhilváda (1143 - 1174) after he became a convert to Jain tenets. The special times of pilgrimage are during the full moon in the months of *Kártik* and *Chaitra* (November and April). In the adjoining shrines are various images. In one is an upright block of marble with 208 representations of the *Tirthankar*.

TELNAL.

Telnal, on the Vátrak, has, about a mile from the village, a very old and lately repaired temple of Kedáreshvar.

VADA'LI.

Vada'li, a considerable and very ancient town twelve miles north of Idar, is perhaps the O-cha-li or Vadari which Hwen Thsang visited betwen Málwa and Valabhi. In the eleventh century Vadáli was the centre of a very large kingdom.[2] It is a revenue and police station, *thána,* and is a prosperous town with a population of 5048 souls and many good houses.

---

[1] Rás Mála, 283.
[2] Genl. Cunningham (Ancient Geography of India, 494) identifies Vadári with Idar.

APPENDIX A.

THE HONOURABLE MR. MOUNTSTUART ELPHINSTONE'S MINUTE.[1]

Appendix A.

Mr. Elphinstone's Minute.

1821.

We labour under a great disadvantage in all deliberations regarding this tract of country, as I believe no account of it is before the Government, for Major Ballantyne's report is chiefly confined to the proceedings of the Gáikwár force in 1813. This deficiency cannot be made up by information collected during a passage through the country, but I hope it will soon be removed, by the inquiries which I have directed Captain Miles to make, and by those of Major Ballantyne when he shall have taken charge. In the meantime, I owe much to the information I have received from Captain Barnewall, whose long employment in the Kaira district has rendered him particularly well acquainted with the adjoining parts of the Mahi Kántha.

It is scarcely necessary to mention that the fiscal and military division known by the name of Mahi Kántha is not, as that name implies, confined to the banks of the Mahi, but extends northward from that river to the Banás, a distance of 120 miles, and includes all the part of Gujarát which requires the presence of a military force to procure the payment of the Gáikwár tribute, that is, all the north or north-eastern portion of the province.

The mountains which bound Gujarát in that direction are steep, craggy, and difficult of access. They send many branches into the nearest parts of Gujarát, and the intervals between them are nearly filled up with jungle. Further south the hills cease, and afterwards the jungles become less extensive; but the rivers are very numerous and their banks abound in long, deep and intricate ravines overgrown with thick jungle. All these obstacles diminish as we go south, the jungle nearly disappears, and the rivers unite in the streams of the Sábarmatí and the Mahi; and nearly the whole of the south-west of Gujarát, a tract sixty miles deep, extending for 150 miles along the gulf and Cambay, the frontier of Káthiáwár and the Ran is an open and fertile plain. This description explains the degrees of subjugation in which the province is found. The [illegible] of the Maráthás plain was almost entirely reduce[illegible] the through the jungles of Chuvál, w[illegible] [illegible]lter Mahi as far south as the neighb[illegible] [illegible]any to independent villages. When [illegible] and jungle [illegible] [illegible]heir independent communities appear among the ravines and jungle [illegible] banks. The rivers increase, the jungle grows thicker and more continued

[1] Dated at Lohar, 28th February 1821.

Chapter XIV.
Places of Interest.
SA'MLA'JI.

that with the regular supply of goods made possible by the spread of railways, the importance of the Sámláji fair will continue to decline. Order is kept by strong detachments of His Highness the Gáikwár's contingent of horse from Sádra, and foot police from Idar, superintended by an officer of the Agency.

SA'THAMBA.

Sa'thamba, in the Vátrak Kántha, has a step well and a memorial stone with an inscription bearing date 1269 A.D. (S. 1325).

SUDA'SNA.

Suda'sna, the head quarters of the Sudásna state, in Náni Márwár, has, on the bank of the Sarasvati, about 4½ miles to the north-west, a cave temple of Mokheshvar Mahádev, with a ruined monastery of sandstone and brick. Here Hindus of all castes offer the water of the Sarasvati (Kumárika) to the Mahádev and to a *pipal* tree. A yearly fair is held on *Bhádarva sud* 11th (September).

TA'RINGA.

Ta'ringa. The Jain temples of Shri Ajitnáthji and Shambhavnáthji, the resort of numerous votaries from all parts of India, stand, on a hill in the petty state of Temba in Gadváda, about twenty miles south of Dánta. The hill bears the name of Táringa, probably as Forbes suggests,[1] from a shrine that has long been there dedicated to a local deity Táran Máta. The hill for the most part covered with brushwood and forest is, on the east and west, crossed by paths that lead to a plateau where stand the temples built of white sandstone and brick. The temples are of no very great size, the enclosure measuring 230 feet round, and the temples 125 feet high, but it is hard to see how the stones were ever brought through the forest to the top of the hill. The red interior of the temple throws out in strong relief the white marble figure of Ajitnáthji, the second *Tirthankar* seated in the shrine, decorated with precious stones let into the marble. The features wear the usual expression of deep repose or quiet covert scorn. The main temple was built by Kumár Pál of Anhilváda (1143 - 1174) after he became a convert to Jain tenets. The special times of pilgrimage are during the full moon in the months of *Kártik* and *Chaitra* (November and April). In the adjoining shrines are various images. In one is an upright block of marble with 208 representations of the *Tirthankar*.

TELNAL.

Telnal, on the Vátrak, has, about a mile from the village, a very old and lately repaired temple of Kedáreshvar.

VADA'LI.

Vada'li, a considerable and very ancient town twelve miles north of Idar, is perhaps the O-cha-li or Vadari which Hwen Thsang visited betwen Málwa and Valabhi. In the eleventh century Vadáli was the centre of a very large kingdom.[2] It is a revenue and police station, *thána*, and is a prosperous town with a population of 5048 souls and many good houses.

---

[1] Rás Mála, 283.
[2] Genl. Cunningham (Ancient Geography of India, 494) identifies Vadári with Idar.

APPENDIX A.

THE [illegible]

We labour under a [illegible] of all information [illegible] this tract of country, as I believe no account of it [illegible] ment, for Major [illegible] of the Gáikwár [illegible] information collected during a [illegible] it will soon be removed by the [illegible] Miles to make, and by those of Major [illegible] taken charge. In the meantime [illegible] received from Captain [illegible] district has rendered him [illegible] parts of the Mahi Kántha.

It is scarcely necessary to mention that the [illegible] known by the name of Mahi Kántha [illegible] to the banks of the Mahi [illegible] Banás, a distance of 150 miles, and [illegible] requires the presence of a military force [illegible] Gáikwár tribute, than [illegible] province.

The mountains which bound Gujarát [illegible] and difficult of access. [illegible] of Gujarát, and the intervals between them are [illegible] jungle. Further south the hills [illegible] less extensive; but the rivers are [illegible] in long, deep and intricate ravines [illegible] these obstacles diminish as we go south [illegible] and the rivers unite in the [illegible] nearly the whole of the south-west of Gujarát [illegible] extending for 150 miles along the gulf and Cambay [illegible] Káthiáwár and the Ran is an open and fertile plain. [illegible] explains the degrees of subjugation in which the province is found. [illegible] plain was almost entirely [illegible] through the jungles of Chuvál, west of Ahmedabad and the [illegible] Mahi as far south as the neighbourhood of Baroda [illegible] to independent villages. When the streams begin to be numerous, many independent communities appear among the ravines and jungle on their banks. The rivers increase, the jungle grows thicker and more continued

[1] Dated at Lohar, 28th February, [illegible]

Appendix A.
Mr. Elphinstone's Minute.
1821.

as we advance, and the independent villages become more frequent and in more solid masses until we reach the principalities of Idar and Lunáváda, amidst the mountains and the forest of the north-east.

The degree of independence in those communities increases with their numbers. In the plain to the south, and in the open spaces that run up between the rivers, the Marátha government had the right of administering justice in every village, by means of its own officers, and it always took an account of the produce of the village lands of which it was entitled to a certain share. All the other villages retained their independence on the payment of a tribute. Most of those which lay on the rivers in the midst of subjugated country paid it regularly every year to the nearest revenue officer, but those whose situations were stronger or more remote withheld their tribute until compelled to pay by the presence of an invalid army. The villages which submit to the administration of justice and the inspection of their produce are called *ryoti;* those which only pay a tribute, *mehvási,* but this last term is not extended to princes like those of Idar and Lunáváda. The tribute paid annually to the revenue officer is called *jamábandi;* that collected by an officer at the head of an army is called *ghásdána.* There are many Mehvásis, who, though they are willing to pay a small sum to the *kamávisdárs,* will not submit to the exaction of a large one unless supported by force. These pay both *jamábandi* and *ghásdána,* the former to the collector every year, the latter to the commandant of the force that is occasionally sent to levy it. Both descriptions however are equally tribute and neither is a fixed share of the produce.

Although the whole of the above distinctions took their origin from the different degrees in which the communities which are the subjects of them were subjected to the power of the Marátha government, yet the distinction has often been preserved when the cause has been removed. Many villages remain Mehvási which the Gáikwár could have rendered *ryoti,* and in many cases the *ghásdána* is still collected by the military commander where the Mehvási would have been equally ready to pay it to the *kamávisdár,* and where his payment to that officer much exceeds his contribution to the army. The amount of the payments continued to fluctuate after the denominations had become fixed; when the *kamávisdár,* or the military chief, was strong, he increased the *jamábandi* or the *ghásdána,* and when weak, he was glad to take a smaller sum than had been paid the year before. On the whole, however, there was a progressive increase in the payment.

It is the *ghásdána* alone that is included in the Mahi Kántha collections.

The Mahi Kántha, though so much of it is neglected, shows great fertility wherever it is cultivated. The fields seem well taken care of and covered with fine crops. Mangoes and other planted trees are unusually numerous and as the surface is undulating, and the woods and mountains soften in sight, no part of India presents a richer or more agreeable prospect.

There are in the Mahi Kántha many Kanbis, some Vániás and other peaceable classes, but the castes that bear arms and those in whom all authority of the country is vested, are the Rajputs, Kolis and Makvánis of whom the Kolis are by far the most numerous, even in the country belonging to the Rajputs. Of the 121 chiefs settled with by Major Ballantyne, eleven are Rajputs, seventy-nine Kolis, and thirty-one Makvánis and other Musalmáns, but this bears no proportion to the number of each caste. The Rajput and Musalmán principalities of Idar and Pálanpur are nearly as extensive as all the rest put together, but many, perhaps

most of their subjects, are Kolis. The Rajputs are of two descriptions, the Márvádis who accompanied the Rája of Idar in his emigration from Jodhpur, and the Gujarátis who have long been settled in the province, chiefly in the central parts. The Márvádis resemble the people of Jodhpur in their dress and manners but with additional rudeness contracted in their sequestered situation. They are said to be very brave but stupid, slothful, unprincipled and devoted to the use of opium and intoxicating liquors. Those of Gujarát are said to resemble more the inhabitants of that province, to be more civilized than the Márvádis, more honest, more submissive and more inactive and unwarlike. All the Rajputs use swords and spears, matchlocks and shields. They often use defensive armour of leather both for themselves and their horses, and sometimes, but rarely, carry bows. Their plan of war is to defend their villages. They seldom take to the woods like Kolis, and are quite incapable of the desultory warfare so congenial to the habits of the latter tribe. The Kolis or Bhils (for they are called indiscriminately by both names) are by much the most numerous and most important of the inhabitants of the Mahi Kántha. Though there is not perhaps a very marked difference in feature between them and the other inhabitants, yet they are generally to be distinguished without difficulty; they seem more diminutive and have an expression both of liveliness and cunning in their eyes. They wear small turbans and few clothes and are seldom seen without a quiver of arrows and a long bamboo bow which is instantly bent on any alarm, or on the sudden approach of a stranger. If they have less appearance of strength and activity than the generality of their neighbours, the defect is confined to their appearance.

The natives describe them as wonderfully swift, active and hardy, incredibly patient of hunger, thirst, fatigue and want of sleep, vigilant, enterprising, secret, fertile in expedients, and admirably calculated for night attacks, surprises and ambuscades. These qualities are probably exaggerated; but they certainly are active, hardy, and as remarkable for sagacity as for secrecy and celerity in their predatory operations. Their arms and habits render them unfit to stand in the field, and they must be admitted to be timid where attacked; but they have on several occasions shown extraordinary boldness in assaults even on English stations. They are of an independent spirit, and although they are all professed robbers, they are said to be remarkably faithful when they are trusted, and they are certainly never sanguinary. They are averse to regular industry, exceedingly addicted to drunkenness, and very quarrelsome when intoxicated. Their delight is plunder, and nothing is so welcome to them as a general disturbance in the country.

The numbers of this tribe can scarcely be guessed at. The whole of the country between Gujarát and Málwa at the mountainous tracts on the Narbada and in Khándesh and Berár, together with the range of Gháts and its neighbourhood as far south as Poona, are filled with Bhils and Kolis; but it is those only to the west of the Mahi that are connected with the Mahi Kántha. It has been calculated on tolerable grounds that there are 6600 in the Kaira district, and as there are fewer there than in any division in Gujarát, the whole amount must be very considerable. Their numbers would certainly be formidable if they were at all united; but though the Kolis have a strong fellow-feeling for each other, they never think of themselves as a nation, and never make a common cause to oppose an external enemy.

The Musalmáns of Gujarát are generally indolent and effeminate, but those in Mehvási villages, especially the Malaiks, have almost as much activity as the Kolis with much courage.

Appendix A.

Mr. Elphinstone's Minute.

1821.

The Makvánis are Kolis nominally converted to Muhammadanism, bu scarcely altered in the religion, manner or character. They are chiefl settled towards the south-east of the Mahi Kántha.

The chiefs by whom the Gáikwár tribute is paid, and the transaction which have taken place regarding it as far as they affect our interpositior and the measures to be adopted for realizing it in future, and for securin the quiet of the country and of our own districts in the neighbourhood are as follows.

Beginning from the north, the first chief to notice would be the Diwár of Pálanpur. But as his country is of a different character from the rest of the Mahi Kántha, and is now separated from it by our own political arrangements, it will be convenient to pass him over for the present.

The Rája of Idar is the fifth in descent from Ajitsing who reigned at Jodhpur about 100 years ago. His ancestor obtained possession of Idar about eighty years ago. It was at that time a part of the Jodhpur territory. Ajitsing having driven out another Ráthod prince who was called the Ráo and still retains that title, though his territory is confined to the small but strong district of Pol in the hills between Idar and Udepur. He still continues his claims to Idar and often harasses the Rája who some years ago had a temporary possession of Pol.

The revenue of the state of Idar amounts to about Rs. 4,00,000 (£40,000) without including its dependencies of Ahmednagar and Modása. But the Rája's share is not more than from 100,000 to 150,000 rupees. The rest is allotted to chiefs who hold of him under the Rajput designation of Patávat, on condition of military service and of a small pecuniary payment. Besides these eight chiefs who are all Ráthods like the Rája, and whose ancestors accompanied him from Jodhpur, there are between twenty and thirty *Patávats* of the Ráo's, who held lands of the prince for military service, but who now pay an annual tribute instead of it to the Rája. These persons are Rajputs and Kolis; they owe no service to the Rája; they settle their *ghásdána* separately with the Gáikwár and appear to look up to him as their superior rather than to the Rája. The Rája of Idar's tribute as fixed by Major Ballantyne amounts to Rs. 24,000 (£2400), though much more has been exacted by the Gáikwár's officer. Only one-fourth of the amount falls on the Rája. The remaining three-fourths are paid by his *Patávats* from whom, since the decline of the Rája's power, it has been levied separately by the Gáikwár. The whole ultimately falls on the ryots on whom an extra cess is imposed to meet it. The troops in the Rája of Idar's own pay amount at present to 250 horse and 1000 foot, but these are raised for a particular occasion; his usual force is fifty horse and 150 foot. His *Patávats* should furnish 500 horses and as many foot, but very few ever attend. He has however about 600 men who hold lands direct of the Rája on condition of service which they never fail to afford.

Besides the Rája's and the Ráo's *Patávats*, there are three other chiefs whose territory is included in the principality of Idar, though in reality they are almost entirely independent of that government.

The names of these petty chiefships are Ahmednagar, Modása, and Baur. Each of the former yields a revenue of about Rs. 30,000 (£3000) a year, and their payments to the Gáikwár are Rs. 10,000 (£1000) for Ahmednagar, and Rs. 7305 (£730) for Modása. Both together maintain about 100 horse and 200 foot. Baur yields only Rs. 5000 (£500) a year. The chief of Ahmednagar is the mortal enemy of his cousin the Rája of

Idar, and their enmity is at present raised to the highest pitch by a dispute regarding Modása, which the Rája claims as having reverted to him by the death of the last chief without issue, while the chief of Ahmednagar holds it for his son whom he alleges to have been adopted by the deceased chief.

To complete the list of the Idar chiefs, it may be necessary to mention nine Koli villages on the Sábarmati which used to belong to Idar and still pay a trifling tribute; but they have been long considered as separate and are probably entirely beyond the Rája's control.

[illegible]

would give from 10,000 to 12,000 inhabitants. Modása is less than Idar. Ahmednagar, situated within the walls of a magnificent fort of the Muhammadan kings, is only a large village.

The whole of the Idar country is now disturbed by the chief of Titui, who though a *Patávat* of the Rája has latterly settled separately with the Gáikwár. This innovation has led to fresh assertions of independence, and has finally brought about a war between the chief of Titui and the Rája, the result of which has subjected all the neighbourhood to plunder. The Rája is on bad terms with all his *Patávats*, and though a plausible man in his behaviour is generally considered as of a wavering and faithless character, quite incapable of steadily conducting his affairs. His misfortunes, however, are not entirely to be ascribed to his want of liberty The chief of Ahmednagar was always rather a rival than a support to the head of his family, and the Modása chief with most of the *Patávats* established their present independence during the long minority of the Rája.

The Rája of Lunáváda is descended from a family of Salonka Rajputs who have long possessed the small territory now under his government. His income is stated by Captain MacDonald to be Rs 40,473 (£4047) and for his chiefs about 40,000 more, making the whole revenue of the territory amount to about Rs 80,000 (£8000). From this he pays a tribute to Sindia of Rs. 12,000 (£1200) and another to the Gáikwár of Rs. 6501 (£650). It is not known when the former tribute was first levied, nor indeed can the first payment to the Gáikwár be ascertained with precision, the earliest on Baroda records being stated by Mr. Norris to be in 1783 A.D. This tribute was settled for ten years at Rs. 6501 (£650) per annum by Major Ballantyne in 1813.

The remaining chiefs have sometimes only one village and sometimes as many as fifty. Their incomes vary from Rs. 30,000 (£3000) a year to Rs. 1000 (£100), but their importance depends on the number of fighting men they can assemble from villages or those of their allies. The annexed table,[1] prepared by Captain Barnewall, will give some notion

[1] This table shows that including the Pálanpur *ghisdána* chiefs, of 121 petty chieftains, [illegible]
body of 84,2[illegible]
to the Gáik[illegible]
twenty-two [illegible]
and 1500 to [illegible]
incomes of [illegible]
the third of [illegible]
and 25 to 300 followers.

Appendix A.

Mr. Elphinstone's Minute.

1821.

of the income and number of retainers of each chief. The most conside able among them may be divided into four or five clusters, according their geographical position. The first is composed of the Koli villag of Ambálla and Lohar (both of which have several times defeated tl Gáikwár armies), the Koli village of Nirmal and the Makváni ones Mándva, Punádra, and Koral. These all lie within a space of fiftee miles and mostly on the river Vátrak. Another of nine Koli villages Aglode, Huppa, Taujpuri, &c., lies on the Sábarmati in the Bijápu sub-division, *pargana*. Immediately to the south of the above are th Rajput villages of Varsoda, Pelváni, Mánsa, and Pethápur. The Kol of Kánkrej near the Banás and those of Chuvál and Chore Barochra i the north-west of the Ahmedabad district are very numerous, the form amounting, it is said, to 8000 and the other to 5000 bows, but the country is not strong and they have ceased to be troublesome to the neighbours. Each of the others can produce from 1500 to 3000 fightin men, and all are in the neighbourhood of very strong retreats.

In all the Mehvási communities the Rajputs, Kolis, and Musalmáns, hol their lands free of rent on condition of military service; the other class pay revenue to the chief. The chief's authority varies with his circum stances and personal character, but in general he is able to keep th people of his village in sufficient order to prevent their disturbing thei neighbours, and his power in this respect is increased when supported b the fear of the superior government.

The Kolis and Makvánis are not usually in the practice of dividin their lands among brothers, and from this and their frugal habits the are generally out of debt. The divisions, the carelessness and waste o the Rajputs leave most of them considerably involved.

From the ruins of the ancient Muhammadan cities of Pátan, Ahmed nagar and Ahmedabad, one would be led to infer that these were at on time the capitals of considerable principalities and consequently that th neighbouring country, some of which is now the most refractory, must have then been quiet and submissive under the Moghals. Things seem to have been in something like their present state. The ruins of numerous and expensive castles built by those monarchs to check the Mehvásis are still to be seen in frequented parts of the Mahi Kántha. But these measures were probably not very effectual when in vigor, and in the decline of the Moghal monarchy the garrisons were withdrawn and the country abandoned to its turbulent inhabitants.

The case was altered on the appearance of the Maráthás, who, without building forts or assuming the direct government, carried on their usual harassing inroads until they extorted a tribute which they continued to increase as opportunity offered. Their power was at its highest about thirty years ago when Sivrám Gárdi, a Hindustáni commandant of regular infantry, was employed in the settlement of the Mahi Kántha. The disorders of the Gáikwár government subsequent to the death of Fatehsing did away the effects of Sivrám's successes, but after the treaty of Baroda about the year 1804, order was very effectually restored by Kákáji, the cousin of Rároji A'páji, and although the Gáikwár's troops have met with some reverses since then, yet there has never been any general spirit of resistance. In 1813 Major Ballantyne entered into engagements with all the Mahi Kántha tributaries, and although by some unaccountable mistake, those terms were never either confirmed to, or formally annulled, the chiefs have submitted quietly to the arbitrary proceedings of the Gáikwár's officers. During the ensuing period, the Mahi Kántha was entrusted to Bacha Jamádár, who maintained a

Appendix A.

Mr. Elphinstone's Minute.

1821.

considerable force and kept up the Gáikwár's authority with tolerable energy. He greatly increased the pecuniary payments of the chiefs, and he chastised a [illegible] en rebellion; but he was not successful in [illegible] the complaints from our districts of the ou [illegible] and frequent. In 1818 the bulk of Bacha's force was called off on foreign service, and the whole was afterwards withdrawn. The alterations made by this measure seems (although I have formerly stated it otherwise) to have been rather unfavourable to the tranquillity of the district. But the attack on Lohar and the judicious steps afterwards taken for obtaining securities established a degree of order not known since the days of Sivrám. The absence of all troops and of everything like a representative of government have since admitted of a renewal of former disorders, but it is rather surprising that the confusion should not in such circumstances have been universal than that it should, to a certain extent, have occurred.

The Mahi Kántha force used to canton during the rains wherever its presence seemed most required, but for the whole of the remaining eight months of the year it was constantly in motion. When the tribute was not paid on demand, *mohosal* (or horseman entitled to levy a fixed sum every day) was despatched to the chief. If that was not effectual, the force moved to his lands; when, if the presence of such undisciplined visitors did not by its own inconvenience bring him into terms, they proceeded to cut down his crop, spoil his trees, and waste his lands. These measures were generally rendered necessary by the imposition of some additions to the tribute, but many villages also made it a point of honour not to pay unless a force came against them. In cases of extreme obstinacy in refusing the tribute, or in committing or encouraging depredations, the Gáikwár officer entered on open hostilities, when he generally endeavoured by a forced march to surprise the Mehvásis in their villages, and seize their Thákor or their women. If he succeeded, the Mehvásis submitted, but if he failed, he burnt the village, and the people (especially if they were Kolis) retired to the jungle and set his attacks at defiance. The strongest Koli villages are open on the side furthest from the river, and their only object seems to be to secure a retreat to the ravines. The facilities afforded by these recesses, whether for flight or concealment, inspire the Kolis with the greatest confidence, while the roads leading along the exposed ridges are by no means equally encouraging to the assailants. In such places the Kolis with their bows and matchlocks would often keep the Gáikwár troops for a long time at bay; but if they were dislodged, they scattered and by long and rapid marches united again at a concerted point beyond the reach of their enemies. In the meantime, they sometimes attempted night attacks on the camp, in which the suddenness of their onset often struck a panic into the undisciplined troops opposed to them; but they more frequently avoided the enemy, and annoyed him indirectly by the depredations they committed on the villages in which he was interested. In the meantime the Gáikw [illegible] up the Kolis or s [illegible] their receiving [illegible] ported them. If this were successful, the Kolis would subsist for a long time on the flowers of the *mahuda* tree and on other esculent plants. But in time the bulk of their followers would fall off and return to their villages, while the chief, with the most determined of his adherents, remained in the jungle, and, either was neglected, or easily eluded the pursuit of t[illegible] Maráthás until he could, by some compromise or even by submission, [illegible] restored to his village. There are many instances in which

Appendix A.
Mr. Elphinstone's Minute.
1821.

with Kolis have terminated still less favourably to the Gáikwár. The village of Ambálla, though on one side only defended by a narrow strip of jungle and a hedge of dry thorns, stood a siege of six months against a body of 7000 men. The village was then carried by assault, but a part of the Kolis rallied, and the besiegers fled with the utmost precipitation, leaving their guns and four of their principal chiefs on the field. On another occasion the inhabitants of Lohar, about 1000 strong, enticed a Gáikwár force of 10,000 men through a long defile into the bed of the Vátrak, and while a small party made a show of resistance on the opposite bank, an ambuscade started upon and opened a fire on the rear in the defile. The whole army immediately took to flight, and Bábáji, who commanded it, with difficulty escaped by the swiftness of his horse.

When the affair was with Rajputs, they almost always defended their village, and that of Varsoda situated among strong ravines on the Sábarmati once beat off several assaults of the Gáikwár troops, and compelled them to raise the siege. The Rajputs sometimes (though rarely) hired foreign mercenaries and often called in Kolis; but the Kolis never had recourse to the assistance of any other tribe.

Whatever was the nature of the adjustment between the Government and a Mehvási chief, it was of no avail unless securities were given by the latter. The securities were a Bhát and a neighbouring chief. The first enforced the agreement in the last extremity by killing or maiming himself or some of his relations, the other by private war. These means could not be permitted now, but shame must have great hold in both cases. The influence of the securities must be useful in keeping their principal to his duty, and the chief may be of use in operations by his intelligence and his knowledge of the country. Under the Gáikwár, the security was liable to fine, imprisonment and other hardship in which indeed the essence of the system appears to consist. To prevent the security being nugatory, it is necessary that some penalty should be imposed on the person who undertakes it, and it is equally necessary that Government should be vigilant and trace offences to the village which commits them. The perpetrators may often be few, and may easily escape by the connivance of the chief, or a band of twenty or thirty men of different villages may sometimes assemble in the jungle, and become formidable banditti over whom it is difficult to establish any control. These are the sort of offenders against whom a settlement if once made it will be most necessary to guard. As to the chiefs, if care be taken that all give security, it will only be necessary to avoid encroaching on their rights, it being almost unknown for a chief to enter on unprovoked resistance to Government after he has once given security.

In explaining the present state of the Mahi Kántha and the events to which we are now to apply a remedy, it is necessary to advert to two omissions on the part of our own officers; the first is the disregard of Major Ballantyne's engagements, and the second, the long interval that has been allowed to elapse since the transfer of the Gáikwár's authority to the Company, without any assumption on the part of the British Government of the superintendence of the district. I have called on the Resident at Baroda to explain the cause of those omissions, and I have now only to state their effects.

Almost all the chiefs I have met with have complained of the exactions of the Bacha Jamádár, which sometimes amounted to double the amount settled by Major Ballantyne. The addition was levied under some other name, but it was not the less an increase to the tributes. These chiefs, indeed, were few in number, but I have every reason to think

Appendix A.

Mr. Elphinstone's Minute.

1821.

the grievance general. Complaints were also made on all hands of the Gáikwár government abetting encroachments by one chief on another, or at least of its failing to restrain such encroachments, and neglecting to repress the depredations of the Kolis and other Mehvásis residing both within its immediate districts and in the tributary country.

This last evil has greatly increased during the interregnum that has been allowed to take place since the Gáikwár withdrew from the management of the Mahi Kántha, during which time the chiefs have been left to their own management without any common head to refer to. In consequence, their quarrels have run from verbal discussions to petty wars, and the predatory villages, invited by the unsettled state of the neighbourhood, have commenced depredations on all around. The disputes between the *Pátávat* of Titui and the Rája of Idar is the chief of the quarrels above alluded to. Both parties levied troops and both were guilty of exactions in the country through which they passed. But on an accommodation between the parties, the Rája withdrew his troops without difficulty, while those of the Titui chief remained in a state of real or pretended insubordination, making incursions into the Dungarpur country, that of the Rája of Ahmednagar, and of various petty chiefs, and threatening the nearest even of the Company's districts. His mercenaries amount to 700, of whom 200 or 300 are Arabs.

The Mehvási villages now active in plundering are scattered over nearly the whole of the Mahi Kántha, Ganjun, Bakroli, and some others plunder the north-east of [illegible] as does Amodra in the Báyad *pargana*, [illegible] arel in Parántij are both in a state of [illegible] well as the Gáikwár. Anoria, a village of the Gáikwár's in the Bijapur *pargana*, plunders the [illegible] lea in Vadnagar do [illegible] also of Bhajpura [illegible] and those disorders, [illegible] would soon become universal if prompt measures were not taken to repress them. With this view I have directed Captain Miles to repair to Modása and endeavour to put a stop to these irregularities, as far as can be done by remonstrance. I have left a party of fifty men from my escort at Modása, to afford some little protection to that part of the Company's territory, and I have directed [illegible] 00 Gáikwár horse to [illegible] I do not think this [illegible] d if I had the means [illegible] as that now in Káthiáwar to obtain securities from the chiefs, and to hunt down any who might obstinately persevere in their depredations. But the present detachment, if it can be formed at all, will be formed with great difficulty, and I hope it will check the pressing evils. Captain Miles will be able to judge whether it will enable him to obtain the securities, and if a further force is found necessary, it can be sent after the rains when the crops are on the ground, which is always the best time for settling with Mehvásis.

Plan for the future.

The principle of the settlement ought to be to take security for ten years for the payment of the tribute settled by Major Ballantyne, and for the observance of our engagements. The principal articles of which should be as follows :—

1. To abstain from plundering.
2. To give up plunderers and others guilty of offences in the territory of the Government or of any other chief.
3. The chiefs to employ their whole means to resist and destroy

Appendix A.

Mr. Elphinstone's Minute.

1821.

plunderers; to give no succour to any person in opposition to the authority of the British Government or the Gáikwár, and to use every exertion to cut off his supplies, and to apprehend him.

4. To abstain from private war and from maintaining foreign mercenaries.

5. To refer all disputes to the arbitration of the British Government.

6. To protect the passage of merchants and (if the chief can be persuaded to accede to it) to accept of a compensation for the privilege of levying transit duties.

7. To prevent illicit trade in opium.

Besides these general arrangements, there are many particular ones applicable to each chief.

The relation between the Rája of Idar and his relations and *Patávats*, the *Patávats* of the former Ráos, and the Koli chiefs with his teritory should be fixed with precision. Where it is consistent with established practice, the Rája's authority should be restored to such an extent as to enable him to call out the contingents of his *Patávats*, and maintain order without the direct interference of the British Government; on the other hand, where the practice does not admit of his exercising such a degree of authority, the British Government must make effectual arrangements on its own part for preventing disorders being committed by the chiefs.

Many of the Mahi Kántha chiefs are entitled to pecuniary collections, *girás*, in the Company's and Gáikwár's districts. The amount of these should be fixed, and means taken to provide for the payment in such a manner as to prevent the clashing of authorities, without injuring the chief by converting his territorial right into a pecuniary pension from Government. A mode, consistent with the practice of the country, would be to allow the collection to be made by the Bhát, who is security for the chief assisted, if necessary, by the Collector's officers.

Some of those chiefs (especially the Rája of Idar) have similar claims on each other which should be settled with equal precision, and a mode of payment fixed on that may prevent disagreement. In many cases it might be practicable for the British Government to make the collection, and admit the money received in part payment of the *ghásdána*. The amount might perhaps, in most cases, be fixed on an average of the last ten or fifteen years' payments.

Including those of the Rája of Idar's dependents, who used to settle with the Gáikwár separately from him, there are 121 chiefs in the Mahi Kántha with whom Major Ballantyne made settlement. Of these sixty-three pay *jamábandi* to the Company, and are included in the eye of our regulations in the districts of Kaira and Ahmedabad, and twenty-four pay *jamábandi* to different *kamávisdárs* of the Gáikwár.

It would simplify our transactions if the chiefs within our districts were to pay their *ghásdána* through the Collector. The question also arises regarding the persons, whether it is consistent with justice and sound policy to subject them to the direct interference of our courts and to the ordinary regulations of our government, or whether it would be expedient to place them on some other footing, if such can be found, that should secure the quiet of our own districts without diminishing the independence of the tributaries. I shall endeavour to examine this question on my progress through the Company's districts.

With respect to the twenty-four that pay *jamábandi* to the Gáikwár, it is indispensable that the amount of that tribute should be fixed, or our

Appendix A.
Mr. Elphinstone's Minute.
1821.

guarantee of the fixed rate of *ghásdána* will be nugatory. The Gáikwár may perhaps be persuaded to acquiesce in this on our engaging to assist his officers in recovering their *jamábandi*, but the negotiation would not be without difficulty, as it is the constant practice of the Gáikwár government to increase the *jamábandi* whenever an opportunity offers. Should the Gáikwár refuse to accede, I see no course but to make over the whole management of those villages to His Highness, without our participation or guarantee.

There are at present a vast number of unsettled disputes between the chiefs, which might be adjusted by the Political Agent, through the means of *pancháyats*. I do not think it would be found convenient to make the present state of possession permanent, as was done in Káthiáwár. The Political Agent might, however, endeavour in all cases, where the right of the claimant was at all doubtful, to persuade him to acquiesce in the actual state of possession or to come to some compromise with the occupant.

The particular relation of Lunáváda to Sindia will render it necessary for Major Ballantyne to abstain, for the present, from all interference with that petty state, for the tribute of which he should apply to Captain MacDonald, but should be called on for a full account of ... the progress of its connection with the ... points which at present occur to me ... accounts we may hereafter expect will doubtless suggest many more.

Until all pending questions are finally settled, it will be necessary for the Political Agent to move about the country, and it may be necessary for the troops to remain there also; but when affairs are once put into a regular train, the Political Agent may take up a fixed station, and it should, I conceive, be towards the ... eastern and west... Rája of Idar shou... other hand, the K... to repress their d... very great attention and judgment will always be necessary to unite that vigilance with an abstinence from the opposite fault of over-interference, which often serves only to destroy the established authority, without setting up any thing equally efficacious in its place.

The utmost personal attention will also be necessary among so many chiefs, who have all disputes with their neighbours, to prevent native agents from fostering a litigious spirit, and producing irritation by corruption and partiality. For this and other reasons I think it impossible for the same officer to undertake the management of the Mahi Kántha and of Káthiáwár. I propose, therefore, that the whole duty of the latter province should be made over to Captain Barnewall, whose allowances may be increased to those of a Collector, which, indeed, they ought to be on the principle on which they were first fixed. Major Ballantyne may then give up his whole attention to the Mahi Kántha, and it may be practicable at some future period to unite his office with that of the Political Agent at Pálanpur, unless the duties of the latter should be increased by the management of the Jodhpur tributaries.

The troops ought not, I conceive, to remain in the country after it is once settled, but prompt measures should be adopted from time to time to send detachments from Deesa, Kaira and Baroda, to make examples like that of Lohar, which never fail to make a strong and ... impression, and which are the more eff... know when they are safe fro...

Appendix A.

Mr. Elphinstone's Minute.

1821.

stationed in the country, any circumstance that called it off to foreign service would be the signal for general depredation and disorder. It is not necessary or expedient to employ regular troops against small parties of banditti on the roads. These would be put down by the irregular under the revenue officers, and by the people of the country which will always succeed, if great attention be paid to prevent any relaxation in their exertions. These means will, I think, be very effectual in establishing the tranquillity of the Mahi Kántha, which, from its contiguity to our own districts, is of much greater consequence than that of Káthiáwár or any other tributary state.

In the course of events, it may, I think, be expected that the southern parts of the Mahi Kántha will at no distant period be turned into a quiet and submissive country. The long continuance of tranquillity will turn the attention of the Kolis to agriculture, and their predatory habits and their jungles will disappear together. If the progress of civilization be less rapid in the strong country on the frontier, it is a satisfaction to reflect that the nature of those fastnesses and the character of their defenders are a protection to the peaceful inhabitants of the plains, and that they have hitherto afforded an effectual barrier against the hordes of freebooters, who have so long ravaged the neighbouring provinces of Hindustán.

The principality of Pálanpur is included in the Mahi Kántha settlement, and pays *ghásdána* to the Gáikwár, but it could not be comprised in a general description with the other communities, from which it differs so much in all respects. It has owed its independence more to distance than the natural strength, the country being in most parts open and easy of access. It is naturally not unfertile, and though it has felt the effects of the famine which was so severe in Cutch, Káthiáwár and on the north-western frontier, it has suffered less than its western neighbours. It seems tolerably well governed and appears to be prosperous. The town of Pálanpur is reckoned to contain about 20,000 inhabitants. The Diwán's revenue is somewhat less than three *lakhs* of rupees, but this is charged with a tribute of Rs. 50,000 (£5000), a subsidy of Rs. 81,600 (£8160) to the Gáikwár, &c. His military force amounts to 300 horse and 500 foot in which are included 150 horse and 100 foot subsidized from the Gáikwár. His debts amount to Rs. 40,000 (£4000).

The family of the Diwán have had possession of Pálanpur for many generations. About twenty-seven years ago, the state fell into the hands of a rebellious soldiery, who expelled the lawful Diwán, set up first his relation Shamshir Khán, the chief of Deesa, and next Firuz Khán. They afterwards murdered Firuz Khán, and recalled Shamshir Khán from Deesa, to which place he had retired. Shamshir Khán was emancipated from the control of the soldiery, and established as guardian to Fateh Khán, the son of Firuz Khán, by a British force acting on the part of the Gáikwár (in 1809), but having afterwards failed to pay his tribute, he was removed by another in 1817, and the exercise of the government was entrusted to Fateh Khán under the superintendence of Captain Miles, the British Political Agent. At this time the Gáikwár's subsidy was imposed. It serves to pay the salary of the Political Agent which is Rs. 6000 (£600) a year, and the horse and foot already specified. This arrangement answers well at present. The subsidized troops are entirely at the disposal of the Political Agent, whose supervision of the Diwán's expenses is certainly beneficial. But without the control of the Political Agent, the present plan would probably end either in the rebellion of the Diwán, or in his being swallowed up by the Gáikwár. Should his debts not disappear under the expected improvement of his

country, it may be questioned whether he will not be relieved from part of his subsidiary arrangements with the Gáikwár, which ought to be proportioned to the means of his principality.

The Diwán has no foreign connections He corresponds with the neighbouring petty states with whom he formerly kept up mutual incursions. His territory has occasionally and even very lately suffered by the depredations of the Jodhpur armies levying tribute in his neighbourhood; but he has never paid anything to that government.

The appointment of a separate Political Agent at Pálanpur prevents its being included in the Mahi Kántha settlement, and renders inapplicable to it almost all the plans that have been proposed for the rest of that division.

Steps have already been taken to ascertain the Gáikwár's right to *ghásdánás* within the Peshwa's districts adjoining the Mahi Kántha. I shall make no observations on them here except that, as the disputed items are all included in the list of tributaries settled with by Major Ballantyne, it will be necessary that that officer be expressly directed to forbear making any demand on them, until the questions now under discussion shall have been determined.

INDEX[1].

[1] In this index, C. stands for Cutch, P. for Pa'lanpur, and M. K. for Mahi Ka'ntha.

C.

D.

E.

F.

G.

H.

I.

J.

C.

D.

E.

F.

G.

H.

I.

J.

K.

L.

M.

N.

O

P